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THE
RELIGIOUS MONITOR.

OR

Evangelical Repository.

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET
FORTH IN THE FORMULARIES OF THE WESTMINSTER
DIVINES, AND OF THE CHURCHES IN HOLLAND.

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Vol. 3

1826-1827

VOL. III.

Hold fast the form of sound words.

II. TIM. I. 13.

For there are certain men crept in unawares, who were before of old ordained to this ~~damnation~~ condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, *even* our Lord Jesus Christ.

JUDE, 4.

Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls.

JER. VI. 16.

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For the Religious Monitor.

**THE AGENCY OF PROVIDENCE IN REFERENCE TO
SIN.**

Providence is the chariot of state in which God rides in the government of the universe. It comprises two grand branches, the sustentation and government of all creatures, and of all their actions. "He upholdeth all things by the word of his power, and by him all things consist." If he suspended his support, they would cease to operate and exist. He also infallibly directs all, so that they, intentionally or unintentionally, accomplish his pleasure. "He hath prepared his throne in heaven, and his kingdom ruleth over all." Both of these acts are conversant about the creatures according to their respective natures. He supports and governs inanimate and irrational creatures, by continuing their being and faculties, and presenting suitable objects to act on the one, and to elicit the instincts of the other. Rational creatures he governs by motives, prescribing to them laws enforced by rewards and penalties. Both of these branches of providence are managed by him, immediately or mediately. We have an instance of both, Hos. ii. 21, 22. "I will hear the heavens, and the heavens shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel." If God did not hear the heavens by imparting virtue to them, they could not hear the earth, the earth could not hear the corn, the wine, and the oil, and these could not hear Jezreel. The first link of the mighty concatenation of events is connected with the throne of God; if severed from it, the whole would fall. His hand is the great and potent prime mover, which sets, and keeps in motion all the wheels of the universe. Remove it, and all motion and activity would instantly be suspended.

Providence extends to all creatures and events, great, and small. The governor of the world leadeth forth the stars, and telleth their names, counts the hairs upon our heads, and notices the fall of the sparrow. He assigns to all their times, and the bounds of their habitations. He sets the solitary in families, and increases them into bands. He makes one poor, and another rich; bringeth some low, and exalteth others. The most contingent actions are equally under his controul. The lot is cast into the lap, but the whole disposal thereof is of the Lord. His agency extends to all our moral and religious actions. He prepares us for these, by implanting right principles in our hearts. When he created Adam, he made him upright, a noble vine, altogether a right seed, and fully qualified for good works. In regeneration we are created in Christ Jesus, unto good works. He presents objects and motives to operation; and to excite the principles implanted in us. He also removes all those impediments which would as necessarily obstruct the operation of these principles, as the mountain arrests the current running against it. He gives energy to these principles by requiring their exercise—turning our attention to the motives, objects, and ends of this commanded duty; and inspiring the soul with satisfaction in the contemplation and performance of what is commanded. To establish the truth of these positions would be an easy undertaking; but instead of this, as they are generally admitted, let us endeavour to render them intelligible, by a familiar exemplification. Let almsgiving be this exemplification. The Lord, by nature, or regenerating grace, infuses tenderness and sympathy into the heart of a rich man, amply furnished with the means of relieving the necessities of his fellow creatures: One of these, under the pressure of poverty, is brought into his presence: In this situation, Jehovah restrains the rich man from entertaining prejudices against his poor fellow creature, which would effectually shut the hand of charity. He also effectually impresses on his mind the scriptural commands, exhortations and motives to charity; excites in his heart the emotions of compassion; and fills him with such pleasure in the contemplation of the act of charity, that he is effectually impelled to its performance. All this is so perfectly rational and intelligible, and so fully accordant with the scriptures, and experience, that it is generally confessed.

The agency and superintendence of providence, extend also to sinful actions. To deny this, would subvert providence. For no action whether sinful or holy can happen without his knowledge, and contrary to the will and power of God. The scriptures unequivocally assert, the concern of providence in the sinful ac-

tions of men. They assure us, that the Lord hardened the heart of Pharaoh, sent forth a lying spirit into the mouth of Ahab's prophets, and gave Nebuchadnezzar a commission to destroy the Jews. He sent Isaiah to make the heart of the Israelites fat, and their ears heavy, lest they should see, hear and understand, and be converted and healed. To explain, however, the agency of the God of holiness in reference to sin, is perhaps one of the most difficult undertakings in the whole system of divinity.

In accounting for the origin and prevalence of moral evil in the world, the ancient Persians and Manicheans asserted the existence of two original principles; the one, altogether good, and the other, altogether evil; the one, the source of all good, and the other, the source of all evil. These two eternal and original principles being diametrically opposite, of course maintained perpetual warfare; and sometimes the one, and sometimes the other prevailed. This theory however, is too absurd to require confutation. The Priscillianists and some other ancient heretics maintained, that God himself is the author or efficient cause of sin. This heresy, however loathsome, has been greedily swallowed down by many calling themselves American divines; and unblushingly published to the world, as one of the true sayings of God himself. This sentiment, however, has generally and justly been regarded by the church, as abominable and detestable. For in whatever way we explain the matter, we are ever to maintain the holiness of God; and to assert that as he cannot be tempted to evil, so neither tempteth he any man to sin. It seems manifest to common sense, that it is as impossible for God to be the author of sin, as for the Devil to be the efficient cause of holiness. The sophistry of vain philosophy may perplex truth itself, but from goodness and holiness, nothing but what is holy can emanate.

In attempting to ascertain the agency of providence in sinful actions, it is of the last importance to distinguish between what is natural, and what is criminal in an action. The former is entirely from God, the latter entirely from the depravity of the agent. The precise distinction between these, will be best understood by a few familiar examples. Killing an enemy from self defence, and murdering a man from malice prepense, as natural actions, are the very same; but differ widely as moral.—The power imparted by God, and exerted by these agents, is precisely the same; and the whole difference arises from the difference of the agents acted on, and acting in these actions respectively. We see the same thing exemplified in thousands of instances. The beams of the sun which fall on the putrid carcase,

and those which fall on the rose, are the same; and yet they exhale putrescence from the one, and sweet odours from the other. The same impulse, which, on a level surface, sends a ball onward in a straight line, will, from its construction, make a cone turn into an oblique course. The whip and spur of the rider, which impel the sound horse swiftly on in his course, make the lame to limp and stumble as it moves. In a manner analogous to this, the same agency of providence is exerted in reference to an angel and a Devil, to a saint and a sinner, will produce very different effects, according to their respective characters. Keeping this distinction in view, for the more full understanding of the subject, we shall consider the agency of providence in reference to sinful actions *previous* to their commencement. *In their commencement and progress*, and *after* that they are perpetrated.

I. The agency of God in reference to sinful actions, previous to their perpetration, seems to be as follows:

1. He denies to the agents that degree of confirming and preserving grace, which would infallibly have prevented their sinning. Jehovah could assuredly have imparted to Adam and to the angels that fell, confirming grace, till their fall would have been as impossible as that of the elect angels and spirits around the throne, is now; but he did not, and both fell and ruined themselves. And to grant this measure of grace to any creature, whether upright or fallen, he is not bound. We are obliged to exert to the uttermost, all our powers in doing good, and in preventing evil: but there is no such obligation on God: He does what he pleases with his own. When he withholds his hand, we have no right to complain, and when he gives, we must count it not a debt, but a favour. To all holy creatures he imparted, at the creation, grace sufficient for their standing; but gave them not confirmation: and some of them fell, while others continued in their obedience, and obtained confirmation.—From Devils, and from the heathen world, he withholds the means of security and salvation; and from others, to whom these means are given, the blessing on them is withheld, and they prove ineffectual. Deut. xxix. 2.—4. “Ye have seen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land; the temptations which thine eyes have seen, the signs, and these great miracles; yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.” The means of conversion they enjoyed, but by refusing them an heart to perceive, eyes to see, and ears to hear, the Lord blinded their minds, and hardened

their hearts. His agency was negative, but the most positive effects ensued on it. Just as the sun, the cause of light and heat, can never be the cause of darkness and cold, yet by retiring from our horizon, both ensue; so in like manner, God by withholding converting and saving grace from sinners, and confirming grace from holy creatures, sin and ruin follow in the one case, and will probably do so in the other. God blinds and hardens, not by imparting ignorance and malice, but by refusing to communicate illumination and softening grace.

2. He revokes the ability and the grace given for a time and for a particular purpose. This is more than the former. By negations, he merely withholds what he is not bound to give; by privation, he recalls what he has given. By negation, he never withheld from any perfectly holy creature sufficient ability for supporting its station, by continuing in the full and perpetual discharge of all commanded duty. And from a perfectly holy creature, he never by privation took away ability imparted, so as to expose it to the danger, and far less to the necessity of sinning, and falling, and perishing. In dealing with sinful creatures, however, he follows a different course. He not only gives, or withholds from such, just as he pleases, but also continues, and revokes blessings granted. He deprives them of grace and strength given for trial, for correction, and for judgment. It was for trial, that he thus dealt with Job and Hezekiah. It is for judgment, that he resumes the gifts given to men and abused by them. Matt. xviii 12.—“For whosoever hath, to him shall be given, and he shall have more abundantly; but whosoever hath not, from him shall be taken away even that he hath.” He imparted for a time even to Pharaoh restraining grace, and thus prevented him from destroying Moses and Aaron; and preserved some degree of tenderness in his heart, under judgments; but when this restraining grace was removed, he denounced Moses as worthy of death, and rushed on in crime to his own ruin. This must necessarily have been the result. For just as the water pours along when the restraining mound is removed, so when restraining grace is taken away, the corruptions of the heart break forth in transgressing against the Lord.

Nothing can be more manifest, than, that in both of these modes of interfering in sinful actions, whether by negation or privation, God exerts no positive efficiency in the production of sin; and in both he conducts as an independent and righteous sovereign; and yet, sin may, and in most cases, actually does, ensue on it.

II. The agency of God in the commencement, and progress of sin is referable to these four particular acts:

1. He presents the objects and occasions which creatures pervert, and which being perverted, lead them into sin. Eve approached to the forbidden tree, Joseph and his brethren met together, and Achan saw the wedge of gold, and the Babylonian garment. These concurrences had nothing in them good or evil; but they happened not without the direction and superintendence of providence. None of them was intended as a snare to deceive and ruin the unwary, and there was nothing in them, necessarily or unavoidably leading to sin. For Eve, perhaps, often approached and contemplated in safety the forbidden tree, and might have done so again if she had not listened to the seductions of the tempter. Brethren have often met and parted to the honour of God, and their mutual benefit. It is not unlikely that other Israelites, as well as Achan, saw among the spoils of Jericho, the wedge of gold, and the tempting garment; and yet violated not the tenth commandment by coveting them. Isaiah's preaching the gospel was certainly commendable, and yet, through the depravity of his hearers, his preaching blinded their eyes, and hardened their hearts. The same gospel which to some is the savour of life unto life, to others through their corruption, is the savour of death unto death. The same signs, mercies and judgments, which hardened the heart of Pharaoh, to his destruction, were blessed for the consolation and confirmation of Moses, and issued in the deliverance of all Israel from Egyptian oppression. In these, and in ten thousand similar instances, the agency of providence in bringing together the objects, the agents, and occasions of acting, is manifest, real and holy; and yet, without their concurrence, the sin committed, would not have been perpetrated.

2. He not only presents the objects and occasions, which men pervert, but also permits them to commit sin, by their perverting the objects and occasions, which providence presents. Psal. lxxxix. "I gave them up to their own hearts lust, and they walked in their own counsels." Acts xiv. 16. "Who in times past suffered all nations to walk in their own ways." This permission is not a mere inactive tolerance of sin, as if God were careless whether it happened or not. The only wise God, the Holy one of Israel, can never stand thus affected towards sin, that evil and abominable thing which his soul hates. Neither is it moral, implying any relaxation of the sentence of the law against it, or approbation of it, when committed; but physical, and is opposed to his actual and effectual prevention of it. God always hinders sin, by forbidding the commission of it, and denouncing deserved vengeance against it. He also hinders sin, by placing obstacles in the way of it, that the transgressors cannot overcome; by removing the

objects and occasions that tend to it; and by taking away sometimes the ability, and sometimes the life of the agents. All history affords innumerable examples of God's hindering and preventing sin, in all these various modes. On the contrary, his permission of sin is simply his not exerting efficaciously his omnipotent and invincible power in its actual prevention. He could, if he would, prevent the existence of moral evil. The same almighty power and goodness which made all things very good, could have preserved them always very good; and they could now destroy in a moment all criminals and crimes, or invest the transgressors with the beauties of holiness. For reasons however known to himself, and worthy of himself, he has not seen good thus to proceed. Sin as such, he cannot choose, but there is a positive choice of his heart to permit its existence; else, it never would have existed. Take the language of a father on this deep subject. "In a wonderful and unspeakable manner, even that which is done against his will, is not done without his will; for it would not be done, if it were not permitted; neither doth he permit it without, but with his will. He is so good as that he would never suffer evil, if he were not so omnipotent, as to bring good out of evil."

3. The Lord delivers up sinners to their own lusts and to the power of Satan. Grace in the heart does not more naturally shun iniquity, and follow holiness, than corruption hates and shuns righteousness, and is prone to indulge in all iniquity. It is not more natural for the lion by an innate propensity, to devour harmless animals, than for the sinner to hate God and man, and seek the destruction of both. It is not more congenial to the swine to wallow in the mire, than for the sinner to live in sin.—He takes hold of it with both hands to do it. He drinks down iniquity like the water. Just as the water descends when the opposing barrier is removed, so corrupt man, when the restraints of providence and grace are removed, rushes into iniquity. He needs no stimulus to this from God, or any creature, but willingly and constantly, of his own accord, goes astray. Accordingly, when the Lord, provoked by the Israelites, gave them up to their own lusts, they wandered in counsels of their *own*. When he gave up the heathens to their uncleanness, vile affections, and a reprobate sense, they indulged in all abominations. Rom i. 24.—32.

The devil, although destitute of power to constrain, has a notable dexterity in deceiving and persuading to sin, and every facility ensuring success, through the lusts which men indulge. His power of deceiving and persuading, is truly formidable. When permitted, he can enter the soul and body of man or beast, and approach

ing through the medium of the senses, appetites and imaginations, suggest the most subtle, abominable and blasphemous thoughts, and that too with a frequency and violence, that is confounding. He can direct the whirlwind, the lightening and the thunderbolt, exhibit and offer all the kingdoms of the world, and all their glory; cover the body with the most loathsome disease, and excite the storm of murderous wrath. When, as a tempter, he has seduced to sin, then as the accuser and troubler, he alarms the conscience with the most fearful representations of guilt, to impel to despair and self murder. And thus he acts also the part of a tormenter and executioner. And to him in all these characters of tempter, accuser and tormentor, a righteous God, for wise and just ends, delivers up men, and he remains not idle. He tempted Christ, accused Job, and Joshua the high priest, and the incestuous person was delivered up to him, for the destruction of the flesh. His dexterity of acting in all these characters, is as alarming as his power is great. In his very first assault on Eve, he exhibited a dexterity and impudence, that might do him credit, after an experience of six thousand years. How admirably did he plan and conduct his assault on the Saviour himself. And the lusts of men give him every advantage against them; they are prone of themselves to sin; and his temptations hasten them on. They are descending already a rapid stream, and when the impulse of Satan is added, how swift is their course. When he entered into Saul and Judas, how rapidly did they hasten on from crime to crime; till they fell imbruing their hands in their own blood. The combined power of lust and temptation, impelled them on. Jehovah forbids men to serve Satan and their lusts, but they choose them for their masters, yield them willing service, and in righteousness he gives them up to these cruel task-masters; and they rule over them with rigour. Then they obey their lusts, and the god of this world ruleth in their hearts. God has but to leave sinners, for their punishment, to themselves, and to Satan, and they become their own destroyers.

4. He acts on the mind, both through the medium of external events, and by internal operation. God may, and does suggest to the mind, thoughts good in themselves, but which are perverted by the transgressor, to iniquity. There can be no danger in asserting, that the thought was suggested by heaven to Joseph's brethren, that he was beloved of his father, and honoured of God; and yet this suggestion, good in itself, was converted by their enmity into the occasion of his imprisonment, and of his being sold into Egypt. Sometimes also, outward occurrences excite

thoughts which turn to evil. Thus the divinations used by the king of Babylon, proved the occasion of diverting him from the capitol of the Ammonites, to invade Jerusalem. Ezek. xxi. 19.—23. The same is exemplified in Pharaoh. The plagues Moses inflicted, were counterfeited by the magicians, and from this he would naturally conclude, that Moses instead of being the accredited messenger of heaven, was only a juggler more dexterous than his own. No plague was repeated, and he might infer from this that when the present was over, the magazine of vengeance was exhausted. None of the plagues were inflicted on himself, and he might infer that he was invulnerable. And when the Israelites departed, and he learned their entangled condition, his wounded pride would revive, his avarice and ambition would persuade him, that unless now recovered, they would escape forever. Thus reasoning, he pursued them and perished. But we forbear, sensible, that in discussing this topic we stand on the very brink of a precipice.

III. The agency of providence in reference to sin after it is committed, is threefold.

1. He limits it: As the velocity of the falling stone increases in proportion to its descent, so the longer sin continues, the more it augments, and the greater is its tendency to farther increase.—As the farther the river flows, the more its volume swells, so the longer sin continues, the more aggravated it becomes. And it has no tendency to terminate, but to continue forever and ever. What then prevents sin from increasing in power, extension, and duration, till it exceeds all bounds and limits, turning our world into hell itself. The Lord wisely and powerfully bounds it. This he does *externally* by removing the occasions of and temptations to it, the power of committing it, destroying sinners themselves; and *internally*, by curbing the debased desires of the heart, enlightening the mind to perceive the terrible turpitude, and dreadful consequences of sin, and changing the soul by converting grace, from the love and practice of iniquity, to the love and practice of righteousness. He thus restrained Sennacherib and Pharaoh in sinning, by destroying their armies and their lives—the sin of Joseph's brethren by preventing them from slaying him, and the persecuting rage of Saul, by his conversion. "Hereby the wrath of man shall praise thee, and the remainder of wrath shalt thou restrain." Ps. lxxvi. 10.—"I will put my hook in thy nose and my bridle in thy lips and I will turn thee back by the way thou camest." 2d. Kings xix. 28.

2. God punishes it: "The soul that sinneth shall die. The wages of sin is death." The time and mode of inflicting

death, the wages of sin, are various; but the infliction itself, is just as certain, and as necessary, as the throne of God. The same love of righteousness, by which he loves the righteous, is assigned as the cause of his raining down, on sinners, "snares, fire, and brimstone, the portion of their cup." Its infliction depends not on his will, but is founded in, and flows from, his very nature. Death is the wages of sin, and he would act unjustly by withholding it. But this he does not. He exempts the redeemed from punishment, because the curse which their sins deserve was inflicted on Christ their surety, and it will take full effect on all not interested in the pardoning mercy of God through the righteousness of Jesus Christ.

3. He so orders and overrules it, contrary to its nature, that he educes good from it. "He maketh the wrath of man to praise him. From sin, malignant as it is, he has extracted a revenue of glory, and that, contrary to its nature, and the intentions of the sinner. As the skilful physician employs poison itself in curing diseases, so God has ordered sin for promoting the benefit of his friends, and of his own glory. The inhuman sale of Joseph, proved, under his wise and powerful agency, the occasion of his promotion, and of the preservation of the kingdom of Egypt, and of the church. The crucifixion of Christ, became the salvation of the church of the redeemed: And so universally and eminently is sin overruled, that the justice and holiness, the mercy and power of Jehovah, shine forth with more radiant splendour, than they would have done, if it had never existed. Creation and providence declare Gods eternal power and Godhead; but redemption from sin, displays "the exceeding greatness of his power," "the exceeding riches of his grace," "and he makes known the riches of his glory, on the vessels of mercy, which he afore prepared unto glory."

The foregoing remarks, respecting the agency of providence in sinful actions, are in harmony with, and contain the substance, of what is usually delivered by Protestant writers on this difficult, and much perverted subject. The amount of these, is admirably exhibited in the Westminster confession of faith, chap. v. sect. iv.

"The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as has joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends; yet so, as the sinfulness thereof pro-

ceedeth only from the creature, and not from God; who being most holy and righteous, neither is, nor can be the author or approver of sin." See also Larger Catechism Quest. 19.

It seems incredible, that language so guarded and definite, would have been construed to mean, that God is the efficient cause of sin; yea, as much as of holiness; and yet, this meaning is palmed upon it, and taught by those who have sworn to maintain this Confession. Surely the composers of it, understood their own meaning, and allow me to make an extract on this subject, from the two last paragraphs of the Chain of Principles, by the justly renowned John Arrowsmith, a member of that assembly, and the individual who had the principal hand in preparing the draught of the Assembly's Catechism. "Against the proposition of the activity of God even in sin, it may be objected, and usually is, that this ~~tenet~~ cannot be maintained, without making God the author of sin, which opinion is an abhorrence to the minds of all sound divines. I answer, so it is and ought to be, neither doth that assertion want the attestation of this state.—Witness a modern, but pregnant occurrence, yet not generally known, and therefore inserted here in *perpetuam rei memoriam*.—In the year of our Lord 1645, there was published in London, an English book, wherein God was expressly made the author of his people's sins, though not without some limitations. The Assembly of Divines then sitting at Westminster, took offence at this: and though some of them being acquainted with the man whose name it bore, were ready to say of him, as Bucolcerus did of Swenckfeldius, 'he had a good heart, without a well regulated head,' complained of it to both Houses of Parliament.—They both censured the said book, to be burned by the hand of the common hangman: and the assembly of Divines agreed upon a short declaration *nemine contradicente*, by way of detestation of that abominable and blasphemous opinion, which was also published under that title, July 17, 1645, and in which we meet with these among other expressions, 'That the most vile and blasphemous assertions whereby God is avowed to be the author of sin, hitherto by the general consent of Christian teachers and writers both ancient and modern, and as well Papists as Protestants, hath been not disclaimed only, but, even detested and abhorred.' Our common adversaries, the Papists, have hitherto, only calumniously charged the doctrine of the Reformed churches with so odious a crime; (in the mean time confessing that we do in words deny it, as well as they themselves;) now should this book be tolerated, they might insult over us, and publish to the world, that in the Church of England, it was openly and im-

prudently maintained that God is the author of sin, than which there is not any one point whereby they labour in their sermons, and popular orations, to cast a greater odium (though most injuriously,) upon the Reformed churches. We are not for the reverence or esteem of any man's person, to entertain any such opinion, as do in the very words of them, asperse the honor and holiness of God, and are by all the churches of Christ rejected."

"This premised, I assert positively, and considerately, (yet without obliging myself to make good every phrase that hath fallen unadvisedly from the pen of every writer,) that what Protestant churches say in their public Confessions, and allowed Protestant writers in their books, concerning God's having a natural influence upon the sinful acts of creatures, but without a moral influence on the sinfulness of their acts; his inflicting hardness of heart as a punishment to former sins; his directing and ordering great sins to great good; Joseph's vendition to the church's preservation; yea, the crucifixion of Christ, to the salvation of the elect, do neither really, nor in due construction amount to the making of God the author of sin."

CORRODIE.

For the Religious Monitor.

ON OATHS.

MR. EDITOR,

Your Repository promises to be devoted to the defence of the principles of the Reformation set forth in the Westminster Confession, and by the churches in Holland. It appears to me that in order to redeem this pledge, you must sometime or other turn your attention to what that Confession says about the taking of an oath. It says "A lawful oath is a part of religious worship, wherein upon just occasion, the person swearing, solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth. The name of God only is that by which men ought to swear; and therein it is to be used with all holy fear and reverence. Therefore to swear vainly or rashly by that glorious and dreadful name; or to swear at all by any other thing is sinful and to be abhorred. Yet in matters of weight and moment an oath is warranted by

man bind himself by oath to any thing, but what is good and just, and what he believeth so to be, and what he is able and resolved to perform," &c. chap. 22. All this is so agreeable to the texts of scripture adduced as proof, that it must be extremely difficult to offer even a plausible objection to it.

And I believe very few if any of your readers will hesitate to subscribe the doctrine as perfectly consonant with scripture. But something more than a correct judgment is required; for if a man does not respect the doctrine in his practice, the end of it is as completely lost as if he honestly denied it, and the effect produced by his example is much worse than if he did so. It surely concerns all who have professed an adherence to that Confession, to enquire whether this portion of the Reformation principles is keeping its ground in the present day or not. And they ought especially to enquire, (if they have any value for consistency, and wish to be found faithful before God as soldiers of Jesus Christ, witnesses for injured truth or friends to man,) whether all the instances of their own swearing harmonize with this doctrine or not.

An oath is a very solemn thing. It is so accounted by all civilized nations as well as professing Christians. It lies at the foundation of all morality, social order, and the fear of God. Whatever a man's speculative views on the subject be, if he feel habitually indifferent about the nature of an oath, he is one of those who fear not God nor regard man. It will be readily granted that swearing in common conversation is directly contrary to the doctrine above stated, and a great wickedness; but very few have the least suspicion that themselves are guilty. The *very disposition* in the mind to frame an oath, though it should not be expressed in words is wickedness of the same nature. He that said "whoso looketh upon a woman to lust after her, hath committed adultery with her in his heart," would pronounce it to be the swearing of the heart. Much more all those expressions evidently used instead of an oath which are very common among professors, and even among some who pass for ministers of the gospel. If any of your readers allow themselves in such expressions as "bless me—my goodness—dear help me—Good heavens—mercy on me—hang—blast—sink &c. they ought to know that in God's sight at least they are guilty of swearing vainly, rashly, and without any proper occasion or lawful authority. This kind of expression is grossly inconsistent with their profession, and criminal in the sight of God. It cannot fail to harden the wicked and profane who hear it;—to sear their own conscience (so far as its influence goes) and be very grievous to the godly. It

may also cause the weak to stumble, and fall into the very same offence. Each of these effects and consequences ought to be exceedingly dreaded by every professed follower of the Lamb. If any true child of God be guilty in this respect, he has good reason to expect that the Father will some day lift a chastening hand on account of it and cause him to smart for his iniquity.—He will not then be disposed to consider it a small sin.

It is truly affecting to observe with how little consideration an oath seems to be administered and received in courts, custom houses, &c. It occurs so often that the solemnity of it wears off. It is looked upon as a matter of course. The mind loses sight of its importance and its end, and in process of time the conscience of many a man becomes insensible to the obligation of it, and he is prepared to swear to any thing. Others who do not give way so far to the influence of circumstances, have nevertheless their moral sensibility blunted, and they forget that they are offering, or professing to offer up to the Supreme Being, a tribute of worship. And such indifference will not long continue alone but will produce a train of effects upon the mind all unfavourable to holiness.

When a professor of religion enters into an office having the administering or receiving of oaths as a part of its duties, he ought well to consider this matter, and whether or not he is able to resist the temptation. After he is in office, he ought frequently to use means to impress his mind with the solemnity of an oath. Witnesses and jurors would do well to read over the above chapter of the Confession as often as they are called to take an oath.

Is it not also a matter deserving serious consideration, that some magistrates who profess belief in the said Confession, and lift up a testimony in its defence, without seeming to have any scruple, administer oaths in the superstitious way of kissing the gospels, which have frequently a cross upon them? There is surely an inconsistency between profession and practice in this particular which cannot easily be got over by a tender conscience. Surely they do not mean to assent to the superstitious opinions of popery and others allied to it; and yet, it would be difficult for an intelligent spectator to conceive, that the magistrate and the individual swearing, have not fellowship together even in the manner of

tice in the whole district, which subverts the cause of the Reformation so far as it goes. If he acts differently sometimes, that only proves that he considers it a matter of indifference, which is still worse.

There is a species of swearing which seems to be growing daily more popular in the United States, which deserves serious attention, viz. the swearing of what is called the Mason oath. Men of the highest rank and influence, who are respected as examples of good order, as friends to their country, and as christians; and it is reported that even some ministers of the gospel, take that oath. Their high standing will, in the estimation of many, supercede all enquiry and sanction its propriety; it will be a strong temptation to others, though not fully satisfied to fall in with them; and it will create difficulties to those who wish to be consistent.

There are numbers of professors who have inconsiderately gone into it, and their conduct would seem to say, that there is nothing in it contrary to the Confession of faith; and they would probably be highly offended were they to be spoken to on the subject; but that, Sir, need not prevent me from speaking the truth in your ear, nor you from listening to it.

First Sir, I would ask whether the occasion on which this oath is taken, be what the Confession calls a *just occasion*. It is not on the occasion of any duty commanded in the moral law. Nor do I apprehend that the fraternity will plead this. Nor on the occasion of any duty inculcated in the Old or New Testaments.—We are indeed told that the principles of Masonry are taken out of the Bible; but though that were unquestionably correct, it would not follow that the Bible enjoined it on us to become Free Masons. It is not on the occasion of any duty required by our country. It is not the oath of allegiance to the government required on entering into the army: neither is it the oath required when one becomes a citizen. It is not required on entering into any office in the nation, nor is it required of jurymen or witnesses, nor of any one whatsoever by the authority of the State, as qualifying for duty, or entitling to privilege; the constitution knows nothing of it at all. I conclude, therefore, that it is not on the occasion of any duty we can owe to the civil constitution.

Sometimes a man is called on to swear when his property or character is at stake, and the case admits of no other evidence;

by reasoning to take it we do them no injury, infringe on right of theirs, deprive them of no privilege.

These things will not admit of a doubt. What then is it which makes the occasion? There is something in secrecy which naturally excites curiosity. That curiosity excited may be gratified, is one principal part of the occasion. Take this away, and we are persuaded there is not one out of a hundred of those who have taken this oath, that would have taken it. But it will be said, (though not by the scriptures which are able to make the man of God perfect,) that this hidden *something* or *nothing* called Masonry, has many advantages connected with it. Let a Mason go for example, to any part of the world, and be in need or distress, he will find friends. Besides, it has a long list of great names. Kings and conquerors, philosophers, lawyers, statesmen, and judges, have been, and still are Masons; and a poor man, who is a free and accepted Mason, has the pride of thinking, that he has raised himself, in this point, to equality with all these great men. Each of these things is esteemed weighty, and has a powerful influence on a carnal mind; but what has a Christian to do with them? What has the son of the King of Kings, the heir of a crown and a kingdom eternal, to do with them? What respect does the Confession show them? will any, or all of them together, make what it deems a "just occasion?" What child of God, would not shudder at the daring impiety of appealing to the Eternal Jehovah, as a Judge upon his throne, on the occasion of gratifying a vain curiosity?—would he not recoil from the danger of profaning that great and glorious Name, for the *advantages* and *honours* of an unknown something? Were I, Sir, to propose, in these times when error and division abounds, and when the real sentiments and practice of Christian denominations are so ambiguous, that it is scarcely possible any more to find them out from standard books; and when a spurious charity like some deadly contagion, is polluting our spiritual atmosphere, and affecting almost every community with sympathy; not for the persons of men, but for their errors and delusions; Were I to propose, that all the Lovers of Reformation principles, of Bible truth, should swear to hold fast these truths even at the risk of their lives, and to use every degree of diligence to transmit them pure and entire to another generation; (than which, there is not an occasion more just on earth, more

unblushing face, they will plead for prostituting that awfully solemn ordinance of worship, to trifles.

The Confession says, "Therefore, to swear vainly or rashly by that glorious name, is sinful and to be abhorred." Can the oath in question be freed from this charge? We have seen that every duty to fellow men, every duty required in the word of God, can be performed without it. And these comprehend all the duties of human life through all the possible variety of office, occupation and relation. What purpose then does it serve, which cannot be equally well accomplished without it? If it serve no distinct purpose, it must be *vain*.

When a man swears this oath he has, it is said, no particular knowledge of what he is binding himself to do. Whether or not, this is *rash* swearing will not admit of a doubt with any possessed of common sense, and not already biassed. There is no parallel to it among the transactions of human life. In vain do you propose to the simplest man in the commercial circle, to sign an obligation before he reads it. No man that values his liberty, will swear allegiance to a constitution of civil government, of which he knows nothing. The very circumstance of keeping it secret would excite a suspicion in his mind, that something in it was not right. No man that places a just value on his life, or the comforts of his family, will engage himself by oath, to fight in a cause till he has examined it, and found it consonant with justice.

How then can any man, taking the Bible as the rule of his faith and practice, swear to do he knows not what, (a thing without precept or example,) and yet not swear rashly? He cannot.—This oath then, is unquestionably vain and rash, and therefore "sinful, and to be abhorred."

The Confession says, "Yet in matters of weight and moment an oath is lawful by the word of God, neither may a man bind himself by an oath to any thing but what is good and just, and what he believeth so to be, and is able and resolved to perform." But how is it possible in this case, for the juror to know whether or not the matter be of *weight* and *moment*? All is a profound secret until the oath be taken. While he is in the act of swearing, there is not a single definite idea of it in his mind. How then does he know before he takes the oath, whether the "matter be good and just" or not? For any thing he knows, this oath may, in some cases, set aside all his previous obligations to God and man. He has no assurance before he takes this oath, that it will not bind him to save the enemy of his country provided he be a mason;—that it will not oblige him when a witness to conceal the truth, when it would make against any of his fraternity,

A favour of one not belonging to it;—that it will not call on a when a jurymen, to give a more favourable verdict, if the pannel be a brother than he would otherwise do;—and that it will not bias his mind when a judge, to give sentence contrary to the Law. All this may possibly be the case. Now what is there in Masonry to counterbalance the hazard of such evils? But I might say in truth, that this is more than a bare possibility. In those districts of the country where Masonry greatly prevails, it may be gathered from the whispers, and murmurs current, that not a doubt remains in the minds of many respectable persons, of the real existence of all these evils. If they do exist, Masonry cannot be innocent; and it may be the secret instrument of the most horrible disasters to church and state, which they have ever experienced. If this be only the conjecture of the writer, then why have some of the most enlightened nations thought it needful to lay it under certain limitations, and others to prohibit it altogether? It will hardly be disputed, that in those parts of the States where masonry has been extensively entered into, that it is in vain to set up any one not of the brotherhood, as a candidate for office; in vain to attempt to carry any public measure how obvious soever its advantages, unless the attempt be made by them. Therefore I would repeat it, that a man before this oath is taken, has no sufficient evidence to believe that he is not binding himself virtually to conceal a scheme, if devised by Freemasons, for overthrowing the constitution, or for subverting the plainest truths of the Bible. But it is plead, that the freemasons have on some occasions distinguished themselves as friends to some public institutions, and that they have relieved widows, &c. Sir, if they were to lay out all the money, which is devoted to revelling and drunkenness, on charitable purposes, say Bible and Missionary societies, the nature of masonry would be just what it is now. I heard some time ago, that a stage company in *the Theatre* of ——— generously agreed to let the benefit of one night be given to the Bible Society! must I therefore believe that the Theatre is a “school of virtue?” I have somewhere read of a Devil preaching the Gospel! and a spirit of divination proclaiming this great truth “These men are the servants of the most high God, and show unto us the way of salvation,” must I therefore conclude that Hell has become friendly to the free grace of God, and the salvation of souls? The reasoning in the one case, is the same as it would be in the other.

To prove the matter of it to be just, we are frequently told that the principles and rules of Masonry are consonant with the Scriptures. Some short time ago, I read a piece published by

themselves, which boasted "that men of all descriptions—Jews, Mahometans, Turks, Savages, Philosophers, and Christians, meet in their cordial brotherhood, and laying aside all other distinctions, join in worshiping the one supreme and universal God."—Then, Sir, I suppose I must admit that *principles consonant with the Scriptures*, are congenial to the views and feelings of this incongruous mass! As soon will light and darkness be amalgamated—as soon will Hell and Heaven meet in love. Without exceeding the bounds of truth, the writer referred to, might have included the infidel, the drunkard, the unclean, the profane swearer, the Sabbath breaker, and the vicious of almost every description.

What has an heir of glory to do with such a motly mixture? How can he expect to find in *that*, which can possibly be congenial to the views and feelings of all these, any thing peculiar to the Gospel or accordant with the love of God? How can it be consistent for him, who has vowed not to sit in the seat of the scornful, or stand in the way of sinners, to meet with such? How is it possible for the *matter* to be "just and good?"

The Confession says that an oath may be "imposed by lawful authority." By what authority, I ask, is this oath imposed? It is neither civil nor ecclesiastical, nor public authority of any description. It is a nameless and unknown authority, of whose nature we must be ignorant, until we have actually submitted to it. Upon what ground can we conclude that to be a lawful authority, which is constituted neither by the laws of God nor by the laws of the state?

In the same manner might it be shown, that a man cannot on any sound principle "resolve to perform that to which he swears" in this case, nor "believe he is able to perform it."

But I may be told, that I do not know what Masonry is, and therefore my reasoning may not be applicable. Still I may know with certainty what it is *not*, and by this means I shall obtain sufficient data to support all the conclusions I have drawn.

I know that the whole principles of the Gospel dwell in the clearest light, and powerfully constrain every mind which embraces them, to diffuse the knowledge of them, without limitation or condition; Masonry does *not*; it dwells in thick darkness; it invokes the aid of Jehovah's name to bar out the light. The moment it would present itself in open day, it would expire and become extinct. From this, I infer, that its very *essence* is directly the opposite of the spirit of Revelation.

I know that the Bible addresses itself as much to women and children, as to men—that its maxims and doctrines elevate the

female to her own proper importance, as a companion for man—that it adorns her character with a divine loveliness, which makes her the brightest ornament of human kind. Masonry treats her with sullen silence, and leaves her comfortless, among her tender offspring, to weep. I know that its principles are *not* necessary to make a good citizen, a good neighbour, a good husband, a good parent, or a good Christian. I know certainly, that it is *not* necessary to the safety or prosperity of the State, or of the church. I know that it is *not* necessary, to the most useful and honourable life, or to the most safe and happy death, and this is enough for me. Sir, if any of your readers have unhappily been drawn into this dark monopoly, in which he dare not allow the wife of his bosom, or his children, or his dearest and most faithful friends to participate, I would urge him to review the deed in the light of God's word, and renounce it as a heinous sin. It is not unlikely, that some may still consider the whole subject of this paper a trifling affair, and not worthy of having so much said about; yet, it would not be very difficult to trace immorality of almost every species, to indifference about the taking of an oath, which must have place in all the cases above-mentioned. The first effect of it is, to destroy any remaining impressions of the omniscience and omnipresence of God on the mind. When this effect is complete, there will then be "no fear of God before his eyes." When a sinner gets fairly above the fear of God, he will not much regard man. Every other restraint on the conduct imperceptibly loses strength, and at last fails to hold back the flood of iniquity swelling in the heart; and then it carries all before it. Thus, it is but a very few steps from this wicked indifference about an oath, to an open and entire abandonment of one's self to every vice.

That it is different, in any instance, is owing to God's restraining power and the influence of better principles. I therefore beseech the reader, not to consider it a light matter.

It is a sin indeed little thought of, even by those entrusted with the execution of good and wholesome laws. They can very easily excuse it, and admit abatements and palliations; but the Lord will not hold him guiltless, that taketh his name in vain.—Reader, if the guilt of this sin lies upon you, and you have never sought to wash it away in the blood of the Lamb; be not surpris-

be but angry? Will not this cast a doubt upon the interest of your soul in him as your God? and if death should overtake you in this state of doubt and fear, how much to be pitied is your situation: How will the thought that you so profaned that blessed name, lacerate your feelings, and distract your mind at that moment, when you are placed beyond the reach of all earthly comfort!

In a word, bring your thoughts about God often under review, make it the burden of your prayer, that his fear may rule continually in your hearts, and manifest itself through the whole of your deportment.

G.

Selections.

ON INTERCOMMUNION.

On the subject of intercommunion, among the members of different religious professions, two valuable papers will be found in our last volume. The reasons adduced in one of these, especially, to shew the unwarrantableness of the practice, we think cannot be overthrown; and we know that they have been the means of establishing some in the truth. The advocates of intercommunion have been as sparing of argument in support of their theory as they have been abundant in declamation. This species of address, on this subject, has peculiar force; for the practice it recommends seems to savour so highly of christian affection and charity, and, viewed in one point, presents an aspect so lovely, that we must do violence to our feelings to resist the appeal.—“What! shall any man take it upon him to exclude one of God’s dear children from his own table, or refuse to admit to the most intimate fellowship with him in holy things, the man whom the God of ordinances admits to communion with himself, and with whom we would rejoice to hold eternal fellowship in the upper sanctuary? Can you, dare you exclude such a man from the table of the Lord?” Our *feelings* instantly answer, no; and so would our *judgment* too, if such were a full or fair representation of the case. We cheerfully admit that in other communions there are many of God’s dear children, sound in the faith, exemplary and useful in their lives, with whom it would rejoice our hearts to join in the most intimate bonds of christian fellowship. Why, then, not do it? For reasons which we believe sound and good, (for which we refer our readers to our 2d vol. p. 89—94,) and among others especially for this, that these same persons may be in a state of fellowship with those whose principles and conduct we cannot approve; and yet, in admitting the one to our fellowship,

we *virtually* admit the other also, and, according to the principles which regulate the communion of churches, must *actually* admit them, if required. We have known of many facts of a private nature, illustrative of the force of this reason for non-intercourse; and we mention it at present, more especially, as receiving practical demonstration from what transpired at the last meeting of the General Assembly, in the case of Mr. Chambers. This gentleman, who now officiates in the church in Thirteenth-street, Philadelphia, had applied to the Presbytery of Philadelphia for ordination, had been examined by that Presbytery and rejected as unqualified. Subsequently he applies to the Western Association, New-Haven county, Connecticut, by whom he is ordained. He returns to Philadelphia, and, according to the principles of intercommunion, claims ministerial fellowship with the very Presbytery which had rejected him! This is a state of things which admits of no effectual remedy. For a church to be bound to receive to her fellowship those over whose admission to membership and office she has no control, is a solecism in church government; which is not only destructive of good order, but must sooner or later introduce anarchy and confusion tending to dissolution. How many, both ministers and people, in this way obtain a place in the Presbyterian church, who, if examined by their own courts would be rejected, it is impossible to say; and the fruits of this intercourse in the prevalence of Hopkinsianism in that church is lamentable in the highest degree. The existence of facts like these, (and facts are stubborn things,) prove, with the clearness of demonstration, the utter inconsistency of that scheme of church policy under which they can exist. The following strictures on this system are believed to be from the pen of the late Rev. Archibald Bruce, professor of Theology, under the General Associate Synod of Scotland and were occasioned by seeing an account of the plan of intercommunion among the churches in America. We consider them valuable not merely as containing the views and reasoning of a most profound and accurate divine; but as furnishing us with the deliberate views of the Westminster Assembly on this subject; than which no hu-

Assembly of the Presbyterian Church in the United States of America, the General Synod of the Reformed Dutch Church, and the Synod of the Associate Reformed Church." The following are a few remarks which have occurred to me upon reading that paper.

A re-union of the different parties into which the professing body of Christians has been divided is confessedly an object of great importance. Until this desirable event be in some measure brought about, we have little reason to expect that religion will generally flourish. Nevertheless, proper attention ought to be paid to the means by which such an union is attempted, as, by a mistake in these, the scheme may not only be defeated, but the breach rendered more wide and irreparable. Those who are acquainted with the various attempts which have been made since the time of the Reformation to unite Papists and Protestants, Arminians and Calvinists, Lutherans and Reformed, Episcopalians, Independents, and Presbyterians, and who recollect the issue to which these were brought, with the effects produced by them, though planned by persons of known abilities, acquainted with the principles of the dissentient parties, and sometimes conducted in the way of a close investigation and free discussion of the points of difference, will not be sanguine in their expectations of good from hasty coalitions, or schemes of union, where the matters of difference are never examined, but industriously concealed and kept out of view; nor to them will human plans of "correspondence and intercourse," reared on the sandy basis of "propriety and expediency," afford much consolation.

I am not sufficiently acquainted with the state of the Presbyterian bodies referred to, to be able to say what real differences subsist among them; but if I may judge from the plan under review, there are none, and consequently no reason for their remaining separate. The following fundamental principle "of the intercourse" certainly implies as much. "From *considerations of propriety and expediency*, it is to be received as the basis of the plan, that the several ecclesiastical bodies or judicatories concerned, are to remain and be preserved entirely separate and independent." It is only "consistently with this fundamental principle," that the three "kinds or degrees of intercourse" proposed "appear to be practicable, and ought to be recommended."

It is one of the most striking features of the schemes for promoting union in the present day, that they proceed upon or tolerate *disunion*, and often make it a fundamental principle. This radical inconsistency renders the plan before us a *felo de se*, while

it provides that the bodies or judicatories concerned are to remain and be preserved "*entirely separate and independent.*" Such an "Independent" principle is a strange basis of intercourse and communion among "Presbyterian churches;" and such scrupulous care in constituting barrier laws, by which it is provided that they shall "be preserved entirely separate," augurs ill for the approach of union. Corporations and other societies, whether civil, political, military, or commercial, which are only "the ordinance of man," may be allowed to make laws that shall secure their separate existence and independence; and they may declare these to be the fundamental principles and basis of any plan of co-operation and correspondence with other societies of the same kind: But societies which hold of *divine right*, and which are parts of the "one body" of Christ, (to which "Presbyterian churches" have hitherto laid claim,) can have no warrant for such procedure. Such fundamental principles bear too strong marks of the narrow, illiberal policy of civil corporations in maintaining their old charters, while they are obliged to compromise their preservation by admitting persons to their privileges according to the terms of an ill-connected and contrived codicil.—Perhaps the persons who drew up this plan, formed it somewhat after the model of the different United States, under whose civil jurisdiction they live; (agreeably to a fashionable modern opinion, that Christ hath left the form of church-government to be modelled according to the form of the civil constitution in every nation where Christianity is introduced;) and had the American rulers only studied a little more attentively the soothing "considerations of propriety and expediency," which certainly are as well adapted to civil as to ecclesiastical policy, they might easily have allayed the ferment which lately prevailed in that country, and reconciled the dissentient states to the general federation.—But our ecclesiastical projectors should have considered that there is an essential difference between the United States and the three Presbyterian bodies scattered throughout the different parts of the country which is under the jurisdiction of these states. Each of these states is separated from the others in local situation and by exact boundaries; the inhabitants of each live together, and are more distantly connected with others, and accordingly a separate internal jurisdiction may take place among them; and not inconsistently with this, there may be a general correspondence or confederation of all the states for purposes connected with the common good of all. But it is quite different with the Presbyterian bodies or judicatories, which have no fixed boundaries, but which all exist in the same place, being respectively composed

of and having jurisdiction over persons who live promiscuously together. In this case, there is no room for different judicatures erected upon separate independent foundations. Let us illustrate this by an instance. Suppose that those who settled the civil government of the different states of America had appointed three different ways of administering justice, to subsist in every state and in every city, with separate and independent courts of judicature, judges, places of meeting, laws, forms, &c. and had granted liberty to all the inhabitants to be subject to one or other of these, as they pleased; what a system of anarchy, confusion and absurdity, must this have been? Or if this supposition is too ridiculous, let us suppose, that the mass of the people had been cast into such a state during the confusions of a civil war or revolution; and that a set of quack politicians, under a pretence of remedying these evils, should propose a plan for bringing about correspondence and harmony, the fundamental principle of which should be, that the three judicatures should be preserved entirely separate and independent; and that persons might, as often as they pleased, withdraw their subjection, support and connection, from one to another! *Risum teneatis, amici!* No less incongruous and hurtful, in a religious point of view, does the present plan of correspondence and communion appear to me, although it does not produce the same effect upon civil peace and society.

But what are the weighty reasons for their remaining separate? Would any point of truth, or duty, suffer by their coalition? Is it supposed that they will propagate more extensively the knowledge of the gospel by remaining separate? None of these are so much as pretended; but merely "considerations of propriety and expediency." However plausible such considerations are, it is now pretty generally understood that they are for the most part urged as a pretext for declining any step which is attended with difficulty or danger. No person who reflects upon the sinfulness of causing or supporting unnecessary separations, of dividing, or preserving divided, the church of Christ into a number of independent bodies, will pretend that this ranks among the indifferent things which the apostle reckoned lawful for him, but not expedient. Had the object of the plan been, that the members of the three Presbyterian bodies or judicatories should occasionally meet together, dine, and have a little friendly chat, "considerations of propriety and expediency" might have had some place; but as here understood and applied, they are too

* This is a common, though futile and unwarrantable pretext for erecting separate independent congregations and parties in this country, and thereby splitting the church into endless divisions.

mean to be mentioned in the great work of promoting communion among Christians.

But what can these "considerations of propriety and expediency" be? Is regard to the honour or antiquity of a party, one of them? Would the stipends of particular ministers, and the existence of particular congregations, be endangered by an union? Would there be reason to fear that the most popular preachers would thin the audiences of their brethren, if they had no longer the name of a party to retain them? Is it necessary to make such a basis in order to allay the fears of some less enlightened souls among them, who may be alarmed at the principle of complete union? Or, are they afraid of exposing themselves to the reflections of certain persons with whom some of them were once connected, and who would consider their former predictions concerning them as accomplished?

Every conscientious society that maintains a separate communion will do so only for important reasons, and as soon as these are removed, it will rejoice to yield up its separate existence. It may be necessary for the preservation of a party, that its independence be declared a fundamental article of any union or agreement; but it can never be necessary for any part of the church of Christ; nor will any ecclesiastical body or judicatory that has the glory of God and the good of the church for its object, ever lay claim to such a principle. It is an attempt to build a partition wall, which would be more prejudicial to the unity of the church than that which the Judaizing teachers would have reared. It is to establish schism by law, to throw around it a three-fold cord, and, as far as human authority can go, to render it perpetual.

Hasty coalitions, and such as throw a bar in the way of necessary and seasonable duty, or lay a grave-stone on any part of revealed truth, are to be *deprecat*ed and *avoided*. They have produced much evil. One of the Presbyterian bodies alluded to did already stumble on this stone. Had the plan proposed been intended for investigating the grounds of difference, that so they might bring about an union consistently with truth and duty, the design would have been highly praiseworthy, and its defects should have been laid open with a gentler hand. But no such design is in view. Such an investigation is purposely avoided. It is evidently implied, that truth would not suffer by a complete union. A plan of intercourse is allowed and recommended, which is inconsistent with the idea that any conscientious obstacle is in the way; and "considerations of propriety and expediency" are the only reasons alleged why the different bodies are to remain and be preserved entirely separate and independent.

Such correspondence could never bring the parties nearer to union; every attempt towards this would be unconstitutional, and ought to be resisted as a breach of the fundamental principle, ~~that~~ they "*are to remain and be preserved* entirely separate and independent." Does not this give ground of suspicion, that these ecclesiastical bodies do stand in the way of scriptural unity, and that when the time of accomplishing this shall come, they shall be smitten like the feet of Nebuchadnezzar's image?

In short, it appears that this plan of correspondence and communion is a sacrifice to the golden image of Unity and Forbearance which has been set up, and to which almost all denominations of Christians have burned incense. Yet it is such a sacrifice as the priests of this image will not be pleased with, nor accept; it is blind, and torn, and lame, and sick.

*Non tali auxilio, non defensoribus istis
Tempus eget.*

The foundation of the plan being so ill laid; the superstructure reared upon it must be weak and useless. Any examination of it might therefore be thought unnecessary; but as it proceeds upon the principle of *occasional communion* among churches which are erected upon independent foundations, and continue separate; and as this principle has been extensively and industriously propagated and patronized in the present day, and is acted upon by some professed Presbyterians, who yet "from considerations of propriety and expediency," make as little noise about it as possible, and who consequently have not, like their American brethren, taken steps publicly to recommend or establish it as a general law—it may be of use to enquire a little into this part of the plan. The three following kinds or degrees of intercourse are recommended; "the communion of particular churches; the friendly interchange of ministerial services; and a correspondence of the several judicatories of the conferring churches." The manner in which these are to be carried into effect is explained at length in the printed plan, and it is always specially provided by the contracting parties, that the supreme law of expediency be attended to, and that their fundamental and constitutional principles be preserved inviolable.

One cannot but be struck with the coincidence between this plan and that proposed by the Independents in England during the sitting of the Westminster Assembly. The following quotation will shew this. "Holding," say the Independents, "and retaining communion with neighbour churches, [the Presbyterian churches,] in baptizing our children (as occasion may fall out of

absence of our ministers) in their churches, and by *occasional* receiving the Lord's supper in their churches, and receiving such members of theirs as are above mentioned, unto communion with us also *occasionally*: Also our ministers to preach in their congregations, and receive theirs also to preach in ours, as ministers of the gospel, as mutually there shall be a call from each other: And when we have any cases difficult and hard for ourselves, *electively* to advise with the elders of their churches: And in case of controversy, not to refuse to call them in for the composing of it. Further, in the case of the choice of elders, to seek the approbation and right-hand of fellowship from godly ministers of the churches together with our own: And in case any of our churches miscarry, through mal-administration or neglect of censures, to be willing, upon scandal taken by their churches, to give an account, as to sister churches offended: And to esteem and account (as we do) a sentence of *non-communion* by them, as churches, against us upon such scandals wherein they are not satisfied, *an heavy and sad judgment*, and to be looked at as a means to humble us, and ordinance of God to reduce us."* Notwithstanding this freedom which they had to hold *occasional communion* with the Presbyterian churches, and that they professed that they would "practice the *most* of the same things, and those the *most substantial* which are found in the rule itself, the same ordinances of worship in the Directory, the same officers, &c. of the same qualification required in the rule, the same qualification of members the assembly itself holds forth to have been in the primitive churches, &c. and these officers to join into one eldership in all acts of government of the church; holding also the same censures," &c.; and although the Presbyterians agreed practically to bear with those who scrupled to recognise the subordination of judicatories, and diligently and zealously laboured to obtain the removal of certain obstacles to the exercise of discipline which were offensive to them as well as to their dissenting brethren; yet the latter proceeded rashly to set up and obstinately to maintain their separate and independent congregations, to the distracting of an unhappy people, at the critical moment when a public profession of religion. and the

holding out a flag of pretended peace, forbearance, and occasional communion with sister churches. With great strength of reasoning did the committee of divines expose the inconsistency and unreasonableness of their principles and practices in this matter, although their words have been much misinterpreted, so as to mean that they intended to deny all liberty of worship to the dissenting brethren; whereas the scope of the paper shows that it was an ecclesiastical question, and ecclesiastical toleration, which they at that time discussed. A few quotations from that paper applicable to the plan of communion among American Presbyterians may be added. Concerning the proposal of their brethren, they say, "It plainly holds out the lawfulness of gathering churches out of true churches, yea out of such true churches as are endeavouring further to reform according to the word of God; whereof we are assured there is not the least hint of an example in all the book of God." Concerning the offer of occasional communion, they say, "If they may *occasionally* exercise these acts of communion, with us once, or a second, or a third time, without sin, we know no reason why it may not be *ordinary*, without sin too; and then separation and church-gathering would have been needless. To separate from those churches ordinarily and visibly, with whom occasionally you may join without sin, seemeth to be a most unjust separation. All the communion here spoken of is but *ad placitum*." "They can preach in our congregations, and admit us to do the like as ministers in theirs. No need then of separate churches for the exercise of their ministry."* If any person wishes to see this reasoning enlarged upon, and enforced by the consideration of the pernicious consequences that would follow from the principle opposed, particularly the introduction of "perpetual schism and division in the church," the "many irritations between the parties going away and those whom they leave, and again between the church that should be forsaken, and that to which they should go;" and "all manner of confusion in families where the members were of several churches," for satisfaction they may consult the book above referred to, and from which these extracts are made

It would have been more becoming if the Presbyterian bodies

“_____ immota labescunt,
“Et quæ perpetuo sunt agitata, manent.”

SCOTO-PRESBYTERIANUS.

There is often to be seen in the course of Providence a near and striking affinity betwixt the sin and the stroke inflicted on account of its commission. Besides the instance in the case of Joseph's brethren, there are many other examples to be found not only in sacred history but profane. When Adoni-bezek fell into the hands of the Israelites, and was deprived of his thumbs and

ing strange fire before the Lord, were devoured by fire. Jacob cheated his father, making him believe that he was Esau; and his father-in-law cheated him, beguiling him with Leah instead of Rachel. The same Rachel peevishly said, "Give me children, or else I die." She obtained her desire, and dies in delivery of one of them. The Jews crucify the Lord of glory, pretending to be afraid, that their permitting him to live would bring desolation upon them by the Romans; and, in consequence of their thus filling up the measure of their iniquity, the very evil they pretended to fear, actually came upon them. To give an instance or two from profane records. Charles IX. carried his barbarous cruelty against the Protestants to such a length, as to make the very canals of Paris to stream with their blood: and soon after, the inhuman tyrant died most miserably, his blood streaming from every part of his body. Henry II. of France, in a fit of rage against a Protestant counsellor, committed him to the hands of one of his nobles to be imprisoned, with these words; that *he would see him burnt with his own eyes*. Within a few days after, having urged that same nobleman to engage with him in a tilting match, he was pierced in the eye by his lance and killed.

I believe there are few or none whose observation and experience will not furnish them with various instances in proof of the remark. Did people reflect more closely upon their own doings, and observe more attentively the doings of the Lord, they would, in many dispensations, read their sin in the most legible characters. How impressed ought we to be with that solemn declaration, "Verily, he is a God that judgeth in the earth." The Most High is not an unconcerned spectator of the violations of his law. He sees and is displeased with every trespass; and though he may keep silence for a while, yet, in his own time, he will reprove the transgressor, and set his sin in order before his eyes. With what circumspection then ought we to walk! With what accurate examination should we ponder the path of our feet!—With what strictness should we set a watch upon the door of our lips! With what diligence should we keep our hearts! "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye meet, it shall be measured to you again."

Q.

ANECDOTE.

The Rev. Drs. R—— and E—— were colleagues in one of the churches of Edinburgh. The former was an elegant writer and handsome speaker; but belonged to that class of preachers, in the

national church, known by the name of *moderate men*; the latter was truly evangelical in his views and sentiments, and consequently ranked with those, who are denominated the orthodox clergy of the church. Dr. R——, one Sabbath morning, delivered to the congregation a sermon upon virtue. In his discourse he endeavoured to exhibit this ornament of christian character, under the most engaging aspect; and, after he had bestowed upon it every epithet of commendation, which his powerful imagination could invent, he summed up the whole matter in this very animated and striking sentence. "Indeed virtue is an object in herself, so amiable, lovely and commanding, that were she to appear, in our world personified, I am sure, men would fall down and worship her."

Dr. E—— ascended the pulpit, on the afternoon of the same Sabbath, and addressed the congregation. His subject happened to be more evangelical. He had occasion, therefore, to speak something of the fall of man and of the depravity of human nature. The conclusion of his colleague's discourse seemed to militate a little against this doctrine; and, therefore, induced him, in his sermon, to make a gentle allusion to it. He said, "Probably his worthy brother had been carried away rather too much by the warmth of his imagination and his attachment to his subject; when, in the forenoon, he declared, that men he was sure would fall down and worship virtue, were she to appear on our earth personified; for, that virtue had already once appeared upon this earth personified; but men, instead of falling down and worshipping her, cried out against her, 'Away with her, away with her; crucify her, crucify her.'"

A SINGULAR CONFESSION.

A professor in one of the German universities, whose unconcern for religion generally, was notorious, was not less remarkable for the care which he took in the religious instruction of his children. One of his friends, astonished at this inconsistency, and asking him the reason of this conduct, he answered, "It is because I wish my children may enjoy more peace of mind and more contentment in this life than has ever fallen to my lot; and this they can obtain by no other means, than by possessing more faith than myself."

Preserve a sense of thy spiritual wants. As fullness inclines the body to sleep so doth a conceit of spiritual fulness, the soul; when the belly is full, then the bones would be at rest, the man hath more mind to sleep than work; whereas he that is pinched, his craving stomach keeps him awake; if once thou beginnest to have a high opinion of thyself, and thy spiritual hunger be a little staid, from a conceit of thy present store, and sufficiency of thy grace, truly then thou wilt compose thyself to sleep, and sing the rich man's lullaby to thy soul. Take thy ease, O my soul, thou hast goods laid up for many years. Christian, if thou wouldst keep thy soul awake for this or any other ordinance, take heed thou lovest not the sense of thy wants; begging is the poor man's trade; when thou beginnest to conceit thyself rich, then thou wilt be in danger to give it over, or be remiss in it.

GURNALL.

Summary of Religious Intelligence.

In the following summary we have endeavoured to give in a condensed form the amount of the most interesting Religious Intelligence which the last month's arrivals have furnished.—

EUROPE.

Persecution at Geneva.—This city, once celebrated as the mother of the Reformation churches, and which enjoyed the labours of a Calvin and a Beza, a Turretine and a Stapfer, is now sunk in Unitarianism; and notwithstanding the exclusive claims of that sect to liberality, it is obvious that they are liberal only so long as they have not the power to oppress. The venerable company of Geneva pastors have drawn up certain articles prohibiting any minister to preach on the Divinity of our Lord, original sin, and other fundamental doctrines; and such ministers as adhere to the doctrines of the cross, have been, and continue to be the victims of the most illiberal persecution. Of these Mr. Malan appears to be the most distinguished. Though of the most eminent talents, unwearied benevolence, and fervent piety, yet because he continues in the face of all opposition, to preach salvation through a divine Saviour, he has been deposed from his office as regent of the College, deprived of his ministerial character in the church, and subjected to every injury and petty insult which the Arian, Socinian and Pelagian ministers could invent, to gratify their malignant feelings. Under the protection of government, however, he continues to preach in a small chapel without the walls.—A year or two ago, he visited Scotland, and at the meeting of the United Associate Synod in September last, was received into the fellowship of that body.

At Edinburgh a society has been formed to co-operate with that in Glasgow,

has been subjected to numerous changes and bereavements. Yet with the good hand of God upon them they continue to persevere. They have translated and printed most of the New Testament, and portions of the Old, into the Mahratta language, which is spoken by twelve millions of pagan idolaters in Bombay and the adjoining country. In August last, connected with the mission there were 35 Schools; containing 2000 children. A greater number than there has been at any former period.

Otaheite.—The progress of the gospel in these Islands of the Sea, is truly astonishing. A letter dated at Hidia, in Otaheite, in September last, states, that the number of adults who have offered themselves for baptism is 247, of whom I have baptized 139. Our church consists of 69 members, 40 of whom were received into communion at other stations. The attendance of the people on the Sabbath day is good. Nearly all inhabiting a space of 20 miles, (viz 10 on each side of the station,) attend, in numbers between 500 and 600. A spacious chapel is building; it is plastered and nearly floored, but not seated. The school is increased from 100 to nearly 200. In the adult school, which assembles every morning excepting Saturday, from 200 to 300 attend. I am going on with my Taheitan Dictionary, and I have begun the translation of the prophecy of Hosea.

Sandwich Islands.—The most gratifying intelligence respecting the progress of christianity continues to be received from these Islands. In the Island of Mawaii there are 40 schools in operation, containing an aggregate of not less than 800 scholars; about one half of these is in the village of Lahaina. In this place not fewer than 50 families regularly maintain family worship evening and morning. Three native female prayer meetings have been established. Mr. Richards mentions that 6 churches are now building in the Island. As a proof of the zeal of the natives in their erection, the boards in some instances, have been brought 25 miles on men's backs. A building has been completed at Lahaina, ninety feet by twenty-four, a little higher than a one story house in America. It was opened for worship in July last, and on the evening previous, a herald was sent through the village crying as he went, "*To morrow we enter the new house of prayer. In that house all noise is forbidden, all laughter, all talk, all whispering. No dog shall enter it, and no child that will make a noise; no tobacco pipe shall be carried there, and, after meeting, all the people shall retire in silence.*" From that time the church has every Sabbath been completely filled with attentive audiences. "Blessed indeed, is Lahaina" are the words often on the lips of the natives; and we would respond, "Blessed be the Lord for what Lahaina is." It is only two years since the mission was first established at this place.

The Rev. Mr. Stewart who went out as a missionary, in 1822, and to whom we are indebted for much interesting intelligence, has been under the necessity of returning with Mrs. Stewart, whose health is in a very precarious state. He is expected at New-York by the next arrival from Liverpool.

Ceylon.—The last intelligence from Oodooville, in this Island, states, that there is now at that place a *Female Boarding School*. *Thirteen native Free Schools*, a decent place of worship, a respectable congregation, and a little church.

Burmah.—The situation of the missionaries in this empire since the commencement of the war, has been distressing and critical in the highest degree. That war is now closed. Merque, Java, Zea, and Arracan, are ceded to the British. Ava is to receive a Resident, and Rangoon a Consul. We sincerely hope that this, through the prayers of the churches, will turn out for the furtherance of the gospel in that benighted region.

AFRICA.

Bethelsdorp, 500 miles east of Cape Town. Here a new place of worship, has been erected for the Hottentots, at the opening of which,

about 500 were present, to hear the word of salvation. In the end of 1821 Dr. Phillips who has the superintendence of the Society's Missions in the colony, visited this station, and made the following communication to the society: I can now meet the calumniators of missions, and the enemies of the Hottentots on their own ground, and challenge them to shew me, in any part of the world, a people more capable of being improved than the abused Hottentots of South Africa, or attempts at civilization more complete in their success than what may now be seen at Bethelsdorp.

Freetown.—The mission at Freetown, Sierra Leone, under the Church Missionary Society is represented as in a prosperous condition. This year, three missionaries, three schoolmasters, and one schoolmistress have been added to the mission.

Liberia.—The last accounts from Liberia represent the colony as in a flourishing state. Two new settlements had been made, and the natives were on terms of good faith with the emigrants. On the 17th of February the brig Vine arrived from Boston with colonists, having taken out the Rev. Mr. Holton a missionary, the Rev. Mr. Sessions, agent to the colony, and Mr. Force, a printer. The colony was overjoyed at their safe arrival. A journal under the title of the 'Liberia Herald' had commenced. Subsequent accounts mention the death of Mr. Sessions and Mr. Force, after a short illness.

AMERICA.

The anniversaries of the American Religious and Charitable Institutions which took place in May, renders the intelligence under this head voluminous and interesting; a very brief notice of these is all that we can propose, observing the order of their celebration. Our extracts are made chiefly from the New-York Religious Chronicle.

New-York Sunday School Union Society.—This institution held its Meeting on the 9th. The following statements are prepared from the Report.

The Schools connected with this Union have increased to the number of sixty, of which the following general statement, is believed to be correct;

The number of male conductors is 538; female conductors, (belonging to this Union) 236.

Of these 417 are professors of religion; the remaining 357 are not professors:

There are of scholars—white boys, 3096; coloured boys, 326; coloured adults, 94. White girls, 1325; coloured girls, 103; coloured adults, 57; total number of scholars, 5001.

American Home Missionary Society.—This society held its first meeting on the tenth. The object of it is "to assist feeble congregations and to spread the gospel among the destitute within the limits of the United States." A constitution was agreed upon, and recommended to the United Domestic Missionary Society, for adoption at their ensuing Meeting.

American Tract Society.—With the nature and objects of this society, our readers are already acquainted. From its first annual Report the following intelligence is collected.—The publishing committee have, during the year, approved of 185 tracts, comprising six volumes of 400 pages; the whole number printed by the Society is 697,900; comprising, exclusive of covers, 8,053,500 pages.

"A friendly correspondence has been opened with the London Religious Tract Society, the London Prayer Book and Homily Society, and the Religious Tract and Book Society of Ireland. With the different kindred institutions of our own country there exists the most friendly intercourse.—Two State Branches have been formed during the year in our own state. A branch has also been established in South-Carolina. Among the four-

ishing Auxiliaries, the Female Tract Society of this city, the Young Men's Tract Society, and the Auxiliary Tract Society of Utica stand pre-eminent.

The whole sum received by the Society for publishing Tracts, during the past year, is \$10,158 79.—Of this sum \$3,233 22, have been received from Branches, Auxiliaries, benevolent individuals and institutions for Tracts sold; \$2,431 have been received from 36 Life Directors; \$2,307 by 115 Life Members, and \$2,187 consist of annual subscriptions, donations, &c. &c. The whole sum expended by the Society is \$10,129 86; leaving a balance of \$28 92 remaining in the treasury.

American Bible Society.—The tenth anniversary of this institution was celebrated, on the 11th. in the Dutch church, Nassau-street, New-York; the room in the City Hotel being found to be too small. At the meeting of delegates, at the Society's house, on the preceding day, many very interesting facts, respecting the want of Bibles, were stated. The prosperity of the Society continues undiminished, and its usefulness daily extends. The usual resolutions were passed.

"From the official statements we learn that there have been printed by the Society in the tenth year of its labours, English Bibles—28,250; French—2,000; Spanish—4,000; English Testaments—44,750; French—2,000; making 31,000. The amount of the nine preceding years was, 451,902; making since the Society's first organization, a total of 532,902, upwards of half a million copies. The issues of the past year were of both Bibles and Testaments, 67,134; of the nine years anterior, 372,913. Total issues of ten years, 440,047. In this amount were embraced 5,386 copies in Spanish. An edition of 2000 pocket Bibles now in the press.

The nett receipts of the year were \$51,489 94; of last year, \$44,833 06. Difference, \$6,566 86; nett payments, \$48,346 66.

The gratuitous issues have reached the amount of 16,547 Bibles and Testaments, valued at \$10,541 88.

Fifty-four new Auxiliaries have been added—making the whole number recognised 506."

Presbyterian Education Society.—This Society held its eighth anniversary meeting on the 11th. Its object is, to assist young men in obtaining education preparatory to the ministry. The report states, that,

"As reports from all the branches of the Society have not been received; it is impossible to ascertain precisely the number of students under the patronage of the Society. Judging, however, from what have been received, and from former reports, the number is estimated at about 125.

The balance in the treasury at the last anniversary, was \$225 91, and there have been received since \$1,371 13, making in all, \$1,597 04. Of this, there have been appropriated to the aid of beneficiaries under the care of different auxiliary societies and executive committees, and for other purposes, \$1,400 28, leaving a balance in the treasury of \$196 76."

American Jews Society.—This Society instituted for ameliorating the condition of converted Jews, has entirely failed in the attainment of this object. At their meeting on the 12th, a report was read which was not accepted. The reasons for rejecting it appeared to be, partly a reluctance to detail more fully the disappointments the Society has encountered during the past year, and partly an objection to the manner in which the document was prepared. After a protracted meeting, during which a good deal of warmth was manifested, the Society adjourned; having effected nothing except the choice of a new set of officers, elected by a close ballot. "It appears that nearly \$8,600 have been received by the Society the last year, and that the expenditures have exceeded \$7,000, leaving in the treasury a balance of \$15,512. As no line of proceeding has been determined on for the ensuing year, it is supposed that these funds will be accumulating by investment, till some clearer indications of the measures best adapted to promote the grand design of the institution, shall be apparent."

American Sabbath School Union.—This Society held its second anniversary in Philadelphia, on the 23d ult. The following statistical view of the present operations of the Society is collected from the Philadelphian.

<i>States.</i>	<i>Schools.</i>	<i>Teachers.</i>	<i>Scholars.</i>
Maine, about	100	1300	6000
New-Hampshire,	132	1400	8000
Vermont,	85	532	5723
Massachusetts,	81	825	6078
Rhode-Island,	28	280	1700
Connecticut,	54	1241	7083
New-York,	341	3295	22811
New-Jersey,	293	2025	13710
Pennsylvania,	557	4843	36399
Maryland,	45	461	3158
Delaware,	27	187	1641
Virginia,	56	605	4588
North-Carolina,	46	352	2648
South-Carolina,	29	279	1925
Georgia,	33	254	1980
Alabama,	4	39	352
Mississippi,	3	24	172
Louisiana,	1	5	50
Tennessee,	3	35	261
Kentucky,	8	82	731
Ohio,	60	339	2929
Indiana, no returns.			
Missouri and Illinois,	106	472	3697
Michigan,	2	29	280
District of Columbia,	22	295	2452
Total,	2114	17209	134368

The number of Sabbath scholars throughout the world, exclusive of the United States, was estimated at 857,905, at the last anniversary. Great Britain and Ireland, since, report an addition of 25,722. The grand total of Sabbath scholars in the world, is 1,080,000.

United Domestic Missionary Society.—It is already known that this Society discourages the system of itinerating in missionary labours, conceiving that the most good can be accomplished by assisting poor and infant congregations in the support of stated ministers, and missionaries, who should have in their care two, three, or four congregations. On these principles, then, the society has extended aid during the last year to one hundred and forty-eight churches and congregations: and these have been supplied in whole or in part by one hundred and twenty-seven missionaries. They have thus made provision for the entire support of 27 years and 9 months of missionary labour; and have secured to the congregations aided, equal to 115 years and 11 months of parochial or ministerial service.

Of the society's missionaries, 100 have been employed in the state of New-York, 1 in Vermont, 1 in New-Jersey, 7 in Pennsylvania, 7 in Ohio, 1 in Michigan, 4 in Indiana, 3 in Missouri, 1 in Illinois, 1 in East Florida, and 1 in Lower Canada.

The society have paid since the last anniversary, for the support of these missionaries, for the expense of their office, and agencies employed, the sum of \$10,156. The receipts of the past year have amounted to \$11,804:

The Rev. Mr. Wisner, of Boston, then moved a resolution to change the name of the society to that of the AMERICAN HOME MISSIONARY SOCIETY, and to adopt the constitution prepared by the convention of delegates; which was unanimously adopted.

West Indies.—Societies have been formed in several of the West India islands for the religious instruction and education of the blacks, with the countenance of the civil and ecclesiastical authority. In the Island of Nevis Sunday schools have been established, in which upwards of 700 slaves are receiving instruction. Mr. Blyth, a member of the United Associate Synod in Scotland, and who studied under the Rev. George Paxton, is labouring with great diligence and success among the slave population in Jamaica.

Literary and Scientific Notices.

Henry's Commentary.—It will be seen by the advertisement on our cover, that MESSRS. TOWAR & HOGAN, Philadelphia, propose to publish, by subscription, an American edition of this valuable work. This, we think, will prove an acceptable service to the religious public: valuable as this work is acknowledged to be, but few copies are to be met with in the country; and the high price of imported copies, (fully double that at which it is now offered,) effectually prevent its general circulation. We therefore hope the publishers will meet with sufficient encouragement to warrant their proceeding with the proposed undertaking. The following testimonies are a few, among many, which might be cited, to shew the estimation in which it is held, by men of the soundest judgment, and unquestionable piety.

Dr. Doddridge says—"Henry is perhaps the only commentator so large, that deserves to be entirely and attentively read through. The remarkable passages I think should be remarked. There is much to be learned from this in a speculative, and still more in a practical way."

Dr. Edward Williams says—"It is an incomparable work, and too well known to need a discriminating character."

Rev. Thomas Hartwell Horne, in his valuable Introduction to the Study of the Scriptures, says, that its high and generally known value is so just, and extensive, that it needs no recommendation.

The Rev. Adam Clarke, the Commentator, says—"The Rev. Matthew Henry, a very eminent dissenting minister, is the author of a very extensive commentary on the Old and New Testaments, and one of the most popular works of the kind ever published. It is always orthodox, generally judicious, and truly pious and practical."

A Warning against Unitarian and Hopkinsian Errors, has been published by a committee of the Associate Synod. This, we consider a valuable production, as it contains a brief statement and refutation of the most distinguished heresies of the Hopkinsian school. We are aware that some Hopkinsians do not embrace all the sentiments stated in the "Warning," but it is as certain that others do.

Respiration.—The two processes of inspiration and expiration generally alternate with each other, while the body is at rest, about 20 times in a minute. If, therefore, we adopt, from Dr. Menzies' experiments, forty cubic inches as

MINUTES

Of the Associate Synod of North America, at their Meeting in Philadelphia 24th May, 1826, and continued by adjournment, being their Twenty-fifth Annual Meeting.

PHILADELPHIA, May 24, 1826.

The Associate Synod of North America met, and was constituted with prayer by Mr. ANDREW STARK, *moderator*.

MEMBERS PRESENT.

From the Presbytery of Philadelphia.

Ministers—Francis Pringle, Thomas B. Clarkson,* Alexander Gordon.* *Elders*—John McAllister, William Morris.

From the Presbytery of Cambridge.

Ministers—Alexander Bullions,* Peter Campbell, Andrew Stark, James Martin, James Irvine, James White, Thomas Beveridge, Thomas Ferrier,* James Millar.* *Elders*—Peter Fenton, Chauncey Webster, William McGeoch.*

From the Presbytery of Chartiers.

Ministers—James Ramsay, D. D. William Wilson,* Alexander Wilson,* Thomas Hanna.

From the Presbytery of Ohio.

Minister—Alexander Murray.*

From the Presbytery of Allegheny.

None.

From the Presbytery of Miami.

Ministers—Andrew Isaac, James Adams, David Carson.

From the Presbytery of the Carolinas.

Minister—Andrew Heron.

Excuses were offered for the absence of Messrs. John Wallace and Thomas Ketcher, and sustained.

The minutes of last meeting were read.

A report of the proceedings of the committee for publishing the "Warning," was presented and read. After some remarks on the report, a committee was appointed to examine the Warning, as to paper, printing, &c. and report how it should be disposed of.—Messrs. Heron, Beveridge, Carson and Webster, the committee.

Resolved, That a committee be appointed to superintend the printing of the minutes, with instructions to have them published in the June No. of the Religious Monitor.

Resolved further, That the committee shall publish the whole of the minutes, except such parts as Synod shall order not to be printed. Messrs. Heron, Martin and Webster, the committee.

Mr. Pringle offered, in writing, the resignation of his office as clerk to the Synod, which was laid on the table.

Those marked thus * were not present when Synod was constituted.

Adjourned till 9 o'clock to-morrow morning, and closed with prayer.

Thursday, May 25.

Synod met and was opened with prayer by the moderator.—Messrs. James Millar, Wm. Wilson, Alex. Wilson, Alex. Murray, Thos. Ferrier, Alex. Bullions, Alex. Gordon, ministers; and Wm. McGeoch, elder, appeared and took their seats.

Last evening the moderator preached from 2 Cor. iv. 5—"We preach, not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

Read the minutes of last sitting.

James Ramsay, D. D. was chosen moderator.

Inquiry was made respecting the observance of the Synodical Fast; and it was found to have been generally observed. Messrs. Martin and Irvine signified that on account of not having received the act for the fast, they had neglected it. This excuse was not sustained.

Messrs. Murray and Hanna were appointed a committee to examine the records of the Presbytery of Philadelphia.

A complaint was entered, that the order for forwarding copies of the Book of Discipline to Philadelphia, had not been obeyed; when the moderator observed, that after waiting for some time an opportunity, he had several weeks since sent on a quantity of said books, which might soon be expected in Philadelphia. This explanation was deemed satisfactory.

On inquiry, whether the resolution of last year for making collections for missionary purposes, had been attended to, it was found that separate collections for said purposes had not been generally made. Whereupon the following motion was made and seconded—*Whereas*, the order of last year for making collections for missionary purposes having been generally neglected, therefore—*Resolved*, That a special committee be appointed to digest a general and efficient system relative to this matter. Messrs. Bullions, Hanna and Carson to be said committee.

The following committees were also appointed: On supplies, Messrs. Pringle, Murray, Irvine, Isaac, Heron and W. Wilson. On the funds, Messrs. Fenton and Webster. To prepare the draught of an act for a Fast, Messrs. Beveridge and Martin.

Resolved, That a committee be appointed to prepare the draught of a pastoral letter to be addressed to the people under the care of the Synod, and that said committee be enjoined to report as soon as possible. Messrs. Heron and Gordon the committee.

The following papers were presented and read:

THE PRESBYTERY OF OHIO

REPORT—

That they have proceeded with Mr. McClintock, by exhibiting a libel against him; which being put into his hand, he was heard upon a number

to the extent thereof; or that it could be fairly met by our Presbytery.— Against this rejection of his appeal he has also protested, and appealed to Synod. This appeal has been admitted; and we have given him extracts of our minutes, and hold ourselves prepared to make such defence and explanation of our proceedings as may be found necessary.

Mr. David Goodwillie was ordained in the united congregations of Poland, Liberty, and Deer Creek, on the 26th of April; and on the same day, Mr. Matthew Snodgrass was licensed to preach the gospel. The Basis of Union in Scotland has come to hand; but as it has not been put into the hands of our members generally, we are not prepared to express our minds upon the subject. The members of our Presbytery, impressed with a sense of the importance of this subject, would wish the attention of Synod to be directed to it as early as possible.

By the timely assistance we received from probationers and the settlement of Mr. Goodwillie, our hands are strengthened, new vacancies have been organized, and as much supply is required as can be granted.

DAVID IMBRIE, *Mod'r.*

A petition was read, from certain members of the Presbytery of Chariters, viz. John Walker, Samuel Irvine, Thos. Hanna and Daniel McLean, praying to be disannexed from said Presbytery, and to be constituted into a separate one, by the name of the Presbytery of Muskingum. Also,

A petition from certain individuals of Pike and Lincoln counties, Missouri, praying Synod to furnish them with such a dispensation of the gospel and gospel ordinances, as they have within their power to grant.

REPORT OF THE PRESBYTERY OF THE CAROLINAS.

Mr. James Lyle was ordained to the office of the holy ministry, and installed as pastor of the united congregations of Bethel, Little River, and Smyrna, on the 4th of May, 1825.

Mr. William M. McElwee, according to appointment of Synod, was taken on trial, and on the 4th of August, 1825, licensed to preach the gospel.

The Rev. John Mushat has, on account of indisposition, suspended the exercise of his ministry since January, 1825; and it is not probable that the church will enjoy his public labours again. Mr. John Robertson's death, an afflicting visitation to the church, has been most severely felt by us, as we by appointment of Synod, expected his aid. These privations, together with the frailty by age, of one of our members, and the local distance of two others from the principal body of our church in the Carolinas, have left us weak, and our vacancies but partially supplied. The field for ministerial labours, in charge of this Presbytery, has also been considerably enlarged since the last meeting of Synod, by an application from Alabama, Madison county, and by the organization of a new vacancy, in Haywood county, N. C. called Piedmont.

Finding ourselves unable to afford the necessary supply to the vacancies already organized within our bounds, we beg leave to recommend to the immediate attention of Synod the call from Alabama. We think this call opens a fair prospect of useful exertion, if early attention be given; but early attention is necessary. They have received some supply by Mr. McElwee; but much more time than this Presbytery can afford, is necessary in order to produce any permanent effect. We trust that Synod will provide, as means shall enable and wisdom direct.

A. ANDERSON, *Mod'r.*

REPORT OF THE PRESBYTERY OF CAMBRIDGE.

Several important events have taken place within the bounds of this Presbytery during the past year. The calls forwarded to us by Synod for Mr.

David Goodwillie were, according to directions, presented to him for election. The one from the United congregations of Poland, Liberty and Deer Creek, was accepted. Mr. James Whyte, having accepted a call from the Associate congregation of Salem, was on the 6th of July ordained to the office of the holy ministry, and installed as the Pastor of that congregation. A call from the Associate congregation of Barnet, to Mr. Thomas Goodwillie, as colleague with his father the Reverend David Goodwillie, has been sustained.

In the month of September, Mr. John Russell, a preacher from the United Associate Synod of Scotland, was received by the Committee appointed by Synod for the purpose of receiving preachers from abroad, and has preached in our bounds with great acceptance. From November until May he has been engaged in Canada.

A petition from the united congregations of Stamford, Thorold, and Beaver-dam, for one to moderate in a call, has been granted. A like petition from the Associate Congregation of Argyle, has also been granted. A petition has been received from several individuals of York, Livingston county, state of New-York, praying to be taken under the care of Presbytery and to receive such supply as may be thought proper to be given them. This petition has been granted, and an appointment given to Mr. Beveridge to supply in this place, and moderate in a call, according to the petition from the united congregations of Stamford, Thorold, and Beaver-dam; provided Synod may send him again into our bounds.

On petition from the Rev. Thomas Ferrier, the pastoral relation between him and the Associate Congregation of Ryegate, has been dissolved.

In the month of July, a communication from the Rev. James Millar was received by Presbytery, in which he stated that the young woman who had lived with him, had taken an oath before a civil magistrate, that she was with child by him. In this communication Mr. Millar declared his innocence, and desired a meeting of Presbytery as early as possible, to investigate this affair. Presbytery appointed a committee to proceed to Putnam, to make due investigation and report to Presbytery. This case being investigated, and reported by the committee, and considered at several subsequent meetings, Presbytery finally agreed to refer the case, *simpliciter*, to Synod.

On petition from the Associate Congregation of Putnam, the pastoral relation between Mr. Millar and that congregation has been dissolved. Messrs. Finlay McNaughton, Archibald Whyte, Jr. and William Easton, students of theology, under our care, having spent four entire terms of study, at our Eastern Theological Seminary, and having given to us repeated evidences of talents, theological learning, and piety, we most cordially recommend, that, as early as possible, they may be taken on trials for license.

The state of religion within our bounds is much as formerly. To most of the congregations now settled, there have been respectable accessions. We have, however, still to lament much manifest lukewarmness, and much sinful conformity to the world.

The Synod will readily perceive, from the number of our vacancies, that a liberal portion of supply will be needed by us.

We cannot close this report, without mentioning with feelings of sorrow, our deep sense of the loss sustained by the church in the death of our able, worthy, and much-lamented professor, the late Dr. John Banks. We desire to bow in submission to the Divine will, in this afflicting dispensation; and would unite our prayers with the prayers of the whole church, that our Divine Head may raise up and qualify men for every work in the church—that Zion's interests may still be advanced, and God's name glorified.

Duly submitted by order of Presbytery,

JAMES WHYTE, *Mod'r.*
JAMES IRVINE, *Clerk.*

The petition of certain members of the Presbytery of Chartiers was taken into consideration, and after some conversation on the subject, was granted. Whereupon the Synod ordered that the

petitioners, their sessions and congregations and all the vacancies within their bounds, be disannexed from the Presbytery of Chartiers, and be erected into a new and separate Presbytery by the name of the Presbytery of Muskingum; and that the Presbytery of Muskingum hold their first meeting at Cadiz on the 4th Wednesday of August next, at 11 o'clock A. M.—at which time the Rev. J. Walker shall preach, and constitute the said Presbytery: and further, it is ordered that all documents which may then be in the hands of the Presbytery of Chartiers, affecting the Presbytery of Muskingum, be transferred to them.

Messrs. Pringle, Heron and Stark were appointed a committee of arrangements.

Adjourned till 3 o'clock. Closed with prayer.

3 o'clock P. M.

Synod met pursuant to adjournment, and was opened with prayer by the moderator.

The minutes of the last sitting were read and corrected.

The following papers were presented and read:

REPORT OF THE PRESBYTERY OF PHILADELPHIA.

Our report for the year intervening between the last and the present session of Synod, must bear the stamp, not a little, of mourning, lamentation and woe. The hand of death has been pressing sore upon our members. The removal of our brother, Mr. Smith, in August last, and the more recent and sudden death of Dr. Banks, while they give occasion for near relatives to mourn their loss, have bereaved their flocks of their accustomed, stated enjoyment of gospel ordinances; at the same time that such events have reduced the numbers of acting members of Presbytery very low. Especially when, to this statement it is necessary to add, that at a meeting of Presbytery in August last, Mr. Gordon offered his resignation of the pastoral charge of the two congregations of Guinston and Lower Chanceford, for want of support. Of this resignation, the Presbytery, at their meeting in October, after weighing all circumstances, found it necessary to accept. Of the two remaining ministerial members of Presbytery, one is advanced in years, and the other is in a delicate state of health. The consideration of these things must make it obvious to every member of Synod, that the Presbytery stands in peculiar need of assistance. To provide for the vacancies now under our care, no fewer than four preachers or ministers without charge, would be constantly needed to preserve and cherish them. The Philadelphia congregation would need constant supply; and so would Baltimore, which has since last meeting been organized and Elders ordained in connection with the society at the Thistle Factory; and the prosperity of the other vacancies depends as a mean, on being regularly supplied. Amidst the loss sustained by the death of our Brethren in Presbytery, we have, however, reason to be thankful that our vacancies have been supplied for a number of weeks beyond what we could have expected from the appointment of Synod, by the arrival in our bounds of Messrs. T. Ferrier and James P. Miller, early in April, and Mr. Russell, a few weeks ago.

It seems proper to add, that considering the important station which Dr. Banks filled, as Teacher of Theology in the Eastern Seminary, his removal is the more to be lamented; and the Synod will no doubt see the necessity of taking steps to procure a successor without delay. In the mean time, notwithstanding the bereaving providences with which the Lord has seen meet to exercise us, and which loudly call for serious reflection and deep humiliation, and which, in a special manner, are calculated to impress upon every member of Synod the duty of preparing to give an account of his Stewardship, we are not to cast away our confidence in him who walks in the midst of the golden candlesticks, and holds the stars in his right hand. The man

whose name is the Branch, even He shall build the Temple of the Lord, and he shall bear the glory. That the Head of the church still lives, and is given to be Head over all things to the church, is our comfort and our rejoicing.

It is thought needful to state that Messrs. Smart and Easton are within the bounds of this Presbytery; that they have finished the term appointed for attending the Theological Seminary, and Presbytery agree to recommend them to be taken on trials for licensure.

By Order of Presbytery,

F. PRINGLE, *Pby. Clk.*

REPORT OF THE PRESBYTERY OF ALLEGHENY.

We have to regret the small portion of supply which has fallen to us since last meeting of Synod. Mr. Samuel McLean only has fulfilled his appointments in our bounds. On receiving information of Mr. David Goodwillie's acceptance of a call in the Ohio Presbytery, who had been appointed two months with us, we thought it reasonable that the Ohio brethren should send us Mr. James P. Miller; and accordingly made application to them, but were disappointed in our expectations, and consider we have ground of complaint.—There is the greater cause to regret the small portion of supply, as our vacancies have sustained very material injury by such frequent disappointments: Besides, from their local situation, at a distance from most of the settled congregations, only one or two of the ministers of Presbytery are contiguous to them, and find it impracticable to supply them, unless very seldom. On these accounts, we earnestly request the reverend Synod to make such provision for the ensuing year, as will be more liberal, and less liable to disappointments, than formerly.

No such material changes have occurred in any of the congregations under our care as deserve to be reported to Synod. We have the pleasure of informing Synod, that at present mutual harmony and confidence exists amongst the members of our Presbytery; and from this and other circumstances, we entertain favourable hopes of the increase of our numbers, and of their advancement in Christian knowledge, and a conversation becoming the gospel of Christ.

Signed by Order of Presbytery,

JOHN DICKEY, *Modr.*

HUGH KIRKLAND, *Clk.*

[The Report of the Presbytery of Chartiers, from its great length is omitted. It will be inserted in the next No. of the Monitor.]

On motion—*Resolved*, That the publishing committee be empowered to correct such verbal inaccuracies as they may meet with in the papers to be printed.

Resolved, That a part of next sederunt be employed in devotional exercises; the moderator to open the meeting, and two brethren to follow in prayer and praise. The brethren to do so, Messrs. Whyte and Irvine.

The Synod then proceeded to the consideration of the unfinished business of last year's meeting, respecting the "Union in Scotland," when the following motion was made and seconded, "That the Synod proceed immediately to the question, approve or disapprove of said union." After some time spent in discussing this motion, the Synod adjourned to meet again at half past 8 o'clock to-morrow morning. Closed with prayer.

Friday, May 26.

Synod met, and after praise, was opened with prayer by the moderator. Messrs. Whyte and Irvine followed with prayer and praise.

The minutes of last sitting were read and corrected.

Resumed the consideration of the motion left under discussion at last sitting.

During the discussion, Mr. Irvine wished to have the following question of order considered, whether Mr. James Millar be entitled to a seat in Synod. The reason of bringing this question before Synod was stated to be this, that the Presbytery of Cambridge had voted, at a late meeting, that Mr. Millar was not entitled to a seat in said Presbytery, because they had previously ordered him to desist from preaching until a certain charge preferred against him should be investigated. Against this vote Mr. Millar had protested and appealed; but had fallen from his appeal.—After some debate the following motion was made and carried, That it is inexpedient, under existing circumstances, to admit Mr. Millar to a seat in this Synod. This vote was intimated to Mr. Millar; and he accordingly withdrew.

Resuming the discussion of the motion relative to the Union in Scotland, the following amendment was proposed and seconded: That this Synod pass no definitive sentence respecting the Union in Scotland, but continue to receive into our communion ministers and members, when they accede to the public principles of this church. Before putting the question on the amendment, Synod adjourned until 3 o'clock. Closed with prayer.

3 o'clock P. M.

Synod met and was opened with prayer. Members present as above, together with Mr. T. B. Clarkson, minister.

Read the minutes of last sitting.

The following papers were presented and read:

REPORT OF THE BOARD OF MANAGERS OF THE WESTERN THEOLOGICAL HALL.

At the close of the session in March, when the Board was appointed to meet, it was found that twelve students had attended, viz. Joseph Clokey and Isaac Baggs, who have attended four years; James White attended three sessions; Wm. Dawthet, Samuel and John Hindman and Nathaniel Ingles, have attended two sessions: James M'Carroll, Nathan Miller, James Templeton, John Wallace and Samuel Wilson, have attended one session. All the students delivered discourses to the great and general satisfaction of the Board; and some of them were examined on the Hebrew Bible, which they read with considerable ease.

The Board agree to recommend Joseph Clokey and Isaac Baggs to the Synod to be put on trial for license.

WILLIAM WILSON.
ALEXANDER MURRAY.

REPORT OF THE PRESBYTERY OF MIAMI.

Few changes of importance have taken place in the state of our congregations since the last report of Presbytery.

While we find, as matter of lamentation, much ignorance of the doctrines of the Reformation—much instability and unfaithfulness in our witnessing profession of them—much coldness and formality in attendance upon ordinances—and much carnality of inclination in our intercourse with the world; still, we fondly cherish the hope that, in many instances of addition to our members, the Redeemer has seen of the travail of his soul, and that saints have been building up themselves on their most holy faith.

The failure of the call for Mr. D. Goodwillie, from the united congregations of Xenia and Sugar Creek, has left those congregations without an ad-

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the resolutions of Synod. An examination of members of Presbytery and
of Sessions, so far as we have had opportunity, has been instituted: from
which it is gratifying to learn that some individuals have made efforts to
emancipate their slaves on a legal footing; but on account of impediments
thrown in the way by existing civil laws, they have not yet succeeded to
the extent desired.

We have found, in general, as far as our examination extended, an increased
attention to the moral and religious education of the slaves: but still have
reason to fear that in some instances it is very culpably neglected.

Presbytery is more deeply persuaded that this momentous subject, which is
annually assuming a more threatening aspect, both in our civil and ecclesiastical
relations, requires to be handled with assiduity and perseverance, but
with intelligence, caution, and prudence, both in public and private, for the
information of our members; many or most of whom we are convinced, are
willing to act upon the principles contained in the resolutions; but are unable
to act with intelligence and safety.

It is undoubtedly true that there have been and are many well-meant, but ill-
judged theories on the subject of emancipation, particularly by those who have
not had a proper opportunity of witnessing the baleful effects of slavery, nor
sufficient means of judging of its actual operation in slave-holding states:
while it is just as true, that the acts of our state legislatures, whose constitu-
tions tolerate and countenance slavery, show, that as collective bodies, they
love slavery as it at present exists in the United States.

The Presbytery would recommend to Synod the publication of an additional
number of the act of 1811, as the supply furnished by publishing it with the
Minutes of 1824, has been found entirely inadequate.

The following question has been submitted to Presbytery, viz. "In what
manner are Sessions to proceed in the case of members charged with singing
verses of human composition and on sacred subjects, in singing schools?"—
After mature deliberation Presbytery have judged, that as the usual design of
singing in singing schools is either amusement, or the acquirement of an art,
the practice of singing compositions of *any kind on sacred subjects*, in singing
schools, is immoral in its nature and pernicious in its effects: and as this
practice is known to prevail generally throughout the Associate Churches in
the United States, Presbytery have agreed to recommend the consideration
of the subject to Synod at its present meeting, praying them to take such steps
as in their wisdom may seem best, to suppress the evil.

By order of Presbytery,

D. CARSON, *Mod'r.*

The following students were appointed to be taken on trials for
license: Messrs. John G. Smart and William Easton, by the Pres-

bytery of Philadelphia; Messrs. Archibald Whyte, jun. and Finlay McNaughtan, by the Presbytery of Cambridge; Joseph Clokey, by the Presbytery of Chartiers; and Isaac Baggs, by the Presbytery of Ohio.

Mr. Adams informed the Synod that Mr. Kendall, of Xenia, who, about 12 years ago was appointed to be taken on trials for license, but had declined, had now signified a willingness to proceed with his trials; thereupon—*Resolved*, that the Presbytery of Miami take Mr. Kendall on trials for license, if they in their judgment shall deem this measure expedient.

Resumed the consideration of the amendment left under discussion in the forenoon; and after long reasoning thereon, the question was put, agree to the amendment or not; and the votes being equal, the moderator decided in the negative. Another amendment was then proposed and seconded, viz. That while we see no reason to consider the Protesters as having relinquished those standards under which we were formerly united with them, still we judge it inexpedient and improper to enter upon the consideration of the lawfulness of that union against which they protested, and shall, as heretofore, cordially receive those, and those only, who shall express their adherence to the principles of a covenanted Reformation, as exhibited in the standards of this Synod: and also that this expression of adherence shall be before some one of the Presbyteries or the Synod. Before proceeding to the consideration of this amendment the Synod adjourned to meet again tomorrow morning at half past 8 o'clock. Closed with prayer.

Saturday, May 27.

Synod met and was opened with prayer. Members present as above, except Mr. McAlister.

Read the minutes of last sitting.

Proceeded to consider the amendment offered at the close of last sitting. After long reasoning thereon, the question was put, agree to the amendment or not; and it was carried in the negative.

The Presbytery of Cambridge having, in their report, stated that they had referred a case of scandal against Mr. James Millar, member of said Presbytery, simpliciter to Synod. The Synod agreed to enter on the consideration of said case. The case was this, a certain woman, named Polly Thompson, had made oath before a magistrate that she was with child by Mr. Millar. Papers affecting the case were read, viz. extracts from the minutes of the Presbytery of Cambridge; the report of a committee of said Presbytery, appointed to examine evidence in the case of Mr. Millar and Polly Thompson; examination of Polly Thompson before Presbytery; affidavit of the physician who attended Polly Thompson in her illness. Before the case was disposed of, the Synod adjourned till 3 o'clock P. M. Closed with prayer.

3 o'clock P. M.

Synod met and was opened with prayer by the moderator.

Read the minutes of last sitting.

Resumed the consideration of Mr. Millar's case. Mr. Millar was heard at length in asserting and vindicating his innocence. Members of Synod were likewise heard in the case, as stated in

the papers before them. Delayed further proceedings till next sederunt, and adjourned to meet on Monday at 9 o'clock A. M. Closed with prayer.

Monday, May 29.

Synod met and was opened with prayer by the moderator.

Read the minutes of last sitting.

The case of Mr. Millar left undecided was resumed; and before coming to any decision on the subject, it was proposed and agreed to, that a committee be appointed to retire and deal privately with the conscience of Mr. Millar. Messrs. Pringle and Wm. Wilson were appointed said committee.

While the committee were withdrawn, the following preamble and resolutions were offered and adopted, viz:

Whereas the Reformed Presbyterian Synod have misrepresented a variety of our acknowledged principles, and asserted that we have espoused certain tenets which we have not: *And whereas* these misrepresentations have distracted the opinions of some members of our church: *And whereas* misrepresentations of truth are injurious to all parties—

Resolved, That a friendly letter be addressed to the Reformed Presbyterian Synod, stating our disavowal of the errors they have imputed to us.

Messrs. Bullions and Gordon were appointed to prepare a draught of said letter.

The committee appointed to review the records of the Presbytery of Philadelphia, reported that they had examined the minutes of said Presbytery for the past year, and find them correct.

The following preamble and resolutions were offered and adopted, viz:

Whereas the publishers of the Religious Monitor, of Albany, have intimated to the public, that the profits of said work are to be appropriated to the funds of the Associate Synod: *And whereas* the Synod consider the aforesaid work as well calculated to promote the interests of truth and vital piety—therefore,

Resolved, That it be recommended, and it is recommended accordingly, that each member of this Synod make all the exertions in his power for the more extensive circulation of said work.

Resolved also, That the thanks of Synod be presented to the publishers of the Monitor, for their liberal offer.

Mr. Adams gave in a report of his mission to Missouri, which was accepted, and the thanks of Synod voted to Mr. Adams for the fidelity and zeal with which he has executed his commission.

The committee appointed to confer with Mr. Millar returned and reported that Mr. Millar adhered to his profession of innocence, and declared his readiness to purge himself by oath, if required.

The Synod having heard the opinions and reasonings of members on the charge against Mr. Millar, the following question was proposed, Is the charge against Mr. Millar proved or not? Before taking the vote, a brother was employed in prayer; and the question having been put and the roll called, it carried, proved.

Mr. Millar was then deposed by vote of Synod.

Mr. Pringle, by request of the moderator, pronounced the sen-

tence. Mr. Millar craved to have an opportunity granted him to offer a protestation against the sentence, if he shall see cause to give in one. Leave was given. It was then agreed, at Mr. Millar's desire, that he be transferred to the Presbytery of Charters for further proceedings in his case.

Synod returned to the consideration of the question concerning the Union in Scotland: the following amendment to the original motion was made and seconded—*Resolved*, That while this Synod are not fully satisfied that the Union of Seceders in Scotland is entirely scriptural, especially on the subject of covenanting, yet they do not think themselves in providence called to decide between the contending parties.

After some conversation on the motion, Synod adjourned till 3 o'clock P. M. Closed with prayer.

3 o'clock P. M.

Synod met and was opened with prayer by the moderator.—Members present as above.

Read the minutes of last sitting.

Resumed the consideration of the motion left under discussion, and after further conversation on the subject, the question was put, agree to the amendment or not; and it carried, not agree.

The original motion then recurred, to which the following amendment was moved and seconded—*Whereas*, in the judgment of this Synod, a majority of those formerly composing the General Associate Synod of Scotland have deserted some principles in those standards under which that Synod was formerly recognised by us as a sister church—therefore, *Resolved*, That we do hereby publicly declare that we do not consider ourselves in a state of union with that United Associate Synod formed by the union of the majority of the General Associate Synod and the Associate Synod of Scotland. After some debate the question was put, agree to the motion or not; and it carried, agree. Against this vote Messrs. Stark and Bullions protested, for reasons to be given in; and Messrs. Pringle and Heron dissented from it.

The following resolution was also moved and seconded, That we do hereby testify against the said Union as a defection from a covenanted Reformation.

Before proceeding to take up this motion, it was moved and seconded to postpone the consideration of it till next meeting of Synod. The Synod then adjourned till 9 o'clock to-morrow morning. Closed with prayer.

Tuesday, May 30.

Synod met and was opened with prayer by the moderator.—Members present as above.

Read the minutes of last sitting.

Read a paper respecting the proceedings of the Presbytery of Ohio in the case of a libel against Mr. T. McClintock, a minister of said Presbytery. It states that Mr. McClintock had protested against the decision of said Presbytery, suspending him, and had appealed to Synod; but that his circumstances were such that it was not in his power to attend, and he hoped his excuse would be sustained. The Synod sustained the excuse.

The committee to prepare a letter to the Reformed Presbyterian

Synod, reported, and the report having been read, and accepted, was ordered to be directed to said Synod.

Mr. Irvine had leave of absence for the remainder of the day.

Mr. Millar appeared and gave in a protest against the decision of Synod in his case, and requested an extract of his protestation.

On motion, appointed Mr. Carson on a mission to Missouri, for five months, beginning with October, to take in his course, Indiana and Illinois, as Mr. Adams did, and that Mr. Beveridge supply Mr. Carson's pulpit during his absence.

The appointment was made after a brother had been employed in prayer for direction.

Resolved, That the expense of the mission be paid out of the Synod's funds; and also that compensation be made from the funds to Mr. Beveridge.

The committee of supplies reported, and the report was recommended. Adjourned till 3 o'clock P. M. Closed with prayer.

3 o'clock P. M.

Synod met and was opened with prayer by the moderator.—Members present as above, except Messrs. Gordon and Ferrier, absent without leave.

Read the minutes of last sitting.

A paper was read containing Mr. Steele's resignation of the office of treasurer to Synod and to the Eastern Hall.

The committee to whom was referred the subject of devising a plan more effectually to secure funds for missionary purposes, reported, and the report being amended, was accepted, as follows:

REPORT OF THE COMMITTEE ON MISSIONARY PURPOSES.

The Committee, to whom was referred the subject of devising a plan more effectually to secure funds for missionary purposes, report as follows: That your Committee take it for granted that the appointment and direction of Missions properly belong to Synod, as a court of the Lord Jesus Christ, and constitute an important and interesting part of their official duties. As it cannot discharge them without the aid of funds which the churches may place at its disposal, it is of the greatest consequence that a general, efficient system, for securing a liberal and constant supply, be established. The most obvious and approvable plan is, to obtain this by subscriptions and collections. But the past failure of these modes evinces the necessity and propriety of having recourse to some expedient which may more effectually secure such subscriptions and collections. This failure your Committee would not ascribe to any indisposition in our churches, to contribute, but to a want of proper information on the importance of that specific object, to which the attention of Synod and the aid of the members of the church, by contributing a portion of their increase, are absolutely necessary.

Your Committee, therefore, recommend for your adoption the following temporary expedients:

1st. That ministers be instructed to bring this subject before their sessions and congregations, with all due fulness and plainness, and to form societies in their respective congregations, for aiding our exertions.

2d. That there be, annually, in each congregation, a collection; or that each communicant be recommended to contribute one cent a month, to be collected in the mode sessions may think best; the whole proceeds of which shall be transmitted to Synod, to be employed as exigencies may require.

ALEXR. BULLIONS,
THOMAS HANNA,
D. CARSON.

Synod then considered the motion to postpone the consideration of the resolution proposed respecting the Union, till next meeting; and the question having been put, postpone or not, it carried, not postpone.

The resolution in question was then, after some remarks, put to vote, agree to the resolution or not: and the votes being equal, the moderator decided, by the casting vote, in the affirmative.—Against this decision Mr. Stark protested.

Mr. Bullions gave in a paper containing reasons of protest against the resolution passed yesterday afternoon. Messrs. W. Wilson, Murray and Martin were appointed a committee to prepare answers to said reasons.

Adjourned till 9 o'clock to-morrow morning. Closed with prayer.

Wednesday, May 31.

Synod met and was opened with prayer by the moderator.—Members present as above, except that Mr. R. Millikin attended instead of Mr. McAllister.

Read the minutes of last sitting.

On motion, the Synod agreed to express their disapprobation of the conduct of Mr. Gordon and Mr. Ferrier in absenting themselves without leave.

The committee of supplies reported, and the report was accepted; and the following distribution of preachers and ministers without charge, was made, viz:

Robert Laing, Presbytery of Cambridge till next meeting of Synod. A. Whyte, do. P. Bullions, Cambridge, June and July; Philadelphia Presbytery, August; and Cambridge, till next meeting of Synod. Thomas Beveridge, Philadelphia, June; Cambridge, July and August; Miami Presbytery, September, October, November, December, January, February and March; Muskingum Presbytery, April; Ohio Presbytery, May. Thomas Ferrier, Cambridge, June, July, August, September and October; Allegheny Presbytery, November and December; Muskingum, January and February; Ohio, March, April and May. Alexander Gordon, Philadelphia, June, July and August; discretionary between Cambridge and Phila. till next meeting of Synod. J. Kennedy, Miami, till next meeting of Synod. J. Mushat, Presbytery of the Carolinas, till next meeting of Synod. James P. Miller, Philadelphia, June, July, August and September; Presbytery of Chartiers, October; Muskingum, November; Philadelphia, till next meeting of Synod. Wm. McElwee, Carolinas, June, July, August, September, October and November; Miami, December, January and February; Muskingum, March; Ohio, April; Chartiers, May. Samuel McLean, Ohio, June and July; Miami, August and September; Muskingum, October and November; Allegheny, December; Ohio, January, February and March; Muskingum, April and May. Matthew Snodgrass, Ohio, June and July; Allegheny, August, September and October; Ohio, November, December and January; Muskingum, February and March; Ohio, April and May. John Russell, Philadelphia, June, July, August, September and October; Cambridge, November, December, January and February; Philadelphia,

tiers, April; Allegheny, May. Joseph Clokey, Muskingum, August and September; Miami, October and November; Carolinas, till next meeting of Synod. Isaac Baggs, Ohio, August, September and October; Allegheny, November; Muskingum, December and January; Philadelphia, till next meeting of Synod. John Kendall, Miami, October; Muskingum, November; Allegheny, December; Philadelphia, till next meeting of Synod. James Whyte, Baltimore, September.

The attention of Synod having been called to the state of the Student's Fund, *Resolved*, that a committee be appointed to investigate the history and present state of said fund, and report as soon as practicable. Messrs. Murray and Morris the committee.

It was moved and seconded, that the Synod reconsider the vote of last evening, on the resolution to testify against the Union, &c. After some conversation on the motion, the question was put, reconsider said vote or not, and it carried, not reconsider. Mr. Irvine then declared his adherence to Mr. Stark's protest against the decision of last evening.

The following motion was made and seconded: that while we see no reason to believe that the protesting brethren in Scotland have deserted any of their former principles, yet at the same time we see no reason to set aside our former decision requiring an approbation of our professed principles from ministers and people applying for communion with us.

This motion having been the subject of long reasoning, the question was put, agree to the motion or not; and it carried, agree. Dr. Ramsay and Mr. W. Wilson declared their adherence to a protest formerly given in against the act of Synod on this subject, 1822. Messrs. Murray, Hanna, Adams, Carson, Whyte, Campbell and Isaac protested, for reasons to be given in.

The draught of an act for a Public Fast was read.

Adjourned till 3 o'clock P. M. Closed with prayer.

3 o'clock P. M.

Synod met and was opened with prayer by the moderator.—Members present as above.

Read the minutes of last sitting.

The draught of an act for a Fast, after correction, was enacted. Mr. Webster was added to the committee on the act; and they were instructed to get it printed in the Religious Monitor. *Ordered*, that the Fast be observed on the 2d Thursday of November.

The following resolution was adopted: *Whereas* the late John McCulloch, by his last will and testament, bequeathed three hundred dollars, in stock of the United States' six per cent loan, to the Theological Seminary in Philadelphia under the inspection of this Synod, which stock has been conveyed to the treasurer of this Seminary: *And whereas* the executors of said estate are desirous of having an engagement in writing, that so much of the above legacy as shall be requisite to enable them to discharge any legal claim that may hereafter appear against said estate, shall be refunded to them, it is hereby resolved that the Synod agree so to

Resolved, That the books of the Eastern Hall be committed to the care of a committee, whose duty it is to regulate the use and location of them. Messrs. Pringle, A. Bullions, Stark, Martin, McAllister, Towar and Young, the committee.

Resolved further, That such students as reside in the bounds of the Eastern Presbyteries, be for the present placed under the care of said Presbyteries.

The committee on the Funds reported, and the report was accepted, as follows:

The committee appointed to examine the Funds, report, that they have performed the duty assigned them, and find the accounts correct.

SYNOD'S FUND.

Balance in favour of Synod in the hands of Mr.

Alex. Roseburgh, treasurer	\$ 20.20
In the hands of Mr. Robert Steele,	362.98
T. B. Clarkson's note,	100.00
Alexander Gordon's note,	100.00
Total of Synod's Fund,	———— \$583.18

STUDENT'S FUND.

Balance in favour of Student's Fund in the hands of Mr. Robert Steele,

of Mr. Robert Steele,	\$ 24.81
22 Shares in Commercial Bank, \$50 per share,	1100.00
Total of Student's Fund,	———— \$1124.81

MISSIONARY FUND.

Balance in the hands of Mr. Alex. Roseburgh,	\$ 11.34
In the hands of Mr. Steele,	20.29
Total of Missionary Fund,	———— \$ 31.63

EASTERN THEOLOGICAL SEMINARY.

Balance in the hands of Mr. Robert Steele,	\$ 42.45
United States Loan,	200.00
John Thompson's note,	131.87
Total,	———— \$374.32

WESTERN THEOLOGICAL SEMINARY.

A debt against Andrew Munro, in the possession of the Rev. William Wilson,	\$171.45
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PETER FENTON,
CHAUNCEY WEBSTER.

Adjourned till 8 o'clock this evening. Closed with prayer.

8 o'clock P. M.

Synod met and was opened with prayer by the moderator.—Members present as above, except Mr. Fenton, absent on leave.

Read the minutes of last sitting.

A motion was made and seconded, that the Synod reconsider their vote in regard to the election of a professor for the Eastern Hall; and the question having been put, reconsider or not, it carried, not reconsider.

On motion, allowed \$44 to Mr. Ferrier, to defray the expense of his mission to Canada.

The following motion was made and seconded: *Whereas* the last edition of the Declaration and Testimony is nearly all sold off, in order to prepare the way for a new edition—*Resolved*, that

a committee be appointed to prepare a draught, bringing down the narrative to the present time, and to report what, if any, alterations are required in a new edition. After some conversation on the subject, the motion was agreed to, and Dr. Anderson, Dr. Ramsay, Messrs. A. Bullions and Irvine, were appointed the committee.

The draught of a pastoral letter was read, and after remarks by members, was recommitted to the committee, with instructions to have it printed.

On motion, Dr. Ramsay and Messrs. W. Wilson and Walker were appointed to attend the Presbytery of Ohio, as correspondents, in the case of Mr. McClintock, when convenient.

Next meeting of Synod to be at Pittsburgh, 4th Wednesday of May, 1827.

The committee to examine the Warning, reported, and the report was accepted. A motion was made and seconded, that the edition be suppressed on account of being incorrectly printed.—The question was taken, and carried, not suppress. *Ordered*, that the Warning be sold at 12 1-2 cents per copy, and 50 cents per dozen.

The following question was proposed for consideration: Has a minister of the gospel, against whom a charge has been exhibited and taken up by a church court, which charge, if proved, would infer suspension, any right, before the issue of the trial, to act in any part of the ministerial office?

Continued the appointment of the committee formerly appointed to report on the subject of baptism.

Resolved, That the thanks of Synod be tendered to all societies and individuals who have contributed to the funds.

Closed with prayer, and singing the 133d Psalm, and the moderator's pronouncing the Apostolical benediction.

FRANCIS PRINGLE, *Synod Clerk*.

REPORT OF THE TREASURER OF THE WESTERN THEOLOGICAL SEMINARY.

SYNOD'S FUND.

Balance as per statement, D. 134.83
Interest bequeathed by J. Paxton, 9.00
From Kings Creek congregation, 4.12
From Dr. Ramsay's congregation, 17.00
Donation of Margaret Moore, 1.00
From Chartier's congregation, 20.00
From Peter's and Pigeon Creek

MISSIONARY FUND.

From Mount Pleasant congr. D. 11.34

STUDENT'S FUND.

Am't. as per last statement, D. 265.26
Interest bequeathed by J. Paxton, 9.00

D. 274.26

REPORT OF THE TREASURER OF THE EASTERN THEOLOGICAL SEMINARY.

SYNOD'S FUND.

Cash from J. McAllister, jr. executor of J. McCulloch,	\$31.99
From Barnet congregation,	16.62
From Ryegate congregation,	10.50
Legacy of Rev. T. Smith,	200.00
4 months interest on 140 dolls.	2.80
From Xenia Branch,	10.00
From Massies Creek,	26.50
From Mrs. Ann Jackson,	1.00
From Carmel congregation,	8.00
From Cambridge congregation,	20.00
From Testimonies sold in Ryegate	4.87
From Argyle congregation,	21.52
From Hebron congregation,	11.75
From New-York congregation	30.00
From J. O. Carson, Hagerstown,	10.00
For Minutes sold,	1.00
From the cons. of Pistol Creek, Big Spring and Fork Creek,	20.00
From Rev. A. Anderson, Steel Cr.	10.00
For Testimonies sold by do.	23.00
From Rev. F. Pringle, for Minutes sold,	0.80
From congregations of Piney Fork and Cadiz,	7.00
From Mr. Alex. Bachop, Argyle,	10.00
From Mr. T. Johnson, Mercersburg,	5.00
From Rev. Mr. Carson,	5.00

EXPENDITURES, \$124.37

Balance, 362.98

487.35

Received after the report was given in from Rev. Jas. Adams, missionary, being the surplus of contributions above his expenses, 12.00

STUDENT'S FUND.

From the ex. of J. McCulloch,	\$8.81
From Xenia and Sugar Creek F. B. Society,	16.00

\$24.81

22 shares of Commercial Bank stock, 50 dolls. per share, 1100.00

MISSIONARY FUND.

From Rockbridge congregation,	\$9.60
From Florida congregation,	5.59
From Rev. F. Pringle,	5.00

\$20.19

Received after the report was given in, from Mr. Morris, 10.00

EASTERN HALL FUND.

To bal. brought from last ac.	\$141.42
Cash from Fem. Society, N. Y.	46.37
From Argyle, Cambridge, Putnam and Hebron,	45.90
From sund. persons in Baltimore,	90.00
Dividend on 22 shares Com. Bk. stock, per J. McAllister, jr. executor of J. McCulloch,	27.50
From Mr. Stevenson, of Cambridge, N. Y.	50.00
From Female Society of Barnet,	30.60
From the Female Contributing Society of Philadelphia,	40.00
From Mr. Andrew Hagart, per Mr. White,	25.00
From Cambridge Hall Soc. do.	25.00
Interest on 3 shares U. S. Loan,	9.00
Mrs. Mitchell's legacy, per J. McAllister, jr.	50.00
Dividend on Student's Fund,	33.00
For 100 dollars U. S. Loan,	102.25
From the Theological Hall Society, Philadelphia,	13.50
From Mr. Easton, being balance on his note,	5.00
From Argyle congregation,	20.31
From Fem. Assoc. Cambridge,	20.00
From F. B. Soc. Xenia,	\$10
From Mr. T. Smith,	10
From Carlisle, & Dic. cong.	9.62

29.62

From Carlisle and Dick. cong. 4.10

\$808.57

EXPENDITURES, \$766.12

Balance, 42.45

808.57

STATISTICAL TABLE OF THE PRESBYTERY OF CAMBRIDGE.

<i>Ministers.</i>	<i>Congregations.</i>	<i>Counties.</i>	<i>States.</i>	<i>Fam.</i>	<i>Com.</i>	<i>Conts.</i>
D. Goodwillie } T. Goodwillie }	Barnet	Caledonia	Vert.		175	
Alex. Bullions	Cambridge	Washington	N. Y.	118	344	\$16.07
Andrew Stark	New-York	New-York	do	100	225	35.55
Peter Campbell	Florida	Montgomery	do	65	132	5.59
James Martin	Albany	Albany	do		85	
James Irvine	Hebron	Washington	do	45	130	14.22
James Whyte	Salem	do	do		35	
<i>Without charge.</i>						
	<i>Vacancies.</i>					
Arch'd. White	Boxina	Delaware	do		80	
Robert Laing	Argyle	Washington	do		305	23.42
Peter Bullions	Putnam	do	do		105	
Th. Beveridge	Ryegate	Cledonia	Ver.		85	
Thos. Ferrier	Dumfries	U. Ca.	do			
	Thorold	do	do			
	Stamford					

STATISTICAL TABLE OF THE PRESBYTERY OF MIAMI.

<i>Ministers.</i>	<i>Congregations.</i>	<i>Counties.</i>	<i>States.</i>	<i>Fam.</i>	<i>Com.</i>	<i>Sy. Fd.</i>
Andrew Isaac	{ Carmel, Madison and Big Creek }	Jefferson	India.	60	130	\$ 8.00
James Adams	Massies Creek	Greene	Ohio	101	249	26.50
David Carson	{ Pistol Creek Big Spring and Fork Creek }	Blount	Ten. }	88	159	20.00
		do	do }	20	31	
		Monroe	do			
<i>Without cha.</i>	{ Xenia and Sugar Creek }	Greene	Ohio	83	209	10.00
Jas. Kennedy	Salem	Knox	Tenn.	16	45	
<i>Vacancies.</i>	Clarke	Clarke	India.			
	Limestone	Washington	Tenn.	9	30	
	Darby		Ohio			

☐ In the congregations of Pistol Creek and Big Springs there are 347 Catechumens.

STATISTICAL TABLE OF THE PRESBYTERY OF ALLEGHENY.

<i>Ministers.</i>	<i>Congregations.</i>	<i>Counties.</i>	<i>States.</i>	<i>Fam.</i>	<i>Com.</i>
Robert Bruce	Pittsburgh	Allegheny	Penn.	125	230
John France	Glade-Run	Butler	do	55	130
John Dickie	Rush-Hill	Armstrong	do	110	160
Joseph Scroggs	Ligonier	Westmoreland	do		300
Hugh Kirkland	Bethel, &c.	Allegheny	do	60	160
David Blair	Indiana, &c.	Indiana	do		260
<i>Vacancies.</i>	Cherry-Run	Armstrong	do		
	Upper Piney	do	do		
	Lower Piney	do	do		
	Mahoning	Indiana	do		
	Pine Creek	do	do		

STATISTICAL TABLE OF THE PRESBYTERY OF THE CAROLINAS.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.	Catec.
William Dickson	Pisgah	Lincoln	N. C.			
	Bethany, &c.	York	S. C.			
A. Heron	Ebenezer	Rockbridge	Va.	70	170	290
	Timber Ridge					
T. Ketchen	Shiloh	Lancaster	S. C.	132	272	
	Neily's Creek	York	do	28	76	
A. Anderson	Steel Creek	Mecklenburgh	N. C.	28	50	100
	Bethany	do	do	28	70	78
John Wallace	New-Lebanon	Monroe	Va.	60	112	166
James Lyle	Smyrna	Chester	S. C.	30	60	
	Little River, &c.	Fairfield	do			
	Broad Creek	Rockbridge	Va.	15	28	
Without cha.	New-Stirling	Iredel	N. C.		90	180
	Cambridge	do	do		60	160
John Mushat	Virgin Spring	do	do			
	Gilead	Mecklenburgh	do	21	36	104
	Nob Creek	Lincoln	do		45	78
Vacancies.	Cochran's Vale	Burke	do		17	
	Tirzah	York	S. C.	17	28	110
	Sardis	Union	do			
	Tolerant	Lancaster	do			
	New-Providence	Mecklenburgh	N. C.			
	Piedmont	Haywood	do			

STATISTICAL TABLE OF THE PRESBYTERY OF CHARTIERS.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.	Cont's.
John Anderson	Service & King's Cr.	Beaver	Penn.	140	260	\$26.25
Wm. Wilson	Monture's Run, &c.	Allegheny	do	106	294	17
Thomas Allison	Mount Hope and	Washington	do	75	173	
	Cross Creek	Brooke	Va.			
James Ramsay	Canonsburgh	Washington	Penn.	92	210	
David French	Buffaloe	do	do	90	230	12
Alex. Wilson	Peter's Creek, &c.	do	do	50	120	
Alex. Donnan	Mount Pleasant, &c.	do	do	190	400	10
Vacancies.	Waynesburgh	Green	do			
	Flaugherty's Run	Beaver	do			

STATISTICAL TABLE OF THE PRESBYTERY OF PHILADELPHIA.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.	Sy. Fd.
Francis Pringle	Carlisle	Cumberland	Penn.	52	80	
T. B. Clarkson	Mercersburgh	Franklin	do	48	184	
	McConnellsburg	Bedford	do			\$ 6.00
Without cha.	Philadelphia	Philadelphia	do			
Alex. Gordon	Guinston	York	do	40	100	
Vacancies.	Lower Chanceford	do	do	20	70	
	Octoraro	Lancaster	do			
	Baltimore	Baltimore	Md.			
	Huntington	Huntington	Penn.	16	44	

STATISTICAL TABLE OF THE PRESBYTERY OF OHIO.

<i>Ministers.</i>	<i>Congregations.</i>	<i>Counties.</i>	<i>States.</i>	<i>Fam.</i>	<i>Com.</i>	<i>Cont's.</i>
T. McClintock	Harmony	Butler	Penn.	100	150	
Daniel McLean	Shenango	Crawford	do	200	450	
David Imbrie	Greensburg	Beaver	do	150	300	
Alex. Murray	Newcastle	do	do	175	310	
Elijah N. Scroggs	Beaver	Columbiana	Ohio	100	250	
John Donaldson	Yellow Creek	do	do			
David Goodwillie	Poland, &c.				324	
<i>Vacancies.</i>	Mercer	Mercer	Penn.			
	Rocky Spring	do	do			
	Springfield	do	do			
	Neshannock	do	do			
	Newton	do	do			
	Venango	Venango	do			
	Fairview	Crawford	do			

STATISTICAL TABLE OF THE PRESBYTERY OF MUSKINGUM.

<i>Ministers.</i>	<i>Congregations.</i>	<i>Counties.</i>	<i>States.</i>	<i>Fam.</i>	<i>Com.</i>
John Walker	Unity	Belmont	Ohio	110	240
	Mount Pleasant	Jefferson	do		
Samuel Irvine	Wooster	Wayne	do		
	Salt Creek	do	do		
Thomas Hanna	Cadiz	Harrison	do		
	Pine Fork	Jefferson	do	80	200
	Bloomfield	Muskingum	do		
Daniel McLean	Cambridge	Gurnsey	do		
	Londonderry	do	do		
<i>Vacancies.</i>	Truro	Franklin	do		
	Somerset	Perry	do		
	McMahan's Creek	Belmont	do		
	Jeromeville	Richland	do		
	West Union	do	do		
	Mansfield	do	do		
	Sharon	Harrison	do		
	Millersburgh	Holmes	do		

Summary of the preceding Tables.

<i>Presbyteries.</i>	<i>Ministers.</i>	<i>Congregat's. set. and vac.</i>	<i>Fam.</i>	<i>Com's.</i>	<i>Contr's.</i>

THE
Religious Monitor,
OR
EVANGELICAL REPOSITORY.

No. 2.

JULY, 1826.

VOL. III.

Original Communications.

For the Religious Monitor.

ON CONVERSION,

Transcribed from notes of a Sermon on Matt. xvii. 3.—“ Verily I say unto you, except ye be converted and become as little children ye shall not enter into the kingdom of heaven.”

Our Lord very lately had delivered a prediction concerning his sufferings, which made his disciples exceedingly sorrowful, and raised such fears in their minds, that they durst not ask him to explain it; especially, as they remembered that he had often inculcated it, and had reprimanded Peter for being unwilling to hear it. But from the sequel we learn, that their fears and griefs soon subsided, and their carnality and Jewish prejudices recovering the ascendancy in their minds, they quickly manifested how great their ignorance still was, respecting the real nature of Messiah's kingdom, and of his mission into our world. For, in a day or two after this, as they are travelling to Capernaum (see the corresponding passages in Mark and Luke, ix. chapter) some of them, forming a separate company, fell a disputing about the chief posts of honour and profit in their master's kingdom. This debate Jesus overheard; and though he said nothing to them at the time, yet after the collectors of the tribute were gone, he did not fail to ask them, what it was they were contending about, by the way? But on his questioning them they held their peace,—not caring to discover “that by the way they had disputed among themselves who should be greatest.” Whereupon Jesus sitting down, and

doing so, shall be acknowledged to be greatest. Mark ix. 35. When the disciples heard these words, they immediately perceived that Jesus knew what had happened, and that it was needless to attempt concealing the matter; for which reason they drew near, as Matthew says, verse 1st. and out of respect to him, desired him to decide the point in dispute. To check their foolish emulations, Jesus called a little child, and having set him in the midst that they might consider him attentively, he shewed them by the sweetness, docility and modesty visible in its countenance, what the temper and dispositions of his disciples ought to be, and how dear to him persons of such dispositions are, though otherwise weak and infirm. The assertion in verse 3d might first of all be intended simply to inculcate the necessity of their giving up with their mistaken conceits about a secular kingdom and glory; but though this may have been its primary object as applicable to the present case, it certainly had a much more general meaning, and was as much as to say, both to them and to all who should hereafter hear the gospel, "so far shall ye be from becoming the greatest in my kingdom, that ye shall not so much as enter into it at all, unless ye be like little children; free from pride, covetousness and ambition; and resemble them in humility, sincerity, docility and disengagement of affection from the things of the present life; and he inculcated humility more especially by this argument, that it leads a person directly to that greatness which the disciples were ignorantly aspiring after.—This method of instruction, by setting a little child in the midst of them, was agreeable to the manner of the Eastern doctors and prophets who, in teaching, impressed the minds of their disciples, by symbolical actions, as well as by words. Thus (John xx. 22.) Jesus, by breathing on his apostles, signified that by the invisible energy of his power he conferred on them the gifts of his Spirit. In Rev. xviii. 21, an angel cast a great stone into the sea, to signify the utter destruction of Babylon. By this symbolical action; therefore, of setting a little child in the midst of the disciples, as well as by his express words, "except ye be converted," &c. our Lord shewed the necessity of being so thoroughly changed "that they should become as little children" if they would partake of the blessings of the kingdom of grace here, or of glory hereafter.

In illustrating this subject, we shall in the First place, endeavour to ascertain from the Bible, in what conversion consists—to illustrate our Lord's assertion of its necessity—and then particularize some of the effects, which may be viewed as marks or evidences of a gracious state.

The First of these topics, to ascertain what conversion, in the

scripture sense of that term, is, will form the subject of the present communication.

As there are some things which, in the opinion of many, pass currently for conversion which have no good claim to the name, the most successful way, we think, to discover what conversion really is, will be, First, to shew, what it is not; and then Second, positively, what it is. We observe then negatively—

1st. A change from a quiet, tranquil state, to a state of ungovernable agitation of mind and convulsion of body, is not conversion. These violent agitations of mind and body, which in different periods of the church have appeared, and been represented by many as the fruit of an extraordinary pouring out of the Spirit of God among the dry bones, we cannot but judge so unfavourably of, as to pronounce them dangerous delusions, when rested in as the operations of the Divine Spirit, or as symptoms of the commencement and progress of his saving work. But however God may over-rule such extraordinary appearances for exciting a real concern about religion, either in the subjects or the witnesses of such commotions; or however the children of God themselves may catch the contagion, and be for a while deluded by it; yet, such persons as conclude, from their being the subjects of such uncommon work, that they are converted and sure of heaven, and have no other evidence to rest upon as a foundation of their hopes, are, we hesitate not to say, total strangers both to true conviction and conversion. It is a good rule, that applies, we apprehend, to physics, morality and religion, that mankind should never go in quest of remote, preternatural or supernatural causes, when causes more obvious and adequate can be discovered to account for any rare or uncommon occurrences. Though the convulsed condition into which persons have fallen during the preaching of the word, be so strange as to baffle all the conjectures of those who are not willing to consider it as a supernatural work; yet this will not prove any thing in its behalf, because a little acquaintance with the history of diseases and of medicine, will shew, that persons who made no pretences to religion have had the nervous system so powerfully impressed and their animal spirits so greatly agitated, as to produce effects not less strange, and uncommon and various than those, who because they have undergone such agitations under the preaching of the word, have ascribed them to divine influence. This shews then that this work may be accounted for, philosophically, as the result of a terrified, tumultuous imagination, producing a violent affection of the nerves.

But the agency of Satan here may also be great. When he

cannot retain sinners in the bands of sleep, he artfully hurries them into delusion and enthusiasm. The supernatural impressions, or new revelations which such persons pretend to, Satan makes such a handle of, as to incline them to regard them as a whisper from God concerning his secret love, choice and purpose to save them. Even persons who evidently continued the slaves of sin, have talked of their experiences of this kind; and Satan, transformed into an angel of light, has done prodigious mischief this way. Such strange commotions then, are neither conversion itself, nor any fruit or evidence of it: but even when they do accompany a saving change, which may sometimes happen, are disgraceful and injurious appendages of it, arising from human infirmity and the devices of Satan.

In regard to anguish, remorse and terror of mind, these generally precede real conversion; and it is desirable to see those who were fast asleep in sin, awakened from their spiritual lethargy and enquiring the way to be saved; yet it is a fact, meriting our serious recollection, that conviction or terror, is not conversion, nor even every change from these to a state of peace and hope; yea, no persons are more hopeless in their impenitency than those who think themselves converted because they have been troubled and afraid. What can mere distress, alarm or conviction do for you? What did they for Cain, Saul, or Judas? "So that," as one has well observed, "the workings of legal terror, unaccompanied with believing views of Christ, in persons under a gospel dispensation, are rather the workings of inexcusable enmity, ignorance and unbelief, than hopeful signs of conversion." But let not cold, empty professors plume themselves on a bare profession, because they are free from these painful and tumultuous agitations of body or mind. If they who undergo such painful alarms nevertheless come short, what shall be thought of you who are settled upon your lees, and never lay to heart your guilt and danger. If you have so little concern for your souls as to feel no interest in the truth of the gospel; yea, if you regard it not as that on which you must venture your souls for eternity, your case is dreadfully secure and dangerous. "Peace in sin, is a most infallible mark that God is no longer with you; for if the Spirit of God had not ceased striving with you, you would feel in your criminal souls, always some trouble and anxiety, dread and distrust. Thus, by securely trusting to your state of peace in sin, you comfort yourselves on that which ought to excite your justest fears. The most deplorable signs of your being condemned already, form in your mind the most solid foundation of your hope! Trust in sin is the most terrible chastisement with which God can

punish a sinner. Tremble, if not yet quite past feeling, for this calm is the forerunner of a shipwreck. You are stamped with the mark of a reprobate. Thus I would wish to guard you both against security in sin and against trusting to convictions of sin. Woe to sinners that are at ease in Zion, for when you say, peace, peace, then sudden destruction as a whirlwind cometh upon you.

2d. Conversion does not consist in changing one vicious mode of living for another, nor in any outward relinquishment of obvious vices, and a strict attention to morals. Some persons have all along maintained such visible purity of morals that they do not need an outward reformation from notorious vices, and yet these very persons must undergo the change meant by conversion, or else they cannot enter into the kingdom of heaven. Besides, would our Lord in the text, have used such a solemnity of introduction, such emphasis of expression, such a strong symbolical action as the setting of a child in the midst of the disciples, if he only meant to tell them, that a wicked man could not be an heir of heaven unless he amended his life? Who ever supposed it, except avowed infidels and libertines. Conversion is not a partial but total, not and outward but an inward forsaking of sin also; but it is only as a man forsakes all sin and turns to the way of all God's commandments, that he deserves the name of a real convert. A man may reform in many respects without undergoing any change of heart. The pressure of some circumstances may compel a man to alter his mode of life, and turn from one virtuous mode of living, into one more congenial to his new circumstances. A profligate having spent his fortune, from being a spendthrift may become a miser. A drunkard may become sober, because his constitution is destroyed, or he cannot procure the intoxicating draught. A lewd person may become chaste, because he is debilitated by age, or worn out with disease. And because it is not in his power to act otherwise. Time may abate the ardour of mad passions—when the bloom of youth is effaced he may become a little more sedate—may leave off certain loose practices, but he will not hereby be converted, his heart will not be changed. He will still be worldly, ambitious, sensual, and voluptuous. He may still have the vicious dispositions without indulging in them to excess. View all the souls who through age alone have withdrawn from the pleasures of sin, and who have changed, only from a regard to external decency, and under a different exteriors you see the same relish for iniquity, the same inclinations, the same ardour for pleasure,—a youthful heart in a changed and worn out body. Imagination dwells upon and delights in reviewing all the sinful pleasures which time and age

have wrested from us. Blooming youth and all its attendant amusements are regarded with envy, all which things are entered into, so far as they can be thought in any degree compatible with that sedateness proper to advanced age; pretexts are formed for still mingling in certain pleasures with decency and without being exposed to public ridicule. Thus it appears that persons may reform in various respects, may cease from vice and practice several virtues, and thus acquire a fair exterior, whilst corruptions remain in their hearts unsubdued. Now you must observe here that I am so far from condemning this outward reformation that I think the smallest reformation is desirable and beneficial to society, yea, and every converted person does reform outwardly. But what I observe is, that persons may thus reform, and be outwardly moral and decent, whilst they have never yet entered into the kingdom of God by regeneration. Paul, whose conversion and apostleship, whose whole life makes such a remarkable figure in the pages of the New Testament, is an instance full in point to prove what I now say. Before his conversion he was distinguished by zeal for the traditions of his fathers, by the strictness of his profession as a Pharisee, by his punctual observance of the ceremonial institutions, and his sincere obedience to the moral law; all these he once counted his gain, in them he boasted and confided. Yet this strict moral man, who touching the law was blameless, was at this time, as every body knows, in an unconverted state, which surely he would not have been, had outward decency of moral conduct and conversion to God been synonymous and convertible terms. Men of corrupt principles, often perform actions ostensibly good with a sinister design, therefore they remain still base and their conduct detestable, because it is the motives from which a man acts which determines the merit or demerit of his actions. Whence it appears that conversion cannot be the same thing as the performance of materially virtuous actions, otherwise conversion would be the performance of an action though good in itself, yet a bad action in truth, because proceeding from a bad motive. Herod heard John the Baptist preach, feared that holy man, and did many things gladly,

lar language, called conversion. It is all that is meant by the term, when it is used by the philosophical unbeliever. There are instances of persons who at first have held, and maintained the fundamental doctrines of the gospel, but have receded from them, and have not stopped in their retrograde course, till they have travelled through innumerable clouds of heresy and error, and have at last settled, if not in atheism, at least in what they call the religion of nature, of reason and philosophy. But let us suppose a person making a contrary progress, still it will hold true, that a man may pass through changes of this kind, till he has tried all the modes of religion that have been known on earth, and yet at last be excluded as unconverted and unclean, from the kingdom of heaven. It is an affecting truth, that there are many who know and profess the truth, can talk familiarly about its leading doctrines, whilst the truth is with them never more than a cold and barren speculation; and whilst they themselves are, for all their knowledge and logical acumen, egregious fools in the sight of God. A man may have accurate notions of the system of revealed truth, may know it in all its bearings and dependencies, may be captivated by the beauty and order of the whole system; yea, he may have it as his fixed judgment, that the Christian religion is most excellent and worthy of God, that the spiritual things revealed to us are incomparably the most worthy of our esteem, without feeling the force of truth, and giving to spiritual things a preference in his affections. The former is a degree of illumination, the latter only is conversion: for there is a vast difference between knowing and feeling sin and spiritual things. We may know of ourselves, may be well principled and abound in correct notions, but it is the spirit only that maketh us feel. "The scripture is unto us what the star was to the wise men, given to conduct us to the Saviour; but if we spend all our time in gazing upon it, observing its motions and admiring its splendor, without being led to Christ by it, the use of it will be lost to us." And his is the case of many who know the doctrine of the Bible, and that very accurately too, though the gospel still continues hid to them. What Job says of the vulture, chapter xxviii. 7, will apply to such, "there is a path which the vulture's eye hath not seen."—The sight of the vulture is proverbial for its acuteness and strength; but it was an unclean bird. The words of Job may be accommodated to the case before us, and afford us this useful hint; "although men of critical discernment, may attain to great advances by mere dint of study, in the developement of the doctrines of grace; yet so long as they continue in their natural state, there will ever be a certain essential something not known or expe-

rienced—or, such cannot by the utmost exertion of natural abilities apprehend, not being themselves apprehended, as the apostle says, of God. Let none of us imagine then that because we may have embraced sound sentiments, and have consistent views of divine truth, that this is a certain proof of the safety of our state; for we may be wise in theory, and right in doctrinal principles, while the state of our hearts is fatally wrong, and the tenour of our conduct a scandal to the great Redeemer's cause. You may attend on an evangelical ministry, be a member of the purest visible church, and have a seat at the Lord's table, and after all die unconverted and be eternally lost. Think then, O carnal professor, what a shocking figure you must make if at last you should perish. Heartily might we prefer to stand in the list of heathens at the day of judgment, rather than in that of many nominal Christians. "This is the condemnation, that light hath come into the world and men loved darkness rather than the light, because their deeds were evil." With what ardour should this consideration teach us to pray, "that as the sun in the firmament conveys light and heat in his beams, so may Christ shine upon us and be savingly revealed in us, to enlighten, warm, transform and spiritualize our souls, and that by this new light and saving view of the Redeemer, new qualities and dispositions may be wrought in us. And here again I would repeat the observation already made, that sound knowledge is necessary and valuable; but, that such knowledge is not conversion, because many persons understand the truth who are never converted. Having made these remarks to prevent mistakes on this very important subject, we are now to state positively in what true conversion consists.

[*To be continued.*]

For the Religious Monitor.

REDEEMING THE TIME.

EPHESIANS v. 16—COLLOSSIANS. iv. 4.

"The word "redeeming" is derived from a word which signifies a forum, where the public assemblies of the people were held; but the chief design of which was for the meeting of people to buy and sell. The literal meaning of the Greek word is, to buy out of or from, to gain. The word rendered "time," denotes

guage from its primitive and literal meaning, Gregory Nazianzen has called our whole life, as it were, a market, the season of which, if once past, there remains no further opportunity of purchasing what we want. When applied to moral and religious subjects, as is done in the text at the head of this article, the language intimates that it is our duty to gain or protract time and opportunity as much as possible, by prudent and blameless conduct, that we may do the more good; or in other words, that we should make the most of the time which providence grants us—make a short time appear long, by crowding it, as it were, with every possible act of mercy, justice, piety and charity.

It is not more consonant to the laws of the material world, that heavy bodies should fall to the ground, or that the mountain rivulet should descend into the valley, than it is to the constitution of man, that he should act as well as think. Or, as soon may you expect to see the waters of the Hudson returning towards their source, the mighty cataract of Niagara reascending the lofty precipice over which its tumultuous flood is continually rolling, or those bodies called projectiles, not only deviate from the curvilinear path which the force of gravity compels them to describe, but absolutely return into the mouth of the projecting engine, as expect to find in such an animal as man that *vis inertiae*, or want of activity which is one of the general properties of matter.—But is the incessant action or exertion of animal powers and mental faculties, what the apostle means by “redeeming time?”—No; the redeeming of time, in the sense of the apostle, is not the mere filling of it up, but doing it according to the will of God, the filling it up with duty. What Christian will say that that man redeems his time, who fills it up in the pursuits of voluptuousness, of fame, of power, of riches, in struggling from day to day to climb the tree of temporal preferment, vainly imagining to sit on the calm, peaceful and flourishing top of it.

The various methods in which the young, the middle-aged and the hoary-headed, kill time, instead of redeeming it, would open up a field much more extensive than we can at present travel over. We shall therefore restrict ourselves to a brief sketch of certain ways in which some men called philosophers and literati, choose to dispose of the days, months and years of which the short span of their lives are made up; and then close this paper with exhibiting the very singular contrast between the impressions, uses and conclusions, arising from the same common fact, viz: the shortness of time, in the case of heathen and christian writers.

The pleasure and the profit reaped in exploring the stores of Grecian and Roman literature, in conversing with the ancient

dead, in cultivating a taste for the liberal arts, constitute an intellectual luxury unknown to the sons of folly, of mirth, and of voluptuousness. "A man's wisdom maketh his face to shine."—By it, he may be "eyes to the blind and feet to the lame." Cicero thus beautifully expresses the advantages of philosophical and literary pursuits: "These studies," says he, "are adapted to all ages, times and places; they invigorate the minds of the young, delight and amuse the old, adorn prosperity, afford a sanctuary in adversity, delight at home, out of doors are no entanglement, lodge all night with us; if the possessor travel to foreign countries, they accompany him; if he live in the country, thither they go and dwell with him." Granting, therefore, to studies so reasonable, manly and useful, every praise which they can justly claim, we must yet boldly affirm that the man who makes them the chief business of life, does not redeem time in the sense of the apostle. Though a man had faith to remove mountains, and a high degree of all sorts of knowledge, from the stars that sparkle in the sky down to the minutest objects in nature, or possessed the highest outward privileges, he would still be an egregious fool, according to the maxims of Christianity, so long as he should be ignorant of that glorious Person, whom "to know is eternal life." Yes, real piety, springing from union to the Lord Jesus Christ, is the highest dignity and truest ornament of man. "Rejoice in this," said Christ to his apostles, "that your names are written in heaven." "Blessed," said a certain woman to Christ, "is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God and keep it." All others, whatever their attainments be, fail in attaining the sovereign good of man. And to them we may justly apply the emphatic exclamation of the Roman satirist:—

*"O curas homini! O quantum est in rebus inane!"**

Grotius, Salmasius, and many others of great acuteness and profound erudition, bewailed that they had lost a world of time in learned trifles. Indeed, on such frivolous questions are years of learned labour thrown away, that one is irresistibly tempted

as if you aimed at running mad with reason." Are not vain speculations and ludicrous questions, (scarcely a whit more important than those which Tiberius in his privacy at Caprea, discussed with the literary buffoons of his court; such as, who was the mother of Hecuba? what species of music was sung by the Syrens?) still the order of the day with many literati. For, can a man cast a glance of his eye at the squabbles of grammarians, critics and rhetoricians about the rules of their respective arts, at their labours to find out the pedigree and kindred of a little word, at their prating about various readings, accents, longs and shorts? can he listen to the strange positions and barbarous vocables with which books of logic and metaphysics are stuffed, to the intricacies and chicanery of jurists and pleaders, or view chemists "labouring in the fire and wearying themselves with any vanity?" and forbear to exclaim, O wretched taste! O scandalous waste of time and talent! "How long, ye simple ones, will ye love simplicity, and fools hate knowledge?" "Time destroyed," as Young says, "is suicide, where more than blood is spilt." What though men gain their point in a multitude of frivolous enquiries, they will die notwithstanding, and all such knowledge perish with them. "Whether they be tongues, they shall cease, or knowledge, it shall vanish away; but charity never faileth."—To man, the chief wisdom is to fear the Lord. Let us account all other knowledge loss, "for the excellency of the knowledge of Christ Jesus our Lord."

As to the opposite conclusions drawn by different persons from the same common circumstance, viz. the shortness of time, they shall be noticed very briefly. All know that time is short and fleeting; but one man converts this fact into an argument for pleasurable and vicious indulgence; whilst another converts it into an argument for pious and strenuous preparation for eternity. One says, "let us eat and drink for to-morrow we die;" the other says, the "day of the Lord so cometh as a thief in the night, therefore let us not sleep as do others, but let us watch and be sober." With what beautiful simplicity do those masters of poetry, Horace, Juvenal and Persius, speak of the shortness of time! Juvenal, employing the same figure which the sacred writers,

Persius, imitating Horace, says, Sat. 5th—"Live mindful of death, the hour flies: the time in which I am now speaking is taken from thence."

The improvement which Horace especially recommends to his readers of the shortness of time, is entirely in the spirit of the Epicurean philosophy. "Pale death," he says, "comes and knocks with an impartial foot at the tabernacles of the poor, and the palaces of the rich," therefore, "be wise, drink freely, cut off cares and fears, and melancholy, by cheering wine." In his fable of the country mouse and the city mouse, (Lib. 2d. Sat 6,) the language of the latter to the former may be regarded as truly expressing the spirit and conduct of many men in every age who are unenlightened by the word and Spirit of God. "All that tread the earth are subject to mortality, neither great nor small can avoid death; therefore, my good friend, let us live merrily, and remember that our time is but short." If heavy calamities hang over or fall upon men of such principles, they are considered as just so many pungent motives to the more ardent prosecution of voluptuous pursuits. We have a remarkable instance of this in the case of the Athenians, when daily swept away in great multitudes by the raging pestilence. Thucydides expressly affirms, "that they thought it right to snatch some sudden gusts of pleasure, as their bodies and possessions seemed to be equally granted but for a day." "No fear of the Gods," he adds, "or law of men deterred them; in the former case, thinking it the same thing to worship them or not, since they beheld all perishing indiscriminately: and in the latter case, no one expecting that by having lived till a trial happened, he would suffer the punishment of his crimes; but they thought that a much greater punishment, already decreed, was hanging over them, before the falling of which it was reasonable they should have some enjoyment of life." To the same purpose, Plutarch relates that Antony and Cleopatra, when their affairs became desperate, gave themselves over to wild dissipation and continual riot, and formed parties of pleasure consisting of such persons as professed a resolution to die, rather than to fall into the hands of Augustus.

What a pointed contrast is such Epicurean philosophy and conduct to the philosophy of the Bible and the conduct of true Christians! "See then that ye will diligently notes seek

cometh." "This I say, brethren, the time is short: it remaineth that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away." 1 Cor. vii. 29—31. The holy scriptures and ecclesiastical histories furnish many examples of men whose lives shew that they had thoroughly imbibed the spirit of these divine admonitions—whose extraordinary application to sacred studies, and unwearied assiduity in all holy duties, are rather to be regarded as prodigies, than as precedents for imitation. From the period when the Captain of our Salvation dwelt among us full of grace and truth, performing his wonders of mercy and power upon the bodies and the souls of men, down to the present time, a continued succession of men have arisen, the lustre of whose pious and holy example has shed some rays of light through the almost impenetrable gloom that has hung over the face of the moral world. How immense the labours of mind and body of an Athanasius and an Augustine! Malancthon says of Luther, "that he had seen him in a state of good health to continue four days together without eating or drinking at all, and for many days together to content himself with a little bread and a herring." The complicated daily labours of Calvin, and many others we read of, appear almost incredible. And nearer our own times who cannot admire the great diligence, exactness and piety of a Doddridge! I readily confess that no character on earth appears more truly great, and venerable, and useful, than a discreet, laborious and faithful pastor, watching for the souls of his flock as one that must give an account, and holding out to their imitation in his own life, an animating example of all that is pure, and good, and lovely, and of good report. And would to God, that all our clergy stood acquitted from the charge of an indolent waste of time; that to all of them belonged the characters of a scriptural bishop; that they were always found at their posts, visiting and teaching from house to house; "instant in season and out of season, reproof, rebuking, exhorting, with all long suffering and doctrine;" praying over the sick; longing after the salvation of their hearers, till Christ be formed in them the hope of glory. But what a pest and disgrace to the Christian name, is a haughty, frivolous, indolent, lukewarm, clergyman! "His very life is one continued crime." S.

Selections.

ROMAINE ON PSALMODY.

[The following extracts from Romaine's *Essay on Psalmody*, for which we are indebted to the kindness of a friend, will put our readers in possession of the sentiments of a very eminent and learned English divine of the last century on this subject. It gives us pleasure to state, that this subject begins to excite more enquiry among the American Churches; for we are satisfied that impartial investigation is all that is necessary to the prevalence of correct sentiments. If any of our readers could furnish us with the "*Declaration of the Westminster Assembly*, published July 17th, 1646, from which an extract is given in the 13th and 14th pages of our last number, they will oblige the

ED. REL. MON.]

MEN AND BRETHREN,

We are the creatures of God, dependent on him for being and for well-being. He gives us all our faculties, both of mind and body, and he requires us to use them in his service, and to his glory. This is our bounden duty. It is the peculiar dignity of man, who never acts more nobly than when he employs the powers bestowed upon him to the praise of the giver. None of them should be useless, but each should be exerted, whenever an opportunity offers of glorifying God.

In the common actions of life, this may, and should be done: the rule is, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God," but it is far more needful in spiritual matters, which have an immediate relation to God and his worship. These he has appointed to be the means of shewing forth his praise. Among them singing of Psalms is not the least. It is frequently commanded, and with a promise—faithful is he who hath promised—he will render the means effectual to answer the end. When believers employ the faculties of soul and body in singing of his goodness and greatness, he does accept the service and testifies his acceptance. He does indeed communicate to them, by his Spirit, joy and peace, and he renders singing to the Lord, with melody in the heart, the means of increasing the melody and joy.

But where is such singing? In what church? Among what people? There are some. May their number increase. It is worth while to try to increase them, especially as this ordinance is so much neglected. The holy affections, which should be stirred up by so heavenly an exercise, are generally damped by it. When it is performed with coldness and indifference, how

can it produce sensations suitable to such exalted means of grace? or when contempt is put upon it, how can it convey any of the promised blessings?

Many things have contributed to the present neglect and abuse of this ordinance, and I have been led to the following reflections, in order to try to bring it again into repute. Happy, indeed, shall I think myself, if the Lord should be pleased to make use of them, as any way conducive to the singing of his praises with the understanding; I shall pray and labour for it; may he give his abundant blessing.

One of the first and great causes of neglecting the singing of Psalms, seems to have arisen from not attending to

The Subject of the Book of Psalms.

The testimony of Jesus is the spirit of prophecy: for to him give all the prophets witness. With one voice they speak of his wonderful person, of his divine undertakings, and of his complete and eternal salvation. It is the spirit of their writings to reveal and to teach the good knowledge of the Lord. Whoever understands them perfectly, will find the prophets treating of the coming of Immanuel in the flesh, as clearly as the evangelists.—When this most blessed event was to be accomplished in the fulness of time, a New Testament witness, filled with the Holy Ghost, prophesied, saying, “Blessed be the Lord God of Israel, for he hath according to his promise visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began.” The Lord never left himself without witness. Ever since the world began, he had prophets, who foretold what Christ was to be and to do, who testified beforehand of the sufferings of Christ, and the glory that should follow.

This is the subject of the book of Psalms. It treats of Christ, and contains the praises of the Father's love, and of the Spirit's grace, as they were manifested in the person and work of Jesus Christ. The salvation of sinners through him is the greatest display of the covenant mercies of the eternal Three: therefore the Psalms celebrate his wonderful person, and his divine undertakings—they describe his obedience and sufferings—his conflicts with, and victories over, all his enemies—his resurrection and ascension—his sitting upon the throne, the great king of all worlds, visible and invisible—his gathering together, and perfecting the number of his elect—his coming at the last day to judge men and angels—and the glory which he will bestow upon his

redeemed, when they shall be with him, and like him, kings and priests unto God and his Father, and shall reign with him forever.

What subject can be more noble in itself than this: here are the greatest transactions of the greatest personages that possibly can be—the ever blessed Trinity purposing and covenanting to bring many sons unto glory—displaying their wisdom, and love, and power, in an infinite degree, through the incarnation, obedience,, and sufferings of the God-man, Jehovah Jesus, and through the effectual grace of the Holy Spirit, calling and bringing the elect to experience the Father's love to them by faith in the Son's perfect salvation, and then guiding them safe by his council and might unto the glory provided for them. This wonderful theme is treated of in the book of Psalms, in a manner suitable to its dignity—it is not only spoken of, but also celebrated—not merely described, but also praised. The language therefore is exalted. The sentiments are sublime. The poetry is divine. And no wonder: the author is equal to the subject.—He is capable of extolling the mercies of that covenant, which reaches from eternity to eternity, and of extolling them according to their true greatness. The Psalms are the composition of the all-wise Spirit: for the Holy Ghost spake by the mouth of David, and of the other inspired penmen. He guided both their hearts and their hands. The sentiments and the words are his: for the prophecy came not in the old time by the will of man, but holy men of God, spake as they were moved by the Holy Ghost—they spake as he moved them—they indited the Psalms under his inspiration. The praises therein given of the person and work of the ever blessed Immanuel are not human, but truly divine. What may not be expected from such an author? Who is by essential union one in the Godhead with the Father and the Son, and who is by his office to testify of Jesus, and to glorify Jesus. If the Psalms be read under his influence, they will be found equal to the subject, in every view suited to exalt the incarnate God, and, if they be sung with grace in the heart, they will increase the faith and hope of every devout worshipper.—There are several Psalms which are applicable to none but Jesus Christ, and many expressions which could not be truly spoken by any one, but him who was God and man in one Christ. Many

come unto you; but if I go away, I will send him unto you.”—Our reformers certainly understood those proper Psalms to be descriptive of Christ, and took them in the same sense our Lord and his apostles did; who have quoted the book of Psalms eighty-two times. Their manner of quoting it demonstrates, that they took it for granted it was written concerning Christ. Indeed many passages cannot be applied to any one, but to him: for instance—he appeals to God to be tried according to his innocence—to be rewarded according to his righteousness—he desires to be judged according to the cleanness of his heart and hands—could any one of us say, “Search me to the bottom, O God, and know my heart: try me, and know my thoughts, and see if there be any way of wickedness in me?” All have sinned. All we like sheep have gone astray, and if we were to be tried according to the holy law by a heart-searching God, every mouth would be stopped, and all the world would become guilty before him. O what would become of the best of us, if God were to judge us as we are. The cxixth Psalm is a description of the love of Christ to the law, his study in it and his perfect observance of it. O what love have I unto thy law—with my whole heart have I sought thee—I have not departed from thy judgments—“I have sworn” (with the oath of the covenant) “and I will perform it, that I will keep thy righteous judgments.” Are not these the peculiar descriptions of the work of the God-man, in which he was alone, and of the people there was none with him—any more than there was in the offering for sin, when he trod the wine-press alone, and of the people there was none with him, of which the xliith Psalm treats, any more than there was in bringing in an everlasting righteousness, for which the church praises him in several Psalms, particularly in lxxi, and will triumph in his righteousness, for evermore. The glory is his. No offering, no righteousness, but his can save: the praises therefore of the great salvation of our God, which run through the book of Psalms, are the peculiar prerogatives of the King of saints. They are his crown and diadem. The honours are solely his, and he will wear them with unrivalled fame. His name is King of kings, and Lord of lords, and the armies of heaven follow him with one mind and one heart, ascribing unto him honour and glory, and blessing and praise, for ever and ever. Amen.

But although the work was altogether his from first to last, none being capable of any part, but he who is God as well as man, yet eternal blessings on him, he did it for us and for our salvation. His people have an interest in what he is—God in our nature—they have their share in what he did and suffered for

them, and they have an unspeakable benefit in what he is now doing for them in the presence of the Father. By believing they have pardon and peace through his offering on the tree. By believing they put on the Lord Jesus Christ, and find acceptance in his righteousness. By believing they commit their persons and concerns into his hands, and he ever liveth their prevailing intercessor to obtain for them every needful blessing. Thus they learn to trust him, and in trusting, to experience his faithfulness. He gives them cause to love him, and to rejoice in him. For having received a new birth and life in him, they can sing the Psalms of his nativity, and join angels and men in ascribing glory in the highest to the incarnate God. They read of his dying love in several Psalms, and they worship him for bearing their sins, and shame, and curse, in his body and soul upon the cross: the lamb that was slain and redeemed them to God by his blood is the constant theme of their grateful songs. When they read or sing the Psalms of his resurrection, they look upon him as the first fruits of the dead, the earnest of the whole harvest, and with grateful hearts they bless him for making, and for keeping them alive to God. They share in all his victories and triumphs, being his happy subjects: for he has a kingdom, which is celebrated in many of the Psalms. These treat of his almighty power to rule all beings and things, and of the sweet sceptre of his love, by which he governs his willing people. He manifests to them the greatness and majesty of his kingdom, so that under his royal protection they find deliverance from the temptations to sin, and from the miseries of sin, and through his special love he gives them here in the kingdom of his grace a happiness, which all the kingdoms of the world, and the glory of them, cannot possibly give. They live happy indeed: for he makes them sing of the good of his chosen: they do rejoice in the gladness of his nation, and they glory in his inheritance. These are high privileges; but they are only the earnest of that kingdom, which endureth for ever. O what glorious things are spoken of thee, thou city of God, in which the great king delighteth to dwell, and to manifest his glory. Wonderful things are written of this everlasting

him for strength to tread in his steps. Were his tempers perfectly holy? They admire his example, and through his Spirit they daily put off the old man, and put on the new. Was he carried through the greatest sufferings with entire resignation?—They look up under all their trials for his promised support. Has he all his enemies under his feet? They are waiting in joyful hope for the fruit of his conquest. Is he now in our nature in the highest glory? It is promised them, their eyes shall see the king in his beauty. O blessed prospect! They shall soon be with him, and like him too, when they shall see him as he is.—The Psalms are so written of Christ, that every believer may find comfort in what he reads or sings. Christ being the head of the body the church, all the members do share with their head in what he is and has, in his incarnation, life and death, resurrection and intercession, yea, they shall live and reign with him for ever and ever.

Thus believers look upon the Psalms. They consider them as treating of the glorious person and work of the God-man, and considering themselves in him, as members under him their Head, quickened by his Spirit, and receiving all the blessings of spiritual life out of his fulness, they can understand and sing the praises of Immanuel, with melody in their hearts; for they can apply to themselves the benefit of his atonement and righteousness, of his intercession and glory, and this renders the Psalms precious, and singing them an high ordinance. Their God does meet them and bless them in singing Psalms. While they express their love to him he communicates his love to them, and they have fellowship with the Father, and with his Son Jesus Christ by the Spirit.

But this will be more evident from considering some particulars relating to the subject; such as

The Scripture names of the Psalms.

There are three Hebrew names often used in the titles of the Psalms, which the Septuagint have translated Psalms, Hymns, and Songs. The word rendered by them hymns is Thehilim, which is the running title to this book, expressive of the general design, and is an abridgement of the whole matter. It comes from a Hebrew word, that signifies the brisk motion of light, shining and putting its splendour upon any object, and this makes it bright and illustrious. Hence comes the propriety of the word, as it is used to praise, which is to set an object in the light; that the rays shining upon it may render it splendid and beautiful, and thereby glorious, and praiseworthy. Such are the Psalms. They are rays

of light—Enlighteners, (if I might use such a word, and it is the literal sense of the Hebrew hymns) intended to manifest the glory of the person, and to shew forth the praises of the work of the God-Jesus: for light in its various uses in nature, is the appointed emblem of the Lord Christ. He is distinguished by this name throughout the Old Testament; and he applied all the passages to himself in the New, when he declared—“I am the light of the world”—“I am not only the Creator of light in the material world, but also in the spiritual world—darkness covers the earth, and gross darkness the people, until I, the light of life, arise upon their souls: and when I come with healing in my rays, in that day shall the deaf hear my words, and the eyes of the blind shall see out of obscurity and out of darkness.”

Jesus gives eyes to see with, and light to see by: he opens the eyes of the understanding and makes spiritual objects visible: so that, whoever is enlightened with saving knowledge, has it all from him, and it should all lead to him. He is the bright day star which shines throughout the volume of revelation; but in no part with clearer rays than in the book of Psalms. Here he is exalted in his meridian glory: for the whole scripture does not give greater light into what he was to be, and to do, and to suffer, his life, his temper, his employment from his tender age until his crucifixion, than is to be found in those divine hymns: nor are there any more full descriptions of his passion, death, resurrection, ascension, and his kingdom which ruleth over all. In the Psalms, he himself read and meditated day and night, while he was growing in wisdom and stature. And in them will every true believer meditate, that he may have more of the light of the knowledge of the glory of God, as it shines in the person of Jesus Christ. As the eyes of his understanding are more enlightened with this saving truth, he will more happily enjoy in his heart the benefits of the humiliation and exaltation of the incarnate Jehovah. May this, reader, be thy happy case: may every Psalm be as the shining light, leading thee to a growing knowledge of Jesus, and shining on clearer still unto the perfect day.

Zemer is another Hebrew word which the Septuagint translates Psalms; as a verb, it signifies to cut and prune trees, as a noun, it is a branch cut off, and pruned, and by way of eminence, the Branch, the man whose name is the Branch, who was known and distinguished by this title in the scripture. He was the eternal God, and he was in the fulness of time to be made flesh, and to be cut off, but not for himself. This was the great transaction in the everlasting covenant—“Thus saith the Lord of hosts, (Zech. iii. 7, 8.) Behold I will bring forth my servant the

Branch," the promised branch which was to spring from the root of Jesse; and again, Zech vi. 12, 13. "Thus speaketh the Lord of hosts, Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord, (in which the Godhead shall reside) even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and shall rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them both," between Jehovah and the Branch: for the Branch having grown up in his place was in the temple of his body to ratify the counsel of peace; he was to establish it in his life, and to fulfil it in his death, and having by dying conquered death, and him that had the power of death, he was to rebuild the temple of the Lord, as he said unto the Jews—"Destroy this temple, and in three days I will build it up; which he fulfilled by building up the temple of his body natural, and thereby he demonstrated that he will in due time perfectly complete the temple of his body mystical, which is his church: for he is a head to all his members.—He quickens them by his grace, and actuates them by his influence. By union with him they live, by communion with him they grow. His Spirit breathes through the church, which is his body, and enables the members to grow up into him in all things who is the head even Christ; whereby he teaches them, and it is a great part of their growth, how to acknowledge their obligations with increasing humility to their glorified Head. He renders the salvation of Jesus finished upon the cross, the sweet subject of their spiritual song. His dying love they would keep ever in mind; they would have it always warm upon their hearts, and always upon their tongues. His passion on the tree is their never ceasing theme: God forbid, say they, that we should glory, except in the cross of our Lord Jesus Christ. In this they glory, and in this alone, with their voices, and with every musical instrument, but chiefly with the melody of their hearts, they endeavour to praise him, who was slain, and hath redeemed them unto God by his blood. It becometh them well in the house of their pilgrimage, thus to sing the triumphs of the worthy Lamb: for it is to be in their Father's house the most blessed subject of their endless song. The ten thousand times ten thousand, and thousands of thousands of angels, and the great multitude which no man could number of all nations and kindreds and people and tongues, harping with their golden harps, in full concert join in praising the crucified Immanuel.—"Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength, and honour and glory, and blessing. Amen. Hallelujah."

There is another Hebrew word, SHeR, which the Septuagint constantly render a Song, frequently applied to the Psalms. It signifies rule and government, and is used for any principality among men. Hence it is very properly spoken of him whose kingdom ruleth over all. The Prince of Peace is one of his high titles. He is called the Prince of the kings of the earth—a Prince for ever—of whose government and peace there shall be no end. To this empire he had an unalienable and indefeasible right, being in the one Jehovah possessed of the same perfections with the Father and the Holy Spirit. But the most common view in which the Psalms consider him, is that of the God-man, King-mediator, whose principality is the most glorious reign of grace. He sits upon his throne freely to bestow all divine blessings upon his redeemed, and he is Messiah the prince who was raised to his kingdom by the covenant of the Eternal Three: in which he engaged to be a surety for his people; and in their nature, and in their stead, to satisfy all the offended attributes of the Father, by his holy life and death, and the Father engaged to give him a kingdom with all power in heaven and in earth. Accordingly in the fulness of time he was manifested in the flesh, and for the joy that was set before him, he endured the cross, and despised the shame, and is set down at the right hand of the throne of God. He is greatly exalted, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come. The once crucified is now the enthroned Jesus, King of kings, and Lord of lords, almighty to save his people from all their enemies. The glories of Immanuel in this respect are celebrated under the name of SHeR, in several of the Psalms. In the xlviiith Psalm for instance, all the people are called upon to clap their hands for joy, and to shout unto God with the voice of triumph, because Jehovah Jesus is the great king over all the earth. His happy government, under which believers receive all their blessings, was to be the constant subject of their grateful song. Singing was using words and sounds to express the praises of the king of saints, and their joy in him. It was so much the ruling and leading subject, that every hymn reminded them of Messiah the prince. Whenever they were happy in their hearts they expressed it by singing the praises of that most glorious person, who was made flesh, humbling himself to be obedient unto death, even the death of the cross, and who thereby became the head of all principality and power. He ruleth the almighty Immanuel over every creature, and every thing, God-man upon his throne, till all his enemies, death itself be destroyed, and then

he will reign with the Father and the Spirit for ever and ever: for his reign is everlasting, and of his kingdom there shall be no end.

This was the delightful theme in the book of Psalms. The Old Testament saints were never weary, of celebrating Messiah their prince, the Lord and Saviour of his people, made an offering for their sins, dead, risen, and ascended to his throne. This is still the sweetest subject in the church of God. Happy are they, who have the Lord Christ ruling over their outward estate. Thrice happy they, who have him ruling in their souls. O what happiness is it to have set up within them the kingdom of God! which is righteousness, peace, and joy in the Holy Ghost. None have greater reason to rejoice with joy and singing, than they who have Christ dwelling in their hearts by faith. It was one principal design of those sacred hymns to keep up this holy joy, that if any were merry they might sing Psalms and be glad in the Lord. Sensible of his tender care and royal protection, with what joyful lips will they extol their king! They would have all within them to bless his holy name, and would be praising him with Psalms, and Hymns, and spiritual Songs, rejoicing all the way to Zion, and making heavenly melody in their hearts unto the Lord.

These three names take in the subject of the whole book—the Hymns contain the praises of Immanuel, our sun of righteousness—the Psalms treat of his taking our nature, and in it being cut off for his people, that through his death they might live—the Songs celebrate the glories of his kingdom, both in earth and heaven, in time and eternity.

(To be concluded in our next.)

THEORIES OF THE ATONEMENT.

On the doctrine of the atonement, with reference to its extent, there appears to be four different theories prevailing in the churches of America, distinguished by the appellations, NUMERICAL, GENERAL, DEFINITE, and INDEFINITE.

I. The peculiarities of that theory of the atonement, by some, denominated NUMERICAL, are, that it represents the sufferings and death of Christ, as containing an amount of merit, exactly equal to the demerit of the sins of the elect: So that if the amount of their sins had been greater or less, by but one sin, or by a single aggravation of but one sin, the sufferings of Christ must have been proportionably greater or less than they were; and that it is wrong to represent the sufferings of Christ as of infinite value;

or that, in *intrinsic worth*, they are capable of making atonement for a single sin more than those for which they were endured.—This scheme proceeds on the assumption, that in every sin, there is a definite, calculable amount of demerit, and that this can be liquidated only by an equal amount of countervailing merit; in the same manner, as a debt is cancelled by the payment of the amount. Now, for this representation, we think, the scriptures afford no warrant: For, though they speak of sin as a debt, the design of this, obviously is, to represent in one point of view, the complete deliverance of the sinner from the claims of the law, by the substitution of the Saviour in his place, who is able and willing to answer all its demands against him,—to intimate that his deliverance is as real, and complete, and just, as that of the debtor, when his surety satisfies the demands of his creditor against him. This, we conceive to be the true design of this metaphor; and not to intimate the existence of any analogy between a debt and sin, as that in which the precise amount of evil can be ascertained by any calculation. On the contrary, in reference to its true character, and without any figure, it is represented as a *crime*,—*a violation of the Divine law*,—*a rebellion against the Most High God*. Considered in its various characters and relations, it is an evil of infinite magnitude; and though committed by a creature, is such that no creature can make an adequate atonement for it. No person ever supposes that the demerit of a crime can be made the subject of calculation, or that there is any scale by which the precise amount of evil can be ascertained; nor is any such calculation necessary to the ends of justice. Neither, on the other hand, is it ever supposed, that when a criminal suffers for his transgressions, there is in his sufferings an amount of merit equal to the demerit of his crime. Both these, are things to which calculation cannot be applied. But justice is done, and the law is satisfied, when the punishment which it denounces against its violation is inflicted. So it is here. The justice of God is satisfied and the law is magnified and made honourable, when the curse denounced against transgression takes its full effect, and that perfect obedience which it requires is rendered. All this was done in the sufferings and obedience of Christ unto death; and we have no data in scripture warranting us to say, that less ~~could~~ have sufficed for the salvation of but one soul, or that more would

amount of guilt is expiated, by a certain degree of suffering, on the part of the Saviour, terminating in death. If more guilt is to be expiated, an additional quantum of suffering must be inflicted; if less, something must be deducted. So that death being a thing common to both, it is the difference in the amount of suffering that constitutes the difference in the value of the atonement made. As for example; a certain degree of suffering, terminating in death, is necessary, as an atonement for one sinner. To make atonement for another sinner or another sin, or any number of these, an increased degree of suffering is all that is requisite; so that that alone which makes atonement for this additional guilt, is the additional quantum of suffering. In other words, it is according to the degree of suffering, that the value of the atonement, for the expiation of sin, is estimated. But is this agreeable to the representation of scripture? Is it not there uniformly declared that it is the DEATH of Christ, under the curse of the law, by which the atonement is made; without determining any thing respecting the degrees of suffering that preceded it?

II. A second theory respecting the atonement, is that, which represents Christ as dying for all men, without exception or limitation, and is known by the designation of a GENERAL atonement. Among the abettors of this opinion, there is some variety of views. Some maintain that Christ died equally and alike for all, thereby removing the guilt of original sin, and rendering salvation possible to all, on condition of gospel obedience; that is, sincere, though imperfect obedience; the atonement making up the deficiency: Such are denominated Neonomians. Others believe, that we are justified solely on the ground of the righteousness of Christ; but that our own faith and obedience and perseverance in them, is the condition of obtaining this justification. And though these are acknowledged to be the work of the holy Spirit; yet all men having power to comply with, or effectually to resist his operations for the production of them in the soul, it still depends upon their own free will, to accept or reject them. Such are the views of the Arminian. There are others who plead for a general atonement, who believe that while Christ died in a special manner for the elect, so as infallibly to secure

think it sufficient to state, in opposition to every view of a general atonement, that according to the doctrine of scripture, the representation of Christ, his atonement, and intercession, are of equal extent. And that as Christ, in the everlasting covenant, stood engaged only for those who were chosen in him, and given to him; and intercedes for them, and not for the world; they, and they only, are the persons for whom the atonement was made.—John xvii, throughout. And further, as no blessing which is the direct result of the death of Christ, or belongs to his purchase can be enjoyed without union to his person, there is no sense in which it can be said, that the atonement extends to them who are not united to him.

This theory of a general atonement, in one or other of its aspects, is advocated by all Arminian Methodists and Baptists; by a great majority, if not by the whole body, of Episcopalians, and by no inconsiderable portion of Presbyterians in America.

III. The theory of the atonement, termed DEFINITE, is the doctrine of the Westminster Confession of Faith, and of all the truly orthodox in the Reformation churches. It is the doctrine of the Bible. This theory teaches, that in the everlasting covenant, Christ had a certain definite number of mankind sinners given to him by his Father to be redeemed, whose surety and substitute he became, and that in the fulness of time "the Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him." (Con. Faith. Chap. 8, Sec. 5.) And "to all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same—in his own appointed and accepted time, effectually calling them by his word and Spirit," (Con. Faith. Chap. 10, Sec. 1.) and that being thus effectually called, he also free^v justifieth them; "not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act^v believing, or any other evangelical obedience to them, as their righteousness: but by imputing the obedience

grace, but shall certainly persevere therein to the end, and be eternally saved." Ch. 17, Sec. 1. And though "Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf; yet, in as much as he was *given by the Father* for them, and his obedience and satisfaction *accepted in their stead*, and both *freely*, not for any thing in them, their justification is *only of free grace*; that both the *exact justice*, and *rich grace* of God, might be glorified in the justification of sinners," Westminster Confession of Faith, Chap. 11, Sec. 3. See, also, an Act of the Associate Synod concerning Arminian errors.

Though the atonement in the Scriptures and the Confession, is thus limited and definite, as it respects the objects for whom it was made; yet, such is necessarily its perfection and intrinsic value and sufficiency, that in itself, it were sufficient for the redemption of every sinner of Adam's race, had it pleased God to appoint it for that end. Being the fulfilment of that law, under which all of them equally are; wrought out by one in human nature who, in this, was equally related to all; and being a salvation equally suitable for, and necessary to all, a general call is addressed to all without exception; inviting and requiring them to accept of this salvation, with the assurance, "that whosoever believeth on Christ shall never perish, but have eternal life." Con. Faith, Chap. 7, Sec. 3, with the texts quoted.—Act of the Associate Presbytery, concerning the Doctrine of Grace, Art. 1. Proceedings of the Associate Synod with Mr. Mair. Part, 3, Sec. 2, Art. 1, and 2.

IV. The Fourth theory, called the INDEFINITE or HOPKINSIAN theory, is totally different from the above, and overthrows the very foundations of the system of mercy. According to this, Christ was not the representative nor substitute of any; had no sin imputed to him, did not endure the punishment due to any sin; did not obey the law, given to man, so as to work out a righteousness to be imputed to any; did not die in the stead of any; but that the atonement was a great public measure, to show that God was displeased with sin; and this having been done, God offers eternal life to all, and bestows it upon all, who will accept of it: yet, such are never considered just before God, but enter heaven itself, with all their guilt upon their heads. These sentiments, exhibited in their naked form, must strike with astonishment every one who knows the truth. Their prevalence in the churches of the United States, to so great an extent, is truly alarming. We therefore consider it a duty, to furnish our readers with every thing valuable,

that comes under our notice, calculated to expose these pernicious doctrines, and to establish them in the truth. Influenced by such views, we readily transplant into our pages a series of letters, from the *Christian Advocate*, on this subject. They appear to have been written by a decided friend of the doctrine of a DEFINITE atonement; and are distinguished for the clear and sound views of the truth which they contain, as well as for the successful refutation of the Hopkinsian heresies. We cannot help, however, dissenting from the writer, when he expresses his opinion, that the difference between those who hold the doctrine of a *general* atonement, and those who represent it as *definite*, is "rather verbal than real." The difference, we think, is wide, palpable and important. For the reasons of this judgment, we refer to what we have stated above, respecting a general atonement, and to the proceedings of the Associate Synod at Edinburgh, with Mr. Mair, Part 3, Sec. 1. Gibb's Display, vol. 2, p. 149. Edinburgh, 1774.

LETTERS ON THE ATONEMENT.—No. I.

DEAR BROTHER,—

The doctrine of the atonement made by our blessed and Divine Lord, is, you well know, of unspeakable importance. It lies at the foundation of a sinner's hope of salvation. Had no atonement been provided, darkness must forever have shrouded our guilty world; no ray of light from heaven would have cheered our hearts; the whole race of fallen man must have sunk beyond recovery, under the tremendous curse of a violated law. But infinite mercy beheld our ruined and helpless condition; it pitied our misery, and determined on the salvation of sinners, by a method at once safe for them, and glorious to God.

As this method was devised, so it was revealed, by infinite wisdom; and consequently nothing in relation to its true nature and blessed effects can be known, but what the sacred scriptures have taught. To the scriptures, then, must be our appeal in every dispute on this all-important subject. What they teach it behooves us carefully to inquire and cordially to believe; always remembering that philosophical speculations on matters of pure revelation, are apt to mislead. If Jehovah is pleased to conceal any thing from us, it is vain for man to attempt to discover it.—"Secret things belong unto the Lord our God: but those things which are revealed, belong unto us and to our children for ever."

Two theories on the subject of the atonement are advocated by members of the Presbyterian church. The one is the *definite*, the other the *indefinite* scheme. The advocates of the former have been denominated *The Old School*, and the advocates of the latter *The New School*.

In the course of the letters which I am writing to you, my design is, to institute a comparison between the two theories—A short statement of each will facilitate the accomplishment of this design.

The friends of the *definite* plan, believe, that Jesus Christ, the Son of God, in execution of his engagements with his eternal Father in the covenant of redemption, came into the world in the fulness of time; that having assumed our nature into a personal union with his divine nature, he appeared in the world as the Saviour of sinful men. They believe that the immaculate Redeemer was made under the law, and consequently subject to its penal demands, as well as to its preceptive requisitions; that he became obedient unto death, even the death of the cross; and that the whole of his sufferings, from the beginning to the close of his spotless life, constituted that all-sufficient sacrifice which he offered for sin. They believe that Jesus Christ, as the *substitute* of his people, was charged with their sins, and bore the punishment of them, and thus made a full and complete satisfaction to Divine justice for all who shall ever believe on him; and that this atonement will eventually be applied to all for whom, in the intention of the Divine Redeemer, it was made: or, in other words, to all to whom the wise and holy God—as, in his adorable sovereignty, been pleased to decree its application.

They believe, moreover, that in making an atonement or satisfaction for the sins of all who were given to him by the Father to be redeemed, the Lord Jesus Christ did offer a sacrifice or make an atonement, sufficient, in its intrinsic value, to expiate the sins of the whole world; that this infinite worth necessarily arose from the nature of his work, and the infinite dignity of his Divine person; and that, if it had been the pleasure of God to apply it to every individual, the whole human race would have been saved by its immeasurable worth.

On the ground of the infinite value of the atonement, they further believe that the offer of salvation can be consistently and sincerely made to all who hear the gospel: accompanied with the gracious and divine assurance, that whosoever believeth shall be saved; and enforced by the solemn and alarming denunciation—that he who believes not, but willfully rejects the overtures of mercy, will increase his guilt and aggravate his damnation.

Such are the views of the Old School; views that were entertained by the illustrious leaders in the glorious Reformation; views embodied in the creeds of almost all the Protestant churches, that flourished immediately after that grand epoch in the history of the Christian church.

The views of the friends of the *indefinite* plan are different.—They do not believe that Jesus Christ, in the great transaction of dying for the redemption of the world, was charged with the sins of his people, or bore the punishment due to them, or endured the penalty of the law. They assert, that he suffered for sin in general; that by his sufferings a display was made of the evil of sin, and an exhibition of Divine justice; that his sufferings were designed to be a substitute for our sufferings, and in this way were vicarious, but not as being the sufferings of one who took the sinner's place. In this, say they, consisted the atonement: and thus the obstacle to the salvation of our sinful race being removed, God can now exercise his sovereign mercy, and apply the benefits of the atonement to whom he pleases; and as it was not made for one man more than for another, the offers of salvation can be freely made to all mankind without distinction.

They deny that the Redeemer made a plenary satisfaction for the sins of believers; because such a satisfaction would in their view be incompatible with the grace that reigns in the salvation of sinners. Yet some admit a satisfaction to what they choose to denominate *public justice*; but at the same time they contend, this was no satisfaction to Jehovah's *distributive* justice, or to the penal demands of his holy and violated law—Believers are saved, in opposition both to the demands of the law and to the claims of justice. A provision, however, they think has been made by the sufferings of Christ, in consequence of which it becomes consistent with the stability and honour of Jehovah's moral government over rational creatures, to save all who believe in Christ; but still they assert, that the ransomed of the Lord will never be free from guilt, and that Paul and his compeers are now as guilty as when on earth, and will for ever deserve the punishment of hell. The demands of the law, and the claims of distributive justice too, they acknowledge will forever remain unsatisfied; because they were not cancelled by the Saviour's death, and never can be satisfied by the redeemed themselves.

This is the new scheme; a scheme which its advocates recommend as being far preferable to the *old one*; which has for so many years obtained the abprobation of the Presbyterian church. They prefer it on three accounts. It gives, they imagine, greater extent to the atonement; is more compatible with a free and general preaching of the gospel, and with an unfettered and un-

While the advocates of the two schemes thus differ in their views of the atonement, they are agreed in the belief of the two following points. First, they receive the doctrine that teaches us that Jehovah, in his adorable sovereignty, has, from all eternity, elected to everlasting life some, and not all, of the human family: secondly, they believe that the atonement never was, and never will be, applied to any individual of our race, in any other way than by the power of Almighty grace. "Ye will not," said our Redeemer, "come unto me that ye might have life."—And again, "No man can come unto me, except the Father which hath sent me, draw him."

These two points, you know, are inseparably interwoven with the great subject under discussion; and, therefore, ought, as we go along, to be distinctly recollected, and their bearings in it ascertained. Let us now examine the pretensions of the New School, and see if their scheme has, as they apprehend, in the particulars stated above, any superiority over that of the Old School.

I. It is affirmed that the *indefinite* is of far greater extent than the *definite* atonement.

Christ, says its advocates, died as much for one man as for another. He made atonement for sin in general; and thus opened the door of mercy for all mankind—opened the way in which every believer, of whatever denomination, or sect, or nation, may be saved.

But in what respect has the *indefinite* greater extent than the *definite* atonement?

1. *Not in regard to the MERIT of Christ's death.* Let our opponents magnify it as they please, they cannot go beyond us in their views. We are ready to join with them in celebrating its praises in the loftiest strains. We believe the merit of Immanuel's death to be, like his divine dignity, really *infinite*; sufficient, if it had been Jehovah's pleasure to apply it to all, to save every son and daughter of our apostate race; and unnumbered millions more of such accountable creatures, if such had existed.

2. *Not in regard to its APPLICATION.* To whom, and to how many human beings, the atonement will, in the course of revolving ages, be applied, it is impossible to tell. The final day will show multitudes which no man can number; thousands and thousands, and ten thousand times ten thousand—all washed in the blood of the Lamb, cleansed from every sin, and made pure as the light. Our brethren will accord with us in saying, that the atonement will save every soul to whom it shall be applied, not excepting the vilest of human beings. Beyond this they dare not

go; they will not say that a single individual of Adam's race can be admitted into heaven, in any other way than through the sprinkling of the peace speaking blood of our adored Lord and Redeemer.

3. *Not in regard to the OFFER of salvation.* To whom can the advocates of an *indefinite* atonement, in preaching the gospel, tender its blessings, that the advocates of a *definite* atonement cannot? You, Sir, well know, that we are taught by our Divine Master to offer his great salvation to every one, to whom, in the course of his providence, we are called to minister in holy things. Whenever we stand up in his name to speak, we are authorized to announce the joyful truth, that salvation is come unto them. We can say to every one of our hearers, young and old, rich and poor, bond and free, to the profligate as well as to the moral part of our auditory, "Believe on the Lord Jesus Christ, and thou shalt be saved." "Ho, every one that thirsteth, come ye to the waters." "And the Spirit and the Bride say, come; and and let him that heareth say, come; and whosoever will let him take of the water of life freely." And let it be distinctly observed, that all our offers of salvation are grounded on the atonement, and that we have none to make but through the medium of Christ's death.

4. *Not in regard to the DIVINE PURPOSE.* Believing in the infinite intelligence of Jehovah, and in the infinite wisdom of the Redeemer, our brethren cannot but admit, that both the Father and the Son knew, from all eternity, to whom the atonement would be applied in time; and believing also in the doctrine of a personal election to everlasting life, they must concede that Jehovah had decreed the precise number of our race, to whom he would apply its sovereign virtue. Here then we are perfectly agreed. They believe, as well as we, that the Father gave to his Son, in the covenant of redemption, a *definite* number to be saved; and consequently that they only will certainly and eventually be saved. One of the New School speaks of "the *certainty* of the salvation of those for whom, *electively*, Christ died;" "and in this sense," he believes, Christ "died for *the elect alone*." "I grant freely," says another disciple of the same school, "that *only a part* of mankind were given to the Son in the covenant of redemption, and that the salvation of these was an important object he had in view in laying down his life."

died, he laid down his life for the *sheep ONLY*; for he never *INTENDED* to secure the salvation of any others.¹

It is conceded then, that the benefits of the atonement will be applied only to those to whom an infinitely wise God decreed to apply them; and that the Redeemer died to *save* only the elect. Now, this is *precisely the reason* why we affirm the atonement to be *definite*: the grand object of it, so far as it respects man, is the salvation of that portion of our lost race which Jehovah was pleased, in the exercise of boundless and unmerited mercy, to determine to deliver from the deplorable ruin into which all had fallen. "Christ loved the Church and gave himself *for it*; that he might sanctify and cleanse it by the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."—Ephes. v. 25—27. "All that the Father hath given me; shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day. And this is the will of Him that hath sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day,"—John vi. 37—40. "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."—John x. 14, 15. "I pray for them: I pray *NOT* for the *world*, but for them which thou hast given me; for they are thine."—John xvii. 9.

It appears then that, in regard to the *MERIT* of *Christ's death*,—in regard to its *application*,—in regard to the *offer of salvation*,—and in regard to the *Divine purpose*, the *indefinite* is not at all more extensive than the *definite* atonement.

In what respect, then, we demand, is the former more extensive than the latter? Will the advocates of the new theory affirm, that the atonement was made for all men? But they have already admitted, that Christ died *intentionally* to save the *elect only*; and that God did not by the atonement *design* to save any other men. How then was the atonement made for all mankind? They cannot pretend to say, that the gospel has been preached universally to our fallen race; they cannot deny that millions have died without ever hearing of the name of Christ, or having the offers of salvation made to them. And is it credible that the atonement was made for all men, and yet the larger portion of

mankind never heard a word about it, and died without having their ears saluted with the joyful sound? If the atonement had really been made for all, would not that infinite love which provided it for all, have so ordered, that all should have come to the knowledge of the delightful fact? Did an infinitely wise Jehovah provide this most costly and magnificent feast, for millions and millions in every age of the world, to whom he never sent an invitation, to partake of it; and whom he suffered to live and die in absolute ignorance of its existence? Incredible!

But one advocate of an indefinite atonement says, "It opened a door of hope for all men;" and another, "That all men being placed in a state of probation, have an opportunity to secure their eternal salvation." Indeed! The heathen then, who never heard the gospel of the grace of God, have notwithstanding their stupid ignorance and debasing idolatry, a door of hope set open before them; and those who never heard a syllable about the atonement, have an opportunity for securing their salvation!—Who taught this doctrine? Not inspired men. They teach very differently. They have no such favourable views of a state of heathenism. Listen to the Evangelist Matthew: "The people which sat in darkness saw a great light; and to them which sat in the *region and shadow of death* light is sprung up." Hearken to Paul: "For whosoever shall call upon the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"—Romans x. 13, 14. "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh made with hands; that at that time ye were *without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenant of promise, having NO HOPE, and WITHOUT GOD in the world.*" Surely these texts do not teach us that the heathen have a door of hope set open before them; and that *all* heathen have an opportunity of securing their salvation.

But the friends of the new scheme will say, The atonement is one thing, and the Divine intention is another; and that the atonement ought to be considered *abstractedly* from the purpose of God. The atonement abstractedly considered! A grand mistake. It cannot be thus contemplated; it was the purpose of God that made the death of his Son an atonement; and consequently if you view his death apart from this purpose, you can see no atonement. In the cross of Christ thus contemplated, you may behold suffering and ignominy; you may behold a display of

fortitude and patience: but you can see no atonement. To discover this, you must ask, why on Calvary was exhibited that amazing spectacle? why did the Son of God submit to such bitter agonies and overwhelming shame? for until these inquiries be answered, and Jehovah's design in the crucifixion of his own Son be ascertained, you can contemplate no atonement. The death of Christ is an atonement, because his Father designed it to be an atonement; so that the atonement necessarily involves in its idea, that of Jehovah's *intention*, in bruising his Son and putting him to grief.

You see a man presenting to another a valuable jewel, but you are ignorant of his intention. It is a *gift*, or it is a *ransom*? It is impossible for you to tell. But you are informed it is a *gift*.—Immediately you connect in your mind the jewel with the *intention* of the donor. Or you are informed it is a *ransom*; and then you immediately connect the jewel with the *intention* of its owner, to deliver prisoners from captivity and bondage. So that both a gift and a ransom, necessarily involve the idea of the intention, for which a sum of money or a jewel is presented by one person to another. Thus stands the matter in relation to the death of Christ. While you contemplate it abstracted from the divine intention, it will suggest to you no other ideas than those of pain, ignominy, patience, and fortitude; but when you contemplate this mysterious occurrence, in connection with the Divine intention to make the blood of Christ a propitiation for sin, you behold the great atonement.

As then the atonement necessarily involves the Divine intention in relation to the death of Christ, we are authorized to ask the friends of an indefinite scheme a question on the subject.—Do you believe that the Father delivered up his Son, and that the Son delivered up himself to an accursed death, with an *intention* to save all mankind? To answer this question *affirmatively*, would be to establish universal salvation; because the covenant of God must stand, and he will do all his pleasure. But they have already answered the question in the *negative*.—They believe that the Father gave to his Son in the covenant of redemption a particular, *definite* number of the human race to save; and that for *these*, and for *these alone*, did the Son die with an *intention* to save them; and that to none beside the elect will the atonement be applied. Thus the *decree of election* is brought into connexion with the death of our great Redeemer; and the atonement becomes *definite*, because infinite sovereignty chose it should be so. No matter when the decree of election takes effect; whether before, as in the case of infants, or after a rejection of

the atonement, as in the case of most adults, the subject is not altered; the truth remains the same; the atonement is *limited, definite*. You may call it otherwise; you may call it *general*, you may call it *indefinite*. But it retains its true character. It is what the Divine purpose has made it—*definite, limited*; not indeed in its value, which is unlimited and infinite; but in its application, and in respect to the intention of the Father who appointed, and of the Son who made the atonement.

Another proof of this point will be found in the meaning of the word atonement. Its proper signification is, *agreement concord, expiation, reconciliation*. Accordingly we find this meaning to the original Greek terms: *katallage*, in Rom. v. 11, translated *atonement*, properly signifies *reconciliation*. So it is rendered in other places; and in correspondence with its cognate verb, which is translated *reconciled*.

The Hebrew term *kopher*, translated *atonement*, is derived from a verb that signifies *to cover*; and therefore, when it expresses the *effect*, it signifies a *covering*; and when it expresses the *cause*, it signifies *that which covers sin*, and thus removes the Divine displeasure from the offender.

In strictness of speech we ought to distinguish between the *death* of Christ, and the *atonement*; just as we distinguish between a *cause* and its *effect*. The death of Christ is one thing, and the atonement is another thing; the former being the *cause*, and the latter the *effect*. In human language it is not unusual for the *cause* and its *effect* to receive the same denomination.—Thus the *sensation* produced, and the *fire* which produces it, are both, though very different things, denominated *heat*. So also *cold* signifies the *cause* of a certain sensation in the human frame, and the *sensation* itself.

Here then we see the reason why the death of Christ has been called *atonement*: it is so denominated because it produces atonement, or reconciliation between God and sinful man; and as it has produced this glorious effect in millions of instances, it is justly entitled to this appellation. So it may be called in reference to all who have been or who shall be, *atoned for, reconciled to God*; but with what propriety can it be so denominated in reference to individuals who never will be reconciled to an offended God by its influence. In truth the death of Christ is an

for the sins of those in respect to whom it never produces this effect; it cannot be a substitute for the sufferings of those who suffer for ever under the penalty of the law.

We have admitted the merits of Christ's death, or of the atonement, to be infinite, and that if applied, it would save millions more than shall ever be saved; but it will not follow that the atonement was made for those who will never be saved. The earth is large enough to have sustained many millions of inhabitants more than have ever lived on it, and probably to sustain millions more than will ever descend from Adam: but on this account it cannot, with any propriety, be said, that it was made for human beings who shall never be created. The sun is large and luminous enough to send his beams to more planets than exist in the solar system, and to enlighten and warm their inhabitants; but, on account of his greatness and grandeur, it could not be said with any propriety that he was formed to enlighten and warm inhabitants of planets that shall never be created. So it is with the atonement; although sufficient in value for all, yet it was made only for those to whom it shall be applied, only for believers to whom the death of Christ shall become an atonement; and not for sinners to whom it has not been, and never will be, applied; not for unbelieving sinners, to whom the death of Christ is not, and will never be an atonement, or a cause of reconciliation.*

In conclusion, after all that has been said on this point, we are willing to admit, that between the friends of a *definite*, and the friends of a *general* atonement, the difference is rather *verbal* than real.† They both agree in their views of the *nature* of this mysterious transaction. With them we wish to have no dispute. But between the advocates of the *definite* and the advocates of the *indefinite* scheme, the difference in regard to their respective

* But our brethren ask, Do not all men partake of benefits resulting from the death of our Redeemer? Are they not in better circumstances than they would have been placed, if no atonement had been made for our fallen race? Does not the commission given by Christ to his ministers, authorize them to preach the gospel to all mankind? Are not all who hear the gospel invited and commanded to come to Christ? And will not the guilt and punishment of those who perish in Christian lands be greatly increased by their rejecting the offers of salvation through a Redeemer? All this we readily admit; but, as our brethren believe the doctrine of election, and teach, not only that the atonement will never be applied to those who finally perish, but also that Christ did not die with an *intention* to save them, all this will not amount to an atonement for them. the benefits referred to in the above questions are merely the collateral benefits, resulting to others from the atonement made for believers.

† Here we are constrained to differ from the able writer of these letters.—The difference between these theories, we think, is wide and important. See theories on the atonement at the head of this article.—ED. REL. MON.

views of the nature of the atonement, is great, as will hereafter appear.

On the extent of the atonement, I have insisted so largely, because, as you know, our opponents attempt to disparage our doctrine, by representing their views as more liberal than ours; but it has, I trust, been shown, that the atonement they advocate, though *called* universal, is not more *extensive* in fact, than the atonement we advocate; and that their doctrine on the subject has no advantage whatever in this respect, over that which we maintain

Yours, affectionately.

Summary of Religious Intelligence.

EUROPE.

Britain.—Owing to the general depression of the times, but more perhaps, to the late difficulties respecting the circulation of the Apocrypha, with which our readers are already acquainted, the receipts of the BRITISH AND FOREIGN BIBLE SOCIETY have fallen short of the last year's receipts, by about £10,000, or above \$40,000. The Report of the LONDON RELIGIOUS TRACT SOCIETY, presented at their 27th anniversary, states that the issues of the society's publications during the last year, exceeded in value those of the preceeding, by nearly \$9000. The total number issued from the society since its organization, exceeds *eighty millions*.—The LONDON MISSIONARY SOCIETY have at present, engaged in Missionary work in different parts of the world 89 Missionaries, besides native teachers.

The *English Home Missionary Society* employs 40 missionaries 31 of whom preach in 867 villages, and in 24 counties, among a population of 146,330 souls, to 20,000 hearers. They have 63 Sunday Schools, in which 3062 children are taught by 314 teachers. There are 201 villages yet destitute in the vicinity of their stations—villages in which evangelical truth is not proclaimed by any denomination; and as far as their numbers could be computed, these alone contain 64,613 inhabitants. In 9 stations the returns are not calculated.

Scotland.—During the past year, the Church of Scotland, both by an act of the General Assembly, and by the personal zeal and activity of her ministers, has shown a warmer and more decided interest in the spiritual concerns of her own people at home, as well as in the souls of our brethren abroad. We are happy to see this, as she has long stood aloof, and as a Church, taken comparatively little interest in the extension of the Redeemer's kingdom.

"For the melioration of the Highlands, all classes of Christians both Churchmen and Dissenters, have united, and of late years made great ex-

The *Glasgow Missionary Society*, who have chosen for the scene of their operations the benighted regions of South Africa, have, by the divine blessing been enabled to plant a church amongst the Caffres. They have already sent out three missionaries, and have it in prospect to send out other two in the ensuing spring.

The *Scottish Missionary Society*, who have, for a period of twenty years and upwards, directed their efforts chiefly to Russian Tartary, have been at length under the painful necessity of withdrawing their missionaries from all their stations in that part of the world, except one. The aspect of things in Russia, had, for some time, been so dark and gloomy, that strong doubts were entertained by the Directors, of the propriety of continuing any longer to cultivate a field so barren and unpromising. Various events have since confirmed them in their determination; and they have accordingly withdrawn their missionaries from the Crimea, and Astrachan.

Glasgow Catholic Schools.—The Catholic population of Glasgow is supposed to be from *twenty to thirty thousand*; the generality of whom are distinguished for poverty, ignorance, and vice. At the suggestion of a Philanthropic individual, an association was formed for the "Education of Roman Catholics." This Society succeeded in obtaining the consent of the ecclesiastical superiors, to establish schools, in which, the only book to be read, after the necessary elementary ones, was the common English version of the Bible. At first, three schools were established; at which, the number on the rolls last year, amounted to 920. The total number withdrawn from the schools, carrying with them, minds comparatively cultivated and improved by regular application, is above 3000. Two schools have since been added, the whole containing an aggregate of 1391 scholars.

A society of ladies under the patronage of the Duchess of Beaufort, has been established in Glasgow, for promoting the early education and improvement of the children and people of colour, in the British West Indies. It has been estimated, that the whole number of negro children now under instruction, does not amount to 10,000; while, on the most moderate calculation, there are not less than 150,000 of the slave population under 10 years of age in the West Indian Colonies.

Highlands and Islands of Scotland. Of late years great efforts have been made to extend to the Highlands and Islands of Scotland, the blessings of education, through the medium of their own language; the only way in which this object can be successfully accomplished. Much has been done and more must be done, to meet the wants of the existing population. The number of schools which have been established by different societies, is about five hundred which at the rate of forty to each, brings instruction within the reach of 20,000 pupils. Twice this number would be requisite to furnish an adequate supply.

Dublin.—The 16th Annual meeting of the *Dublin Sunday School Society* was held on the 17th of April. The number of their scholars in Ireland is 153,000, and the income is stated at £2,985. Interesting addresses and petitions are presented by Catholic heads of families, and Catholic Irish teachers to their spiritual superiors; requesting permission to have their children taught to read the scriptures. One of these is signed by 480 heads of families; and another by 490 teachers, in behalf of themselves, and 5000 of their adult fellow brethren. "The strong holds," says a letter on the state of Ireland, "of popish ignorance and prejudice are gradually becoming weaker. Through the medium of the Irish Evangelical Society, and other kindred institutions, the good seed of the word is beginning to take deep root in the hearts of those who have long been the dupes of a deceived and deceiving priesthood. Besides the numerous Protestant churches

connected with the Synod of Ulster, and the Associate Synod, the Irish Evangelical Society has 25 missionaries itinerating in the different provinces.

Russia.—The Emperor Nicholas, by a royal Ukase dated April 13th, has totally suspended the operations of the Russian Bible Society. We have not room in this number to publish this anti-christian document.

ASIA.

Hindustan.—Praiseworthy exertions are making for the education of native females in the east of Asia. A Female Education Society has been established at Calcutta; which is liberally supported. The Rajah Bedenauth made a donation to its funds of 20,000 Secca Rupees, about \$10,000. Since the commencement of this undertaking, four years ago, more than 500 native females have been brought under a course of instruction. No intelligence has yet arrived respecting the missionaries at Ava. During the continuance of the Burmese war, the accounts received lead to the conclusion that if they yet survive, their situation must have been painful in the extreme.

At *Malacca*, on the peninsula of India beyond the Ganges, are seven Chinese schools, containing 200 boys, instructed by the missionaries in the principles of the inspired records. In Madras there are 10 town schools, and four in the country under the care of the missionaries, containing 600 children, who attend regularly. They are all in an improving state.—Nothing new has reached us from the Sandwich and South Sea Islands since our last.

AMERICA.

United States.—On the 30th of May, the Evangelical Tract Society at Boston became auxiliary to the American Tract Society: An institution from which, according to its constitution, no truly evangelical tract can issue. The cause of seamen still continues to receive attention. An auxiliary has been recently formed in Charleston, for promoting the spiritual interests of this valuable, but hitherto, much neglected portion of the community. Measures have lately been adopted to place the American Education Society on a permanent footing; which have been eminently successful.—Twenty-two scholarships of \$1000 each, have been obtained in Boston alone: and three more are expected. Intelligence received from the New England conference of the Methodist Episcopal Church, estimates the number of travelling preachers at 144; and of members in communion with the church, at 16,925.

Lutheran Church.—The Theological Seminary of the Lutheran church has been finally located at *Geltysburg*, Pennsylvania; and the operations of the institution are expected to commence in September next.

The Synod of the Lutheran church met at Harrisburg Pennsylvania, on the 20th May. The Synod consisted of 56 delegates: viz. 32 clergymen, and 24 lay delegates. Six candidates for admission presented themselves,

Select Religious Intelligence.

Presbyterian Church in the United States.—The General Assembly of this body met in Philadelphia, on the 17th May, and continued in session till the first of June. This, in several respects, has been a session of considerable interest. The case of Mr. Chambers which is stated in our last number, was the subject of warm debate for several sittings, and resulted in a deputation of the Assembly to the General Association of Connecticut; to effect some change in, or addition to, the rules which regulate the communion between the Congregational and Presbyterian churches.

The Assembly recommended the contemplated union between the American Board of Commissioners for Foreign Missions, and the United Foreign Missionary Society; and commended its interests to the patronage of the Presbyterian church. They have so far located the Western Theological Seminary, as to determine that it shall be at Alleghany Town, in the vicinity of Pittsburgh, or at Walnut Hills, in the vicinity of Cincinnati, or at Charleston, Indiana; as the Assembly of 1827 shall determine. At the last meeting of the Assembly, a committee was appointed to confer with a committee of the Reformed Presbyterian church, respecting a plan of correspondence, between the two churches. The committee of the Reformed Presbyterian church consisted of the Rev. Dr. M'Leod, Rev. Messrs. Christie, and Gibson. A plan was agreed upon by the joint committee, which has been adopted by the Assembly. And if adopted by the Reformed Presbyterian church will go into operation next year.

The committee on Psalmody reported that they had arranged plans of operation in relation to the matters submitted to them but prayed the indulgence of the Assembly till next meeting, to make a more particular report.

Marriage of a deceased wife's Sister.

In the case of Mr. M'Crimmon, who had appealed from a sentence of the Presbytery of Fayetteville, by which he was suspended; for marrying his deceased wife's sister; it was determined that no relief could be given to the appellant, without an alteration of chap. xxiv. sect. 2nd of Confession of Faith. And as there is a great variety of opinion on this subject, it was referred to the Presbyteries to give their judgment at next meeting, whether said article shall be erased or not. This has been long a subject of discussion in the General Synod of the Reformed Dutch Church, which we believe is not yet determined. If there can be a doubt on this subject, we give it as our judgment, that the path of safety is the good old way; to depart from it without the clearest Authority, may be to legalize incest. The following is the report of the committee exhibiting the

Statistics of the Presbyterian Church.

It appears that there are under the care of the General Assembly fourteen Synods comprising eighty-five Presbyteries, and that sixty-eight Presbyteries have sent up to this Assembly reports more or less complete. Those Presbyteries which have sent up reports have given the number and names of Ministers, congregations and licentiates and the number of candidates.—They also report the number of congregations supplied and the number vacant; of the vacancies, those which are able to support pastors.—They report also the number of communicants and of baptisms. Eighteen Presbyteries have reported collections for the Presbyterial funds, leaving sixty-seven Presbyteries which have not reported—forty one Presbyteries have reported for the education fund, leaving forty-four Presbyteries which have not reported—forty-seven Presbyteries have reported for the missionary fund, leaving thirty-eight which have not reported—fifty-five Presbyteries for the commissioners fund, leaving thirty which have not reported, fourteen Presbyteries have reported collections, for the Theological Seminary leaving 71 which have not reported.

The whole number of Ministers reported by the abovenamed 68 Presbyteries is 985; of licentiates 152; of candidates 176; of congregations 1224; of the ministers 635 are settled pastors and 350 are stated supplies or without charge. And of the congregations, 944 are supplied, and 549 vacant. The number of communicants added last year in 720 congregations is 9557, and the whole number of communicants in 931 congregations is 99,674. The number of adult baptisms in 751 congregations is 1983; and of infant baptisms in 751 congregations 9397. Seventeen Presbyteries have made no reports on any subject to the present Assembly; but from the last reports received from 15 of these delinquent Presbyteries, it appears that they contained 150 ministers and had under their care 32 licentiates, 25 candidates, 251 congregations and 9,995 communicants so that the whole number of ministers now ascertained to belong to the Presbyterian Church in the United States is 1,135—the whole number of congregations returned is 1775; of communicants 109,667; of licentiates 184 and of candidates for the gospel ministry 201.

It is much to be regretted that in more than 700 of our churches, we are still unable to ascertain even the number of communicants, and that all the Presbyterial reports are more or less imperfect.

ECCLESIASTICAL CHRONICLE.

SCOTLAND.—Private letters from Scotland state, that the Testimony of the United Associate Synod is in a state of forwardness, and will be published in the course of the present year. The proposed union, between the Protesters against the late union, known by the name of the Associate Synod, and the Constitutional Presbytery, is likely to meet with obstacles and delays.

PRESBYTERY OF OHIO.—At Deer Creek, Mercer county, Pennsylvania, on Wednesday the 26th of April, this Presbytery ordained Mr. David Goodwillie, jr. to the office of the holy ministry, and admitted him to the pastoral inspection of the united Associate congregations of Poland, Liberty and Deer Creek.

PRESBYTERY OF CAMBRIDGE.—At a special meeting of Presbytery, at Argyle, about the middle of last month, Messrs. Archibald Whyte, and Finlay D. McNaughtan, were licensed to preach the gospel, and are now in active service in the church.

¶ Presbytery clerks, and ministers, are respectfully requested to forward to us notices of their public ecclesiastical transactions, that under this head, intelligence interesting to all, may be generally circulated.

View of Public Affairs.

EUROPE.

BRITAIN.—For some time past, the most affecting details have reached us, of the commercial distress throughout the kingdom; this has been followed, as was to be expected, by an almost unprecedented prevalence of misery, among the manufacturing population. Thousands and tens of thousands, who, with hard labour, earn a scanty subsistence for their families, when thrown out of employment, are immediately subjected to all the miseries of famine. At Manchester, Blackburn, and other large manufacturing districts, the distress is extreme. The population, naturally the most peaceable, rendered frantic by the extremity of their sufferings, have in several instances, broken, out into excesses, which rendered the employment of force necessary to restrain them; by which a few lives have been lost. Hundreds of families, say the English papers, are reduced to one meal a day, of thin oatmeal porridge, and many cannot obtain a full meal of this. In many places, there is scarcely a house, in which disease has not followed in the rear of poverty and

famine. At Bolton Moor, the small pox, of a peculiarly malignant nature, had made its appearance and was raging with a terrific violence. At Manchester, 40,000 persons were receiving the benefit of charitable institutions. At Blackburn, 14,000, more than half the population, have been relieved week by week, with food: so, also, in other places. In Dublin alone, 1860 silk, and 850 woollen looms, were idle, which had employed upwards of 17,000 people. In the west of Scotland, 60,000 were out of employment. The most lively sympathy has been felt, and expressed, among all classes, and liberal subscriptions for the relief of the sufferers, have been made. The king, himself contributed £1000. The cry of their distress has been heard by parliament and a bill under certain restrictions, permitting the introduction of bonded and imported corn, for a limited time, passed the house of Commons without a division. And as the feelings of the whole community, are so deeply interested in this matter, hopes are entertained, though there are surmises to the contrary, that it will pass the other house without much opposition. The latest accounts state, that tranquillity was restored, and there is a prospect of better times. What reason have the inhabitants of these United States to be thankful to the great Disposer of all things, that they are yet strangers to scenes like these, within their borders; yet, "let them not be high minded, but fear." The determination of the British government to maintain a strict neutrality in the contest between Turkey and Greece, is again repeated.

FRANCE.—Serious troubles have been excited at Rouen, the nature of which we have not been able fully to learn; they appear to relate to some schemes of the Jesuits, who are again obtaining a fearful influence. The establishment of the censorship, is confidently spoken of. This project is brought about by the same ambitious political ecclesiastics; having been frequently foiled, in their attacks on the journals, in the courts of law.

SPAIN.—This ill-fated country continues in the most wretched condition.—The late papers from Madrid contain an address of felicitation, from the clergy of Cadiz, to the king, full of the most fulsome and ridiculous adulation, and concludes by urging him to re-establish the holy tribunal (the Inquisition) which has preserved the purity of the faith, and the dignity of the throne of St. Ferdinand. Yet the country throughout, is in the utmost distress; many had perished for want of food in Andalusia, and a rector of the environs of Bergantina, at the head of those of his parishioners who were able to bear arms, went out to seek his fortune upon the highways.

RUSSIA.—Though not a little distress prevails among the mercantile classes, the effect of the mania for speculation, which extended even to this country, tranquillity still prevails. The ferment which was excited by the late changes, occasioned by the death of Alexander, appears to be gradually subsiding. It seems to be the wish of the Emperor Nicholas, to preserve the pacific policy of his predecessor. The prospect of a war with Turkey, which owing to the bearing it would have upon the cause of the Greeks, was hailed with joy, is for the present at an end; as the Porte has promptly acceded to the Ultimatum of Russia respecting Moldavia and Wallachia.

AMERICA.

COLOMBIA.—On the 29th of April, a revolution took place, at the town of Valencia, 16 miles distant from Carracas, the nature and object of which is not yet fully known. It appears that General Paez, who is a favourite with the people and army, had been superseded in his command by Gen. Escalona, in consequence of some charges being preferred against him to the Senate at Bogota, by the latter, which were admitted. Gen. Paez immediately proclaimed his successor and was preparing to depart for Bogota, when a meeting of the corporation was held and it was decreed that he should remain in his present

command, until the return of Gen. Bolivar, to whom an officer was dispatched to Panama. Gen. Paez entered Carracas on the 19th, when the expression of the public in his favour, was marked and decisive. He has written to Bolivar, stating the course he has taken. What the issue will be we have yet to learn.

MEXICO.—A decree has been passed by the Mexican government, abolishing forever every title of rank, and the use of every symbol, which might bring to mind, their ancient dependence on Spain; and that all persons are equal, whatever be their origin. On the 18th April, the Senate unanimously passed resolutions declaring, that they will never listen to any proposition of Spain or other powers, which is not founded in the absolute recognition of their independence, under their present form of government: And, that any person, within their jurisdiction, who shall oppose this resolution, shall be deemed guilty of treason. It was confidently expected, that these would pass the chamber of deputies.

UNITED STATES.—Since the adjournment of Congress on the 22d of May, nothing of public nature of much importance has reached us, till the 4th inst. Great preparations were made, in every quarter, for celebrating the Jubilee of the nation's independence. In several places, this event was celebrated in a religious manner, which of all others, is certainly the most rational and appropriate. We were not a little struck, to learn in a few days afterwards, that on the same day, Jefferson and Adams, who had acted a part so conspicuous in the revolutionary struggle, breathed their last. A coincidence so extraordinary, has perhaps, never occurred in the history of nations. During the past month the earth has been visited by copious and refreshing showers. Previous to this, the aspect of the season was threatening; but in the goodness of God, he remembered his covenant with the seasons, and there is yet the prospect of abundance of food for man and beast. "O that men would give praise to the Lord for his goodness!"

REPORT OF THE PRESBYTERY OF CHARTIERS,

Omitted in the Minutes of Synod for want of room.

Though the preachers appointed at your last meeting attended according to your order, yet the supply of preaching was far inadequate to the demand; and notwithstanding the greatest exertions of the settled ministers of the Presbytery, some of our vacancies have been at least six months without sermon. We hope that the Synod will, if possible, afford us a much greater supply of preachers. Since the last meeting of Synod, we have licensed Mr. James Miller; and have examined for the study of divinity, and sent to the Hall, Nathaniel Ingles, Nathan Miller, James M'Carral, James Templeton, John Wallace, and Samuel Wilson.

We desire to represent the views of this Presbytery respecting the Union of Seceders in Scotland. The Union in Scotland, which took place in 1820, between the General Associate Synod, and what is called the Burgher Associate Synod—is an event which is deeply interesting to the church of Christ at large, but particularly to the Associate body in the United States, on account of their special connection with the General Associate Synod—which connection is declared in the Act of the Associate Synod, passed in the year 1783, to have been from the beginning a scriptural union, according to the plan of presbyterial church government. In that act it is declared, that we are a part of the same witnessing body with that Synod; and that if we should ever find any thing in the proceedings of that Synod contrary to truth and duty, we were to have the same liberty, as others connected with the Synod, to remonstrate, protest, or testify against it.

opportunity and a loud call to testify against this part of the proceedings of the General Associate Synod, for such reasons as the following :

1. Because in agreeing to the Basis, now mentioned, the General Synod agreed to set aside their Testimony from being any more what they had till then held it to be, a term of communion ; while it was not denied to be a Testimony agreeable to the word of God, and also necessary as an acknowledgement of what his church had attained, and as a condemnation of opposite evils. If it be said they meant to drop a particular form of words, but not the matter of the Testimony ; we answer, that there is no conceivable way in which we can certainly know, whether a person or a society, in adhering to the matter of an explicit and peculiar testimony, or declining from it, without knowing the form of words which had been used in giving that testimony.—Hence adherence to such a form of words, is allowed to be one proof of honesty in contract or promises, by the common consent of mankind. Besides, it cannot be pretended, that what the General Synod agreed to, in agreeing to the Basis, was only an exchange of the verbal form of their Testimony, for another equivalent form of sound words ; for they had no such form of words before them, as they ought to have had according to the rule of lawful exchange—nor was any such form secured to them by the Basis. It was unwarrantable for the General Synod to suspend their adherence to their Testimony for a time, even for an hour—but how much more unwarrantable was it, for them to suspend their adherence to it, as by this deed, they agreed to do, *sine die* ! for, at this time, they knew not when, or if ever, they should obtain a Testimony equivalent to that which they now agreed to drop. In short, the Synod's proceeding in this matter, was contrary to the charge, which the Lord Christ gives his church in these words, “hold fast that which thou hast.”

2. Because in agreeing to the said Basis, the General Associate Synod agreed to decline from the acknowledgement, which till then had been professed by the whole Secession body, of the perpetual obligation of the National Covenant of Scotland, and of the Solemn League for maintaining and carrying on a work of reformation in the three kingdoms. The obligation of these covenants upon Scotland and England, has arisen from three things—First, from the fact, that the concurrence of the people in this act of entering into them, was such, as was abundantly sufficient to complete a national deed. There never had been a law or treaty, to which the consent of these nations had been given more explicitly or universally. Secondly, from the matter of them being lawful, and morally binding, according to the word of God. Thirdly, from the ends of them being commendable and necessary, such as, that they and their posterity after them, might as brethren, live in faith and love, that the Lord might be one and his name one. The end of the Solemn League, was, to bring the churches of God in the three kingdoms to the nearest conjunction and uniformity in religion. The denial of the obligation of these covenants is contrary to the third commandment, for he will no more ~~hold a~~ *hold a* nation, than an individual, guiltless, which despises a lawful oath. When the Jews made a covenant for letting their servants, that were Hebrews, go free ; the Lord calls it his *covenant* ; for the breach of which, he threatens to give them into the hands of their enemies. Jer. xxxiv. 18. How then can it be denied, that a covenant for uniformity in the doctrine, worship, and government of God's church, may be justly called his *covenant* ; for the avenging of which he threatens to send a sword. Covenant breaking, is often represented as the cause of the desolation of the Jewish nation. Deut. xxix. 24, 25. All nations will say, wherefore hath the Lord done thus unto this land ? then men shall say, because they have forgotten the covenant of the Lord God of their fathers.

The denial of the obligation of such an oath or covenant, as has now been described, is contrary to the law of nature, which teaches, that men's denying the obligation of a lawful oath into which an individual or society has entered and in which the name of God has been interposed, tends to Atheism and to the dissolution of human society.

The acknowledgement of the obligation of these covenants, has been, all along, as eminent a part of the principles of the secession, as the disowning of

it is a prominent feature in the scheme of union proposed in the said Basis.— Even though it were allowed not to be agreeable to the scriptural order or manner of public covenanting, to make the covenant, or religion and reformation the law of the land, and to impose it on such, as were not church members, yet while the covenant was lawful in itself, and in the declared ends of it—and while the church members, who entered into it, were sufficient to represent the nation—the irregularity now mentioned, was not sufficient, to annul the obligation of it on the British people. They were bound to be Christians by the primary obligation of the moral law; and they were, therefore, justly bound to the same thing by the secondary obligation of their own promise and vow, in the covenant. It is allowed by the best casuists, that an oath about a thing lawful and possible, even though extorted by force and fear, is still obligatory on account of the reverence due to the Divine name interposed in an oath.

3. Because in agreeing to the second article of the Basis, the General Synod declined adopting the Confession and Catechisms as a part of the covenanted uniformity of the churches in the kingdoms of Britain and Ireland. In the Basis, these standards, proposed by the Westminster Assembly, were received without any reference to the original design of the compilers of them.

4. Because, in agreeing to the fifth article of the Basis, the General Synod agreed to a scheme of covenanting, which we judge to be contrary to truth and duty; for, though religious covenanting is acknowledged in the said Basis to be a moral duty, yet the practice of it is not professed to be enjoined upon any. The apostle says to Timothy and other ministers, these things command and teach; intimating that they should command those truths to be believed, and those duties to be practised, which they teach as contained in the word of God. Whereas, according to this Basis, though religious public covenanting may be taught to be a moral duty, yet it is not to be commanded. And, though this article professes to afford scriptural facility to them who have cleanness to proceed in it, yet it gives no ground to expect, there shall be afforded them either a bond or an acknowledgement of sins, sanctioned by the supreme court. The covenanting proposed in this Basis, is not like that in the secession, the entering of all the congregations as constituting one body, into the same covenant engagement: But it is rather like the covenanting of some Independents, by which each congregation has its own separate covenant engagement; a method which Presbyterians have disapproved, as tending rather to divide, than to unite the church of Christ.

5. Because, in agreeing to the said Basis, the General Synod agreed to a scheme, which does not guard sufficiently against lax, or what is called free communion. To show how this sort of communion was guarded against by the Testimony of the General Synod, it may be sufficient to recite a passage of it, which is quoted in our Book of Discipline. "We also testify against all communion in public ordinances, with churches which are in such a state of apostacy from, or opposition to the truth, as to render constant communion with them unlawful. Those who are chargeable with this practice, pull down with the one hand what they seem to build up with the other. It is inconsistent with holding fast what we have already attained, (Rev. ii. 25.) and with many calls in scripture, to be steadfast and immovable; in opposition to wandering and wavering. It tends directly to induce those in corrupt communion, to make light of any testimony for truth, and to harden them in courses of error and defection. It is indeed manifestly absurd. For, if we may warrantably join with such at one time, why not always? why continue in a separate society?" This, and other parts of their Testimony against such lax communion, were receded from, by the General Synod, when they agreed to the said Basis; for it is obvious, that there is nothing more in this Basis, in opposition to such free communion, than what there is in the profession of the Relief church, and others bearing the Presbyterian name, who allow and practice that communion.

6. Because, in agreeing to the Basis, the General Synod agreed to drop the Testimony they had till then maintained, against the evil of the civil power.

in Britain, in restoring the law of patronage, in Erastian encroachment; which had occasioned many gross abuses in the church of Scotland: and in establishing prelacy in England and Ireland, in opposition to the covenanted uniformity in these lands.

7. Because, in agreeing to this Basis, they agreed to consider several acts of the Associate Synod as null and void, which cannot be justly denied to be agreeable to the word of God, and necessary still, on account of the continuance of the evils condemned; such as, the Act condemning the Mason oath, and the oaths imposed on constables and church wardens in England, and the Act concerning some Arminian errors on the head of universal redemption.

8. Because, in agreeing to this Basis, they agreed to bury many laudable acts of the church of Christ, which had been always recognised in the secession church, as belonging to the discipline of the church of Scotland, such as acts condemning promiscuous assemblies for dancing, theatrical entertainments, and the like.

9. Because, in agreeing to the Basis, they neglected a necessary testimony against the corruption of God's worship, by singing hymns of human composition in public worship; for it was well known, when the Basis was under consideration, that this practice had obtained, some time before, in the Burgher communion. Yet the Basis was agreed to without any precaution against this evil.

10. Because the article of the Basis concerning presbyterial church government, is expressed ambiguously, not giving a certain sound as to the exclusion of prelacy and independency, from being agreeable to the word of God. This might have been allowed to have been merely an inadvertent defect of verbal precision, were we not led to apprehend, that it was designedly expressed as it is, by the very different manner in the approbation of presbyterial church government, is expressed in the standards of the secession. The words of the Judicial Testimony, are plain and decisive, viz: "That presbyterial church government is the only form of government laid down and appointed by the Lord Christ in his word." And in like manner, the words of the third question in the Formula, "Are you persuaded that presbyterial church government is the only form of government laid down and appointed by the Lord Christ to continue in his church till the end of time."

But the words of this Basis are: "That presbyterial church government is the only form of government which we acknowledge as founded upon, and agreeable to the word of God." As if it might be the case, that others might lawfully acknowledge another form of government, as Episcopacy or Independency, to be founded on and agreeable to the word of God. It is now a prevailing opinion, that there are different forms of church government equally agreeable to the word.

11. Because, in agreeing to the Basis, the General Synod agreed to an unwarrantable exercise of forbearance. In so doing, they agreed, that none should be censured for swearing the religious clause of some Burgess oaths; though the swearing of it had been judicially condemned, as not consistent with the present Testimony as stated against the communion of the Established church, nor with the bond for renewing the covenant that had been entered into, by Scotland and England, for religion and reformation. They agreed, that none should be censured, for denying the obligation of these covenants, or for denying the seasonableness of public covenanting at present. They agreed to exempt from censure, occasional communion in public ordinances, with other churches, whose public profession is so corrupt, as to forbid constant communion with them; and also, the swearing of the Mason oath, and other evils that had been condemned by the Associate Synod. In short, in agreeing to this Basis, they agreed to the tenet of the party with whom they were professing to unite, in the 9th reason for their protest against the Synod's decision concerning the religious clause of some Burgess oaths. "Even supposing" said they "that we should grant there is sufficient evidence unto all, that swearing that clause would be a sinful receding from any part of their Testimony; though it were granted that this behoved to be the tendency of the

work, whatever was the intention of the worker; yet still the Synod ought rather to have enjoined this mutual forbearance than to have prohibited the swearing of this said clause. We ought to carry our forbearance towards one another thus far."

Indeed, the immediate occasion of the breach, was not the question—(whether the swearing of said clause was lawful or not,) but the question was, whether the Synod's decision about it should be a term of communion or not; which was just the same, as if it had been, whether the practice of swearing the said clause, should be censured or not. It is plain, that the General Synod in agreeing to the Basis, agreed that the Burghers were right in contending for the exercise of forbearance towards the swearers of that clause, and that the members of Synod who voted against it were in the wrong. Thus the General Synod in agreeing to the Basis, yielded a cause for which they had contended above seventy years. If it had been their own cause, it might be deemed a small matter; but if it was, what we believe it to be, an important part of the cause of God and truth, the relinquishing of it might add greatly to the causes of the Divine displeasure, and the consequence is likely to be tremendous.

It is true, there is a christian forbearance to be exercised towards the weak of the flock. There are infirmities in practice, without obstinacy, and defects in the knowledge of some parts of the church's profession, from weakness of capacity, from want of opportunities of instruction, and even from some degree of prejudice, which may not hinder persons from being received into and continued in church communion; while they approve of the public profession according to their light, and submit to it as in due submission to the word, the standard of the church's attainments and administrations. But ministers and church courts, are bound by the law of Christ, doctrinally and judicially to declare to their people, and to enjoin upon them, all things whatsoever he hath commanded them. No practice of acknowledged sin, no neglect of acknowledged duty, ought to be doctrinally or judicially exempted from censure. The opposers of such truths and duties of God's word, as the church has explicitly received, as such, cannot consistently be admitted to her communion.

12. Because, in agreeing to this Basis, the General Synod agreed to impose an undue restraint upon ministers, with respect to matters of their public profession. This charge is grounded on the following words in the preamble to the Basis. "Without interfering with the right of private judgment respecting the ground of separation, both parties shall carefully abstain from agitating in future, the questions which occasioned it."

It was well known, that all the members of the General Synod had vowed, that they would adhere to the sentence of the Synod in April 1746, concerning the religious clause of some Burgess oaths: they had solemnly declared their persuasion, that the forbearance or allowance, which the Burghers contended for, of the swearing of that clause for some time, was a profanation of the Lord's name, and a material abjuration of the whole cause and testimony, as it was in the hands of the Associate Synod. Thus the members of the General Synod in their public profession, held this allowance to be contrary to the scripture, to the Confession of Faith and Catechisms; to be inconsistent with the duties of reproofing whatever is sinful, of avoiding all appearance of evil, and of holding fast the profession of our faith without wavering. The question of this allowance ought to be agitated, in order that the evil and danger of it may be manifested, and men warned against it. Yet, this being the chief question, which occasioned the separation, this Basis, enjoins both parties carefully to abstain from agitating it in future, however much the swearing of the said clause may come to be practised. Is not the silence hereby imposed, a sinful silence?

The sinful conduct of the General Synod in agreeing to this Basis, was greatly aggravated, by their ordination vows, and other engagements, which the members of that Synod had come under; and also, by the faithful contending of a respectable number of their brethren, against their proceedings, in this affair.

WILLIAM WILSON, *Prest'y. Clerk.*

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Original Communications.

For the Religious Monitor.

GREAT ENCOURAGEMENT TO SMALL BEGINNINGS.

The question will naturally be, of what? I answer, of every thing truly agreeable to the spirit and design of the gospel, undertaken in obedience to a Divine command. For example, an individual beginning to search after and to profess the truth—the head of a family beginning to set up religion in his house—a neighbourhood beginning to show respect to the christian Sabbath, and all the ordinances of the gospel—two or three beginning to meet together for prayer and spiritual conference. I think all these beginnings, however small, have reason to expect great encouragement from God's promise and providence. But, the case to which I would say a few words, may comprehend all these, viz: a few people beginning a visible christian society upon evangelical principles.

This is frequently to be met with in the history of the church. I presume that many who read the Monitor, could furnish instances from their own knowledge, and perhaps yourself, Mr. Editor, could mention some.* These, I would call *infant congregations*. These, are the proper objects of the church's tenderest sympathy and fostering care, and have as strong a claim upon it, as the babe has upon her that bore it; and in an ordinary way, they are as much dependent upon it for their subsistence and growth. And who can doubt that it is the duty of the church to afford it, to the utmost of her power? These church infants, have generally to struggle under a greater proportion of difficulty and discouragement.

duct, besides being ridiculous and absurd, is most unfelling, and must be set down as one, and none of the least, of the discouragements of small beginnings.

Besides neglect or indifference from *her* who ought to foster them with the utmost of maternal tenderness, these infant societies are frequently situated among a class of beings who seem to enjoy a feast in holding up their infantine exertions and struggles to derision, just as if a child ought to be a Hercules. There is a specimen of this barbarous treatment recorded in the 4th chapter of Nehemiah "But it came to pass, when Sanballat heard that we builded the wall, he was wroth and took great indignation, and mocked the Jews, and spake before his brethren, the army of Samaria, and said, "What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in one day? Will they revive the stones out of the heaps of rubbish which are buried? Now Tobiah the Ammonite was with him, and he said, even that which they build, if a fox go up, he will break down their stone wall." These were two mighty men, and they have blessed the earth with a numerous progeny, for there is hardly an instance of an infant society showing the first indications of life, in any age or part of the world, where some of their brave sons are not ready with the sarcastic sneer.

People often take an unfeeling and irrational pleasure, in frightening children by uncouth and unnatural sounds. It is easily accomplished, and it may be, and often is, followed by direful consequences; the effects of which, last through life. Very like to this, there is often an uncouth and frightful cry raised and kept up in the hearing of infant societies. "Oh, I fear they cannot live." "It is not possible they can stand." "I am afraid they must go down." "It is madness and folly for *them* to think of keeping up," &c.

There are three or four descriptions of people who join in this cry. There are those who, at all times, account "the preaching of the cross, foolishness;" and of course, every endeavour to make provision for it. They care not, whether they stand up or go down; but only, in philosophic pride, take liberty on the occasion, to show their skill in the calculation of chances. There are, the "fearful and the unbelieving," who, for some reason or other wish to appear religious; but cannot be prevailed on to trust *any thing* to the care and faithfulness of the church's God. There are others, who sincerely desire the contrary; but their faith is weak, and they thoughtlessly take up the popular cry.—There are others who are scarce of plausible excuses for not putting their shoulder to the wheel, and they take this way to make it appear that it would be vain and fruitless. And there are oth-

ers, who do it from a feeling of tenderness, pretty much like that of the Amalekite, who came with his clothes rent and earth upon his head, to tell David that Saul was dead; for himself had the sympathy to *kill him*, because he was *sure he could not live!* This was very tender and generous, and while it afforded the wished for relief to Saul, it would do no hurt to himself. "Will not this be welcome news to David, surely he will not send me away with an empty pocket, and perhaps I may be preferred to an office."

Ah what a mistake! Perhaps, Sir, you know that it is possible by working upon the imagination, to make a person in sound health sicken and die; and perhaps some who join in this cry are aware of it too. Only let a number in concert tell the man one after another, with an air of serious concern, "that he looks ill," "that he must surely feel very bad," "that he ought not to be out of bed," &c. and it will at length become really the case. And some have philosophy enough to know that a similar effect may be produced by the above cry upon an infant society.

Another circumstance of a discouraging nature is very naturally produced by this manner of talking about a society: viz. the fastening of all eyes upon it, to see the event take place.—This cannot fail to produce a disagreeable sensation: to know that they are the common talk—that their every movement is strictly watched—their weakness and failings are critically observed and condemned. And there is no allowance to be made for them, no credit is to be given them for any thing commendable, their strenuous efforts to get along, their patience their perseverance; these are not observed. No help must be given them. they have received their *extreme unction*; neither bread nor water, nor relief of any kind must be granted by any one. The public wait in certain expectation of seeing the last gasp. If there be among them any one that is weak and faint hearted, or any one that is easily persuaded, or that is terrified at being unpopular, he is sure at this time, to increase the perplexity of his brethren, by his fears and apprehensions, his hesitations and shiftings.

If there be among them, (and happy are they above the common lot of societies if there be not,) a Judas, this is the very time that suits his purpose. To gain favour with the great, the popular and fashionable side; to secure some secular advantage, or simply to turn aside the current of obloquy from himself, he betrays them into the hands of their enemies. His words are smoother than oil, yet are they drawn swords. With an impudent face he offers the kisses of friendship, and presently turns round and joins in the

laugh of their adversaries. He divulges their private affairs, and allows them to be misrepresented, traduced and ridiculed, without offering a word in their behalf. This gives a severe blow to their feelings, what time soever it comes to light.

About this time, also, the hoarse forbidding voice of *Party Spirit* is heard, in low whispering insinuations, dark allusions, uncandid criticisms, misrepresentations, &c.

And last of all comes Satan, bringing up the rear of his host, to swallow them up at once. Now their own propensities are set a stir. First, he tries to touch their pride; next, their vanity; and then, their unbelief; until at last he finds out their sin which doth so easily beset them. At one time, they are allured and persuaded; at another, threatened. Or, perhaps, some speculative question, involving some difficulty, is agitated; his object then, is, to rouse and inflame the passions, to hurry them on to intemperate measures, and still more intemperate language, and if possible, to divide them, and then, his work is accomplished.—It is thus, he sifts them like wheat, and often brings them to the very verge of extinction.

Poor infant! Sad is thy situation! Heavy thy discouragements! To drop a tear at thy calamity were no disgrace. But what is to be done? Shall hope be allowed to die, and fell despair take the reins? By no means; despair is none of the blessings laid up in store, in God's covenant, for his church; and is, therefore, never dispensed to her in his providence; it can of course, never be her duty, but her infirmity. It is altogether out of the question. I would answer farther, that while you continue diligent in the use of all appointed means, and the best of these in your reach; trust to none of them for relief. Your duty and interest calls you to embrace every opportunity for promoting the cause, to employ every means, neither slighting nor neglecting any appointment of God. These are so many tithes of respect, confidence and love, which he exacts from his people. And without these, it is nothing less, than arrogant presumption, to expect his blessing; for he says, "Bring all the tithes into my store house, and prove me herewith, if I will not open you the windows of heaven, and pour you out a blessing till there shall not be room to receive it." But on the other hand, to look to this or that means, or instrument, is to provoke God to shut heaven, and refuse to hear your prayers.

Once more I would answer in the negative, beware of seeking relief from your straits by *compromising truth and holiness*, even in their *jots and tittles*. If the Devil finds that you can be induced to let go a tittle of either, he will soon contrive to take all

from you in tittles. In this way, you may promise to yourselves the praise of men, and a rapid increase of your numbers; but what will God say, and how will he look upon it? Be faithful to God's interest, and he will be faithful to yours. Draw nigh to God, saying, abba, Father, and he *will* draw nigh to you.

I shall now point out a few of the many and *Great encouragements* you have to do so, and to plead before him, with boldness and confidence.

Bildad says to Job, Ch. viii. 6. "If thou wert pure and upright, surely now, he would wake for thee, and make the habitation of thy righteousness prosperous. Though thy beginning was small, yet should thy latter end greatly increase." Though his opinion of Job's character, and the dispensations of providence, towards him, was entirely wrong, yet in this, he spake truth.—This contains one of the maxims of God's providence to his church. When or where, was there an instance of a society of God's people, however small, continuing pure and upright in the profession of their faith, and yet not prospering? If their habitation, be indeed the habitation of righteousness, while God continues to love righteousness and hate iniquity, it must be prosperous. It is admitted, that we have many instances, both in sacred and profane history, of societies of God's professing people dwindling and becoming low; but their unfaithfulness, in some particular or other, is always the cause assigned. They have, in some part, forgotten the Lord that redeemed them; or in something, belied their profession and broken their solemn vows. This was always the procuring cause of the low estate to which Israel was often reduced. The seven churches in Asia, mentioned in Revelation, were once famous, now they are low indeed; scarcely a vestige of one of them exists; but the reason was, "thou hast left thy first love;" "because thou hast them, which hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel," &c. "so hast thou, also, them who hold the doctrine of the Nicolaitanes, which thing I hate;" "because thou sufferest that woman Jezebel," &c. "thou hast a name that thou livest, and art dead," &c. "thou art neither cold nor

it, and hold it fast, and then depend upon it, the society, however small, will prosper, in the scriptural sense of the word. Only "wait patiently for him, do not fret."

"A little one shall become a thousand, and a small one a strong nation, I the Lord, will hasten it in his time." Isaiah, lx. 20.—Here is great encouragement to small beginnings. This word has proceeded out of the mouth of God, who cannot lie, and it shall not return unto him void; his counsel shall stand, and he will do all his pleasure. The whole chapter seems plainly to apply to New Testament times, and in an eminent degree to the latter days, when God shall say to the Jews, "arise and shine for your light is come, and the glory of the Lord is risen upon you—and the gentiles shall come to thy light," &c. Yet, we apprehend, it is not to be confined to any particular period. It has often been fulfilled already, in the experience of the church, and may be again, before the days of millennial glory. I consider, that a fulfilling of it was witnessed on the day of Pentecost—that the few Jewish converts, in sundry places, who clave to the apostles and afterwards grew up to be flourishing congregations or a number of congregations, was a fulfilling of it—that the wonderful success which attended the preaching of Luther, Calvin, Zuñglius, Knox, and others, shortly before and after that period, was a fulfilling of it. It is pretty well known, to the most of your readers, how small a beginning the *Secession* had in Scotland, in 1733, and what it is now, in that country, in England, in Ireland, in Nova-Scotia, and in the United States. It is well known, how small a beginning the Associate church in North America had; after the union of the Associate Reformed took place in 1782.—The beginning of the Reformed Synod, after that event, was smaller still. And it will not, by any one who knows the history of these churches, be disputed, that their increase has at least been as great as their steadfastness in their profession. These I look upon as a fulfilling of this promise. Were I able to lay before the reader the history of each of the congregations belonging to these churches, he would perhaps see just as many small beginnings, encreased to what they have now become, in the good providence of God. Small beginnings, ought therefore, to infer encouragement from all this, and plead the farther fulfilment of this promise, in their own case; only they ought to beware of limiting God to a *time* a *manner* or an *instrument*. Leave these to him who has to do the work, but keep him to this word. And if he should appear to tarry, wait for him; he has an appointed time. And he will hasten in his time, he will not make a mortal's unnecessary delay.

The prophet Zechariah is directed to say to the Jews, and to "write for our learning." "Who hath despised the day of small things." Ch. iv. 12. To understand what he refers to, it is necessary to read what Haggai says, Ch. ii. 3. "Who is left among you that saw this house in her first glory? And how do ye see it now? Is it now in your eyes in comparison of it as nothing?"—The comparison made some of the women weep. When we consider that they who are immediately concerned in *small beginnings* are *themselves* very ready to despise that day we should wonder less that others do so. Whatever men think, the day of small things is calculated to injure pride, vanity and the carnal mind, a great deal more than faith in him who is invisible, or humility or any thing peculiar to the new creature. The truth is, if it be rightly understood and improved, it will be the *day of great things*. It generally brings forth strong faith, great steadfastness, great love, great humility; and these make great ministers and great christians; and these again, produce great edification and comfort of the Holy Ghost, which is great glory to the grace of God. Let the reader look back to that day of small things, immediately after Christ's ascension, and that in which the Reformers lived, and he will see all this to be the case. And I would ask him farther, to point out any thing like them, if he can, in what would be called a day of great things. Instead therefore, of despising the day of small things, it ought to be much esteemed. If it has not the countenance of men, it may have more fellowship with God.

This will not be denied. Still it always proves a bitter pill to human nature. A very handful meeting in a small obscure place, for the public celebration of all divine ordinances, without any thing to draw or to hold them together, but the plain and unvarnished truths of Christ, is a sight from which, not the young, the gay, the thoughtless and unexperienced only, but even the aged professor, (as our text shows,) is ready to start back in disgust.—To such I would say, who are *you*, that take upon you to despise the day of small things? It is God's day, and he always does things in it worthy of his own greatness. He does not despise it: Are you wiser than him?

With this estimate of the day of small things 1 Cor. i. 25 —28. "because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling brethren, how that not many wise after the flesh, not many mighty, not many noble are called; but God hath chosen the *weak things* of the world to confound the things that are mighty, and *base things* of the world, and things which are des-

pised hath God chosen, yea, and things which *are not* to bring to nought things which *are*." This is the general way in which God proceeds, in all ages in carrying on his work. It is therefore, applicable *now*, and affords matter of encouragement to small beginnings. This ought to relieve them from all uneasy feelings, because they may not have among them any of the *wise, mighty, or noble*. If they be esteemed *weak, foolish, base, despised*, which is just the opposite, it is so much the more likely that God had determined to carry on his work by their means. That ought therefore to excite no sadness in their hearts, but the opposite.

Though they may, in comparison with great bodies of concentrated wealth and talent, who attract every one that passes by, be esteemed as "a thing which is not," so much the better. If indeed, their cause be the cause of Christ, and they be honestly endeavouring to be found faithful to it, all this is to be expected. "Ye shall be hated of all men for my name's sake," "in the world ye shall have tribulation," your doctrine and order will not be according to man, in any respect, and therefore, you ought to expect that man will despise both you and it. Let all these things be viewed as tokens for good; and that God is about to show his weakness to be stronger than man;—to confound and bring to nought their concealed opposition to both. For he delights to surprise his people by the superabundant fulfilling of his gracious promises respecting his church. He causes light to spring out of darkness, he turns the shadow of death into the morning, and calls things that be not, as though they were. He does the very thing which his sneering enemies deemed impossible, he revives the stone out of the rubbish, and causeth his servants to take pleasure in the same,

But he commonly allows his people time to come to some such conclusion as this; "If the church be to be built up among us, God himself must do it; for we have now tried every means we could think of, and all without effect." This is the happiest thought that could enter their minds, and instead of choking their utterance, while the big tear of desponding sorrow fills their eye, they ought to turn it into a song, and sing it thus; "Except the Lord build the house, the builders lose their pain, except the Lord the city keep, the watchmen wake in vain." But they

not losing a single opportunity nor delaying a single moment, unnecessarily, to show the very opposite.

James Ch. iii. 5. "Behold how great a matter a little fire kindleth! This is as true of good as it is of bad matters. The greatest *good* matter in the world, began on the smallest scale.

When the reader reflects how long the christian religion has stood in spite of all opposition; how far it has spread over the world and is spreading still, and what transformations it has wrought on the character of individuals, families and nations; and compares it with its beginning in the preaching of twelve poor, unlearned, persecuted fishermen, against which the whole world rose up in arms; I am persuaded he will say with James. When he compares the rapid progress of the Reformation, the extent to which it spread, and the astonishing changes it produced on the political, as well as religious character of Europe, with Luther's first opposition to Tetzels selling indulgences in the streets of Wettemburgh, he must exclaim "Behold how great a matter a little fire kindleth!"

When we consider the present magnitude of the Bible society system in the world, and its beginning a short time ago, in the individual exertions of Robert Drake, in an English village, we may justly feel the same astonishment. And we conclude that it is quite according to God's way of accomplishing the mightiest projects to give them very small beginnings. This belongs to their encouragement. If it cannot be positively inferred from a small beginning that the latter end will be great; much less can the contrary be positively inferred. Analogy is on the side of the former: especially if the object and design of the infant society coincide with the *counsel* of God the Father, the mission of Christ into our world and the work of the Holy Ghost, all which is to establish righteousness and truth in the earth; for then they may be confident of the ever blessed Three being on their part and against all that oppose them.

The wise man says, Eccl. ix. 11. "The race is not to the swift, nor the battle to the strong," so we see it in many instances, especially when the battle is the Lord's, as in the case under consideration. "Five of you shall chase a hundred, and a hundred shall put ten thousand to flight." Levit. xxvi. 8. A notable instance of this we have in the achievement of Gideon's three hundred in the camp of Midian. Again, in Jonathan and his armour-bearer, successfully attacking the Philistines. These things were written for our learning; and surely we may learn that a small handful may do exploits in the good fight of faith.

Christ says, Math. xviii. 20. "For where two or three are gathered together, in my name, there am I in the midst." This applies in the first instance, to ministers meeting in their judicial capacity, but then their judicial capacity itself, and all their authority and gifts are not for themselves, but for the church, as are also all official gifts and endowments whatsoever. see Eph. iv. 12. Therefore, when Christ comes in the midst to bless them, it is principally to bless the church through them, to provide a dispensation of the bread of life; the very man and the very word that will be in season to refresh and revive the drooping spirits of some small beginning. This word therefore, ought to encourage their hearts, and strengthen their hands. This may be plead at the throne of grace, while their petitions and commissioners are sent up to presbyteries and synods. And does not Christ so understand it, when he says in a preceding verse, "again I say unto you, that if two of you shall agree upon earth, as touching any thing that ye shall ask, it shall be done for you of my Father which is in heaven." Be not discouraged, nor peevishly charge courts with neglecting you, because your prayer is not immediately answered. There may be other cases more urgent than even yours. "Wait for God and let your hope be in his word."

I shall mention only one thing more, not because there is no more to mention, but for fear of wearying the reader. Isaiah liv. 17. "No weapon that is formed against thee, shall prosper, and every tongue that riseth against thee, thou shalt condemn." This is spoken to the church when very low, "when she is afflicted tossed with tempest and not comforted,"—"when she resembles the barren which does not bear children,"—"a woman forsaken and grieved in spirit."—In a lonely desolate situation, remote from public view, and destitute of every attraction, to the gay multitude. And this is not the worst of her situation, as described in that chapter. She has numerous enemies gathering thick around her. But the next words speak *enough* to comfort her. "They shall gather together but *not by me*; whosoever shall gather together shall fall for thy sake." *Whosoever*, professed friends, or open enemies, the moral and seemingly religious or openly profane and vicious. No weight of character can exempt them. The same general terms are used in the next verse, "no weapon," and "every tongue." Some suppose that when they act under the pretence of serving the cause of religion more extensively, or of opposing bigotry, and maintaining liberal sentiments, that they have sanctified their *weapon* or their *tongue* and obtained a license for it—when the tongue of the *wise* and *sensible*, and *experienced* professor of religion—of the learned

and popular minister riseth against her, it ought to be heard.— But happily God thinks and acts otherwise. He has pledged himself that every such tongue shall be confounded, and every such weapon frustrated. Ye who feel a secret satisfaction in the weakness and failure of small beginnings, will do well to attend to the counsel of Gamaliel. “Take heed to yourselves what ye do, as touching these men, and I say unto you, *Refrain* from these men and let them alone. For if this counsel or work be of men it will come to nought; but if it be of God ye *cannot* overthrow it, *lest* happily ye be found to fight against God.” Ye infant societies in patience possess ye your souls. “Stand still,” in the faith and hope of God’s promise, “and see the salvation of God.” Be instant in pleading all those encouraging promises at the throne of grace. And wait for him, do not fret. In addition to this “Watch—lest ye enter into temptation;” lest satan by his wiles divide you; lest the world around make you ashamed of your profession; and most of all, lest your own hearts deceive you. Put on the whole armour of God, and pray that you may be taught to use it skilfully. Bear ye one another’s burdens. Love ye one another, with pure hearts fervently. And may the God of hope do exceeding abundantly above and beyond all that you can ask or think. Amen.

AMICUS.

SECESSION CHURCH IN THE ORKNEY ISLANDS.

A very remarkable instance illustrative of the remarks of our correspondent, in the foregoing article, is the introduction of the Secession principles into the Islands of Orkney, on the north of Scotland. The baleful operation of patronage in that place, as well as in many others, had filled the pulpits of the Establishment, with but few exceptions, with an erroneous, careless and unprofitable ministry. A few pious individuals, Provost Jamieson, Oliver Scott, William Folsetter, William Borwick, and another, whose name I have forgotten, dissatisfied with the existing and apparently hopeless state of things, withdrew from a ministry by which they could not profit, and formed themselves into a praying society, in which they united their supplications to a throne of grace for a pure dispensation of the gospel. Their beginning was then small, but their latter end was greatly increased. Their prayers were answered in such a way as clearly to manifest, that the hand of God brought them relief. Sometime after this, Oliver Scott being on a voyage to London, was driven by stress of weather to New-Castle upon Tyne, where he providentially met with the minister belonging to the General

the Synod, in that place, and in conversation, acquainted with their situation in Orkney. A suitable representation of this was made at the meeting of Synod, in 1797, and a mission sent to Orkney. In the course of the summer, a congregation was formed in Kirkwall which, before the end of the year, increased to 200 members, though suffering every species of abuse. So violent was this, that in some instances during public worship, which, for the want of other accommodation, they were obliged to have in the open air, they were pelted with stones and annoyed in every possible way. On the 3d of August, 1798, the Rev. William Broadfoot, was ordained pastor of this little flock; the sacrament was dispensed on the 12th of the same month, and 300 were added to their number. In the course of the next year, a congregation was formed in the Island of Stronsay, which embraced nearly all the population of the Island. In 1800, the congregation of Kirkwall had 800 joined members; and in 1816, after it had in the interim, set off the congregations of Stromness and Holme, then numbering the one, 400 and the other 600 communicants, together with a small congregation in the Island of Sanday, there still remained from 12 to 1500 in the parent society. Congregations of considerable strength have since been formed in Eva, Westra, and South Ronaldsha. Thus, in less than thirty years, by the blessing of God attending a faithful dispensation of the means of grace, have 8 congregations, embracing upwards of 3,000 communicants, been raised up, which now with one or two exceptions, have a settled ministry; and the origin of the whole, is to be found in a praying society of four or five individuals. This example, we think, is calculated to afford GREAT ENCOURAGEMENT TO SMALL BEGINNINGS.

For the Religious Monitor.

SOME THINGS WHICH ARE NOT MARKS OF GRACE.

It is more important to be in Christ, than to know that we are in him; and more wise to multiply our evidences, than to examine what we have. Our eternal safety depends upon our actual union, our present peace alone is concerned in knowing it. Yet every one who considers the importance of salvation, must also feel the vast importance of certainty, where eternal ruin may be the consequence of a mistake. And, as the Holy Spirit does not witness to our interest in Christ by a supernatural voice or vague impression, without reason, but by stirring up the grace which is in us, and so enlightening the mind that we are enabled to discern what are the evidences of grace, and to discover these evi-

dences in ourselves, those doctrines of scripture which respect the christian character must be unspeakably important. A mistake, respecting them, may prove ruinous, by leading us without cause to presume or despair of mercy. In these things, at least, one would suppose, that the general cry against attaching importance to the truth would be hushed in awful interest; and that the labours of the learned and pious would have left no room for doubts. But even here, where the truth most deeply and directly affects the practice and comfort of men, how widely do they differ; some, pronouncing peace to the shadow of religion, and others, requiring more than heavenly purity. The object of the present essay is, to point out some of those things which are not to be approved or required, as marks of grace; and,

I. It is not a mark of grace to hope well of *ourselves*. Hope in *God*, is one of the fruits of the Spirit and a mark of a gracious state, but many have hopes of *themselves*, originating in their own minds and founded on their own goodness, which will never be realized. Men may have a mere impression on their minds that they are elected or born again, without any proof to satisfy others or themselves, except that such is their impression and they cannot think otherwise. But it is one part of the character of the believer that he has a reason of the hope that is in him. Religion is reasonable as well as supernatural. There is a reason both for faith and for that hope which is the fruit of faith. Many cherish the most confident hopes and make the most boasting professions—many of the highest rank and greatest attainments, who will not be acknowledged by Christ. *Many will say to him in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And he will profess unto them, I never knew you.* They are not such as were once in a state of grace and had reason to hope; Christ will profess that he *never* knew them; that even when their attainments and their hopes were at their highest, even when through the gift of the Holy Spirit they had been enabled to look into the dark and distant future, when they had seen the visions, and declared the messages of the Most High, and when acting in the name of the great God of heaven they had cast out devils, he had no knowledge of them as truly his and the subjects of his love. And they—O fatal delusion! though able to look into the future, had never seen themselves; though preaching the gospel to others, had been themselves gospel-dispisers, though casting out devils, they never had cast out their own corruptions; and Christ will say to them, *Depart from me ye that work iniquity.* In their own opinion, they had been doing

many and mighty works of God; in the reckoning of Christ they were only workers of iniquity. In their own opinion, they were heirs of heaven; but from Christ they must hear the awful sentence, *Depart*.

If all who had such impressions and such hopes would be saved, heaven would be crowded with inhabitants, and only here and there a straggler would blunder into hell. For though many be called and few chosen, where one not chosen knows himself to be under wrath, there are thousands who hope for heaven. The foundations of their hope are weak, but men could never be at rest in sin, if assured that its wages would be death. There be few that be saved, but O, what multitudes are, hoping for salvation! It becomes every one with great earnestness to say, *Lord is it I?* Am I among those who, lifted up to heaven, in privileges, in character and hope, shall yet be thrust down to hell?—It becomes each of us to examine on what our hope is founded, lest we think ourselves to be something when we are nothing.—Job gives us a striking description of the specious attainments and false hopes of many a sinner. *Can the rush, says he, grow without mire? or can the flag grow without water? While it is yet in his greenness and not cut down, it withereth before any other herb. So are the paths of all that forget God; and the hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web. He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.* As the rush grows not without the mire, nor the flag without water, so can no true grace or hope flourish where there is no faith, no influence of the Spirit. They may appear to spring up and flourish for a season, but as plants not cherished by their natural soil and aliments, wither in the midst of their growth, and without being cut down, so these false graces and delusive hopes fade away in the midst of their flourishing, and without those strong temptations which sometimes produce defection. Having no proper root in them, though the scorching sun does not arise, they fade away and perish. The trust of hypocrites is the spider's web of self-righteousness, thin and unsubstantial, and it will be swept away in a moment, when the Lord shall arise to judgment. Their house is built on the sand of their own strength. At first they lean upon it in the confidence that it will give support to them, but it will not stand; then they endeavour to give support to it—to hold it up, but it will not endure. *The eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the Ghost.*

II. A profession of religion is not a mark of grace. Profession is so necessary that those who wilfully neglect it cannot be believers. Unless we confess Christ, by appearing openly on his side, he will be ashamed of us, when he cometh in his kingdom. Unless we eat his flesh and drink his blood we have no part in him, and if we slight the outward means we have no reason to expect the blessing. Yet is it equally true, that many have a name to live while they are dead. Many say, *The temple of the Lord, the temple of the Lord, are these*, or the gospel of Christ, the gospel of Christ, are these: many are not only professors, but prophets in the church, who will not be acknowledged in the judgement. Some professors are so far removed from the truth of the gospel; and some, whose principles are sound, are so far from a corresponding practice, that they are evidently strangers to grace; and in others, though man may see no lack, God may see a total want of all the essentials of religion. In this the Jews trusted. *They had Abraham to their father*, as his descendants they were the visible church, and thought themselves certain of salvation; but Christ tells them though visibly the children of Abraham, they were in truth of their father the devil. It has been the case, when the cause of religion was most despised and persecuted, that false professors have crept into the church and submitted to much loss and reproach. The language of the conscience is louder than the threats of men; its terrors more dreadful than all the horrors of the dungeon, the scaffold or the stake. And it is not strange that those, who have a rational conviction of the truth, will risk the utmost that man can do, rather than live openly neglectful of duty and regardless of wrath. And when the church enjoys peace, or gets her feet upon the neck of enemies—when her cause is fashionable and the ways of God approved, there is still more reason to fear that much chaff is collected in with the wheat, which the slightest wind of judgement would disperse.

III. Gifts are not marks of grace. Some have been remarkable for gifts, and not less remarkable for vileness. Balaam excelled as a prophet. He had clear views of the expected Messiah—*The star out of Jacob, the sceptre out of Israel, the prince and Sa-*

cast out devils, and with such authority that it should be more tolerable in the day of judgement, for Sodom and Gomorrah, than for those who rejected them. Yet this Judas was the betrayer of his Lord. He healed the sickness of others, but was himself not cured of the disease of sin; he cleansed the leprosy of the body, but was himself not cleansed of this leprosy of the soul; he raised the dead, but continued dead himself; he cast out devils, but had himself a devil. The greatest gifts, instead of being marks of grace, are too often strong and successful temptations to iniquity. *Knowledge puffeth up, but charity edifieth.* Gifts may fill the soul with pride and self-sufficiency, while the want of them may lead men to a more humble reliance on God, and to the exercise of those graces which are more excellent in their nature, more pleasing to God, and more profitable to the church. Men may have but little knowledge, little utterance in prayer, little aptitude to instruct, rebuke or exhort, and yet they may be sincere and useful Christians. Their meekness and good will may do more for advancing Christ's cause than the greatest learning and talents not commended by the same disposition. And in this the apostle instructs us by a comparison of the church to the human body. In the body there is a great variety of members differing in place, in importance, in beauty and strength and honour, yet all needful, all useful, *And those which appear less honourable, upon these we bestow more abundant honour.* So in the church, *There is a great diversity of gifts, but the same Spirit.*—And as there may be real Christians whose gifts are weak, so in the next chapter (1 Cor. xiii. 1.) we are told, that men may have the greatest gifts, and not be real Christians. We may speak with the tongues of men—with the greatest eloquence which ever flowed from the lips of mortal; yea, rising above the sphere of mortal attainments, we may rival the eloquence of heaven—may speak with the tongues of angels—with such clearness and power as those holy spirits who minister before God, and dwell in the light of his glory. We may have the gifts of prophecy, we may be able to look through that vail which wraps the future in the shades of night, and tell to the wondering world what Jehovah will be doing in the latter days; we may stand in the place of

are strangers. We may have all these things and yet not having charity we are nothing.

IV. A form of godliness is not a mark of grace. Where we do not find this there is certainly no grace, yet there may be no grace where there is much of this form. Works are a good evidence when proceeding from proper motives, and when they abound in the life, it is a strong presumption that the motives are good; yet many works may be performed where there is no grace in the heart. There are many things which may influence men to do good where there is no love to God, no faith, no regard to Divine authority. There may be somethings good in the natural disposition; the power of natural reason may do much; men may be influenced by the fear of censure, of civil penalties, of divine wrath, by the love of praise, a desire of office, a regard to secular interests, and many motives, not only different from the fruits of the Spirit, but inconsistent with his influence. These motives may lead them to actions good in themselves, while in the inner man there is nothing but that hatred and hardness of heart which render the ploughing and sowing, the charities and prayers of the wicked an abomination to God. Jehu did many things well when it suited his own designs. He slew the enemies of God and the worshippers of Baal when they stood between him and his kingdom: yet he was proud, flattering, deceitful, and idolatrous. *Come*, says he, with the bitterness of vanity, *see my zeal for the Lord*. With the meanness of flattery he tells the people that they were righteous. By an unwarrantable deception he brought together the worshippers of Baal and slew them. To have seen his works alone, one would have said, surely this man has a right spirit, and will restore the worship of the God of Israel. No, the worshippers of Baal were not his party. If they had been as true to him as to their idol, their lives had not been lost; for this man who cut off idolaters was an idolater himself—he departed not from the sins of Jeroboam, but worshipped the calves in Bethel and Dan. The pharisees were in general, like Paul, as touching the righteousness of the law blameless. They were liberal in giving alms, punctual in tithes, frequent in fastings and prayers, zealous in the propagation of religion, yet hypocrites who could by no means escape the damnation of hell. *Zaccheus* was an honest publican; rich, yet giving the half of

even after this declaration, *The Son of Man came to seek and to save that which was lost.* And we are told that it is possible not only to bestow the half, but the whole of our goods to feed the poor, and to give the body to be burned, and yet not having charity it will profit nothing. Men may have the most boundless natural benevolence without christian love. Many have suffered martyrdom in the cause of false religion; and martyrdom for the truth may be without the love of it.

V. The excitement of the affections is not a mark of grace.—Like works, this is a favourable symptom, but not a decisive proof. The affections of some are not much moved either about their secular affairs or matters of religion, while they are truly believers. The affections of others may be much moved while they are ignorant of God. They may be moved by the appearance and actions of men, by sounds and ceremonies, while there is no attention paid to that which is intended to be conveyed to the mind. They may be moved by the power of descriptions, arguments, persuasions, in which religion has no concern; and much more by those things which the word and ordinances bring into view, while yet there is no change of heart. Persons may be greatly alarmed when the consequences of sin are set before them. When one like Paul reasons of righteousness, temperance and judgement to come, one like Felix may tremble. When the secrets of his heart are made manifest to the sinner—when he is told of that lake where the worm of conscience never dies, and the fire of wrath is never quenched—when he is convinced of the certainty of the judgement and perdition of the ungodly, he may be alarmed, he may weep and howl in prospect of such misery. When the blessings of the gospel and the glories of heaven are described, an illusive hope may give him joy. Even *Herod heard John, and did many things, and heard him gladly; and many were willing to rejoice in his light for a season.* And when the theme is moving men may be filled with sorrow. They may weep over the memory of those who have suffered and bled in the cause of Christ; or when they are transported in fancy to the cross, and see the Lord of glory pouring out his soul an offering

delight in his truth, no hatred of sin, no conscience of duty.—They may puff up the mind, pass off like the morning cloud, and leave men twofold more the children of the devil.*

VI. Disinterested benevolence, as some understand it, is not a mark of grace. In the proper sense of the words, disinterested benevolence is a duty, and a mark of a gracious state; but there is another sense given to the term by some, in which it can be the attainment of no human—no sensitive being, and is therefore neither to be inculcated as a duty or a test of grace. When we speak of an interested action, we always suppose that the main, if not the exclusive object is private advantage; as where a master is attentive to the comfort of his servants, not from any regard to them, but for the sake of advantages which he expects from their labour. What we mean by a disinterested action, is, where something is done without a view to any direct reward; as where the same attention is paid to the comfort of the poor and diseased who can give no remuneration. In such actions, it is neither supposed that we are wholly influenced by an ultimate respect to our own advantage, nor yet that this end is wholly excluded. It would be absurd, and contradictory to the experience of every benevolent heart, to say that in such actions there was always a nice calculation of profit and loss, and that we consulted merely what would ultimately bring the greatest advantage to ourselves. The hand is often reached forth to relieve the sufferer or to rescue from danger, when there is not even time for reflecting on the comparative advantage or disadvantage of the action. There is a principle of real and disinterested benevolence in the heart which leads us to do good independent of any prospect of direct advantage. Yet on the other hand, we are not to exclude from actions the most disinterested, some regard to our own interest. Benevolence is not always the result of particular reflection on the case before us, but more generally of principles which we have formed and fixed as the rules of our conduct; and when we inquire into those things which incline us to cherish principles of a benevolent character, we will find that self has much influence. We do good not only because it is an advantage to others, but because it yields a satisfaction to ourselves, because it pleases us to see others happy, and to contribute to their happiness, and because we expect a reward either from God or

there is real feeling of heart. It is not every motive which combines with others, but that which has the preponderance gives the the character to actions as selfish or disinterested.

But there is another view sometimes given of christian benevolence which, however exalted it may appear in philosophical speculations, sits awkwardly upon the practical affairs of life, and but ill accords with the tenour of the scriptures. It is supposed by some that we are to love and serve God purely for what he is, without any respect to what he has done, or threatened or promised. All regard to self, though it be not the supreme rule of our conduct, is judged sufficient to denominate our actions selfish.—This selfishness is considered the essence of sin; we are required to divest ourselves of it; and of course must be as dead to feeling as the stones of the earth. But in vain will this be urged on man. So long as he is a sensitive being, he could as easily divest himself of existence as of feeling. Pain must pain us, pleasure must please us, and we will never voluntarily endure the one or forego the other, but in the prospect of some personal advantage. And submission is enjoined in the scripture not merely because it is a duty, but chiefly on account of good to result from it, which will more than overbalance the evil; and without this prospect of good, a sense of duty could have no effect. Voluntary submission implies not only approbation but preference: its language is not only, *Good is the will of the Lord*, but, *Let him do what is right in his sight: Not my will but thine be done*. Now we cannot have this preference unless we conclude that it will be better for us to suffer than to escape, and that we shall be more satisfied with suffering than with enjoyment. And is not this a personal advantage? and is it not the expectation of this advantage which inclines us to submission? It will *please* us more to suffer, and therefore, we submit. How common is such language with men. How common to say, "I shall be happy to deny myself, or do this service to oblige you." How common to own a selfish motive, that it will make us happy, when we do the most disinterested action. Would any account it a mark of more pure benevolence to say, "I will serve you though it will give me no pleasure?"—Would not such language be considered an insult? The truth is, that without a sensibility to our own sufferings and pleasures, we never could enter into the feelings of others. Without benevo-

who have only known enjoyment. We are to look for the most tender feelings and the most active benevolence among those, who have known most of the extremes of pain and pleasure.—For the more our sensibilities are exercised and cherished by the varieties of our own condition, the more we will be tenderly alive to all the varieties in the condition of others. So that benevolence is evidently the fruit not of criminal selfishness, but of a natural, necessary and proper sensibility to our own sufferings and enjoyments.

Moreover, in the scriptures we are frequently required not only to love the excellence of God absolutely considered, but as it has been exercised to our advantage. We are to serve him not only because he is God, we are to remember him as our Creator. We are to love him not only because he is lovely, but because he first loved us. We are to praise him not only for what he is in himself, but for all his wonderful works, and especially for what he hath done for our souls. To discourage this gratitude for kindness manifested to us, would be to put contempt on one of the best affections of the heart, one of the noblest graces of the Spirit, one of the greatest sources of enjoyment, one of the most animating motives to obedience. And in fact it is impossible that we can ever love God, however good, unless we have some perception of his goodness as enlisted in our favour. Excellence itself will never excite love in depraved beings, and especially excellence arrayed in fearful terrors against them. It is the combined view of excellence, and of this excellence as tending to our advantage, which will affect the heart, and produce that love which is the impelling principle and soul of all acceptable obedience. We are also warned to flee from the wrath to come, and exhorted to fear lest we come short of the heavenly rest. There are many promises of good to encourage us, and examples not only of men but of Christ, having a respect to the recompense of reward. Christ whose name is above every name and whose love in its disinterested character admits of no parallel is proposed as an example in having a respect to the joy set before him. He loved sinners, he loved the Father, but not so as to forget himself, or overlook the reward of his sufferings. Now, what is the use of those promises and threatenings which abound in the word, if they are not to have an influence on our practice? If such an influence be improper, the word itself is a snare to evil. *If ye do these things ye shall live:* how natural to desire this life. *If ye do these things ye shall die:* how natural to be afraid of this death. If we are only influenced by selfish views, we are only time-serving hypocrites, but it is not the motives of interest, it is

the preponderance and the unholy character of it which are forbidden. We may love pleasure, we may love friends, we may love possessions, only not more than Christ, and not in the place of Christ. We may fear, we may obey man, only not more than God, and not in the place of God. The present and eternal profit of godliness is set before us, we may and ought to have a respect to it. To deny this shows great ignorance of the Bible, of true philosophy, and of our own hearts.

Resignation to the divine will, as some understand the term, is not a mark of grace. True resignation like true benevolence is the fruit of the Holy Spirit, but there are false notions of resignation by which many are deluded.

Many suppose that submission from a sense of necessity, or from the mere hope of advantage, without regard to the authority of God, or an approbation of his will, is christian resignation.—Many suppose themselves prepared for death, if they only express a willingness to die. But men may make such professions who are still anxious to live, and only willing to die because there is no help for it. Men may also be willing to die who give no evidence that they are prepared for death. They may be willing to die that they may escape from the miseries of the world, and the pains of their distress, while they have no desire to depart and be with Christ, no desire to be free from sin, to be perfectly holy, and blessed with the full enjoyment of God.—True believers have sometimes been all their life time in bondage through fear of death, and have been most reluctant at the last to meet this king of terrors. When Hezekiah was told that he must die, he turned his face to the wall and wept sore. And to many the cry comes at midnight,—at a time of darkness and slumbering, when they are much alarmed, and but ill prepared to hail the coming of the bridegroom with joy *The righteous hath hope in his death*, he dies in a hopeful state, but not always in a hopeful frame. On the other hand, believers such as Job and Jeremiah have indulged in simple desires of death. It is a high, and perhaps a rare attainment to be ready and desirous like Paul, through a full assurance of preparation and advantage, to depart and be with Christ. So far is a mere willingness to die from being a sure evidence of grace, that many of the blackest characters are so willing to die, that they are not willing to live. If this be a mark of grace no one gives greater grounds for hope

Another false opinion respecting resignation is, that it should be perfectly disinterested, so that we would be willing to be damned, provided this be the will of God, and for the glory of his name. This opinion is akin to the one mentioned respecting benevolence; and what has been said of the one may be applied with equal force to the other. If a willingness to be damned be a mark of grace, no one gives a better evidence of grace than the most careless and profane blasphemer. He alone seems quite willing to be damned. He takes no measures to avoid it. It is perhaps the only prayer he makes. He never addresses heaven but in language too horrible to be repeated, to call down vengeance on himself and the objects of his hatred. It is the great labour of his life to depart from God, and secure the ruin of his soul. As if it were the most valuable of all possessions, *He treasures up wrath against the day of wrath*. On the other hand, if this principle be correct no one appears so destitute of grace as the most earnest christian. None shows a greater reluctance to be separate from God. None gives greater diligence to escape from wrath. None prays more fervently to be redeemed. It is the great effort of his life to secure the end of his faith, the salvation of his soul. To love God so well that we are willing to be damned is to love him so well that we could hate him and revile him forever. Yet this opinion strange as it is, has been maintained by many in the present day, and by a few writers of purer times. And it is said in defence of it that on the supposition that we are to be damned, it is either our duty to be resigned or not; if it be not our duty then it is our duty to resist the will of God. But on the supposition that we are presently under wrath, which is all that the unbeliever can know, it is not our duty to submit, but to flee from wrath. If it be said that in a future state it will no longer be the privilege or duty of the wicked to escape from suffering and then it will be their duty to submit; it may be answered, that they must submit of necessity, and they ought to acquiesce in the justice of their sentence, but to submit of choice is impossible,—is inconsistent with their state of suffering, and cannot be required.

There are also some passages of scripture urged in favour of this doctrine. It is said that Moses prays, (Ex. xxx. ii. 32.) *Yet*

phrensied rage, than the sober language of a saint: as if Moses had said, "If thou wilt not forgive this people, let me not be forgiven;—if thou wilt deal so severely with them I ask not thy favour, I pray for thy wrath." The book here spoken of is not called the book of life, but appears to have been a type of it in which were registered the names of the Israelites who were travelling to the earthly Canaan. And the sense of the passage may be given thus in the paraphrase: "Yet now, if thou wilt, forgive their sin as thou hast many times forgiven them since leaving Egypt, by withholding desolating judgments, let them live and proceed on their way; but if not, destroy not them to make a great nation of me; how then would thy promises be accomplished? What would our enemies say? If thou wilt not bring thy people to the promised land, let not me be considered a candidate; if their names be blotted out, let mine be blotted out also; for how could I have the heart to proceed without this people to whom I have been a guide and a father since we came forth from Egypt." And this view of the passage accords with the answer of Moses' prayer mentioned in the verses which follow.

Another passage supposed to favour the same opinion, is, Rom. ix. 3. *I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh.* Here it is supposed that Paul professes a willingness to be damned for the sake of the Jews.—What! Was Paul ready to propose himself a sacrifice or substitute for sinners? Did he think himself fit to step into the place of Christ? Did he think that God would accept of his destruction as a ransom for sin? Did he think there could be any connection between his punishment and the forgiveness of his brethren? Such a supposition is too absurd to have escaped the pen of him who would know nothing, preach nothing, and glory in nothing, save the cross of Christ. It need hardly be stated, as it is so generally known, that both modern and ancient writers, concur in a material change of the translation which every one acquainted with the original must admit to be correct. Instead of the words, *I could wish*, the passage should read, *I did wish*. The apostle appears to refer to his conduct previous to his conversion, as a proof in connection with his relationship, of his sincere attachment to the Jews. In common with the rest of his country-

is the essence of prayer. But will any one say that it is lawful, much less commendable to pray for damnation? Does not this look much like putting blasphemy into the mouths of these holy men?—language, better befitting the lips, and oftener found in the mouths of the vilest sinner, than of the saint.

Had these observations not been protracted to such a length, it might have been suitable to add something respecting those things which may justly be considered marks of grace. Instead of this the reader is referred to the first epistle of John, which was written as its whole tenor indicates, and as he tells us in the close, *That those who believe upon the Son of God might know that they have eternal life.* It may serve as a directory to those who wish by examination to know their own selves whether Christ be in them. Among the marks which he mentions, are the following: Faith; *Whosoever believeth that Jesus is the Christ is born of God.* Holiness; *Every one that doeth righteousness is born of God.* Hatred of sin; *He that is born of God doth not commit sin.* Love to the brethren; *We know that we have passed from death to life because we love the brethren.* Overcoming the world; *Whatsoever is born of God overcometh the world.*—Hearing faithful teachers; *He that knoweth God, heareth us.* The influences of the Spirit; *Hereby know we that we dwell in him and he in us, because he hath given us of his Holy Spirit.* The approbation of the heart; *If our hearts condemn us not, then have we confidence towards God.* The answer of prayer; *If we know that he heareth us, we know that we have the petitions which we desired of him.* Perseverance; *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us.* Some of these marks, and especially love to the brethren, are much insisted on in that epistle, and other parts of the Bible. By examining these and ourselves, by diligence in duty, fervency in prayer, and dependence on the Spirit, we may obtain that hope which purifies the heart, and maketh not ashamed.

T. B.

Selections.

ROMAINE ON PSALMODY.

the book of Psalms in the same light, and used them to the same end. They received them as provided by the inspiration of the Holy Spirit, to be the matter of their praise; in which was set forth, "with the true sublime, both of style and sentiment, the love of God manifested in saving sinners, through Jesus Christ; and when any Psalm was sung, if the heart felt the subject, and made harmony there, then it became a delightful, as well as an acceptable service." In the fifth and sixth chapters he dwells at considerable length on the rules laid down in scripture for singing them aright; and, on the correcting of some abuses which had begun to prevail in relation to this duty. As the whole is too long for our work, especially as so much has been said on this subject already, we must content ourselves at present, with some extracts from the former of these chapters on the rules to be observed in order to acceptance with God in the duty of praise; and reserve the conclusion for our next number.

"Singing of Psalms," he observes, "is a divine ordinance, and has an inward and outward service. The inward consists in the proper frame and affection of the renewed and spiritual mind; for no man can use the Psalms as an ordinance of God, who has not received the Spirit of God: without him ye can do nothing, being dead in trespasses and sins. And after he is received, he is the continual breath of spiritual life, yea, as much as the air we breathe is of natural life. Every spiritual sensation of peace, comfort, and joy in God the Father is from the divine agency of the Lord the Spirit. Every act of religious worship is performed acceptably by his strengthening us mightily in the inner man, and giving us the will and the power. If we pray aright, it is in the Holy Ghost. If we hear aright, it is by his blessing on the word preached. If we sing aright, it is by the same Spirit: and therefore we are not only commanded to seek his assistance in all we do, but also a growing and increasing measure of his graces and gifts. Thus the apostle directs the Ephesians in their singing of Psalms, "Be ye filled with the Spirit, speaking to yourselves in Psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." He also com-

modity. They were well acquainted with what they sung. The royal prophet says, he employed his understanding in this devout exercise, as well as his harp and his voice. Hear him, how earnestly he calls upon others to extol his beloved Jesus—"Sing praises to God, sing praises: sing praises unto our King, sing praises: for God is the King of all the earth, sing ye praises with understanding." He would have them to mind what they were about, and to understand what they sung; lest they should utter lies unto the Lord, or offer to him a sacrifice without a heart: consider whom you have to deal with—how great and good a God—observe how you praise him: engage ~~all~~ your mental powers in this delightful work, that it may be holy, acceptable to God, a reasonable service.

The apostle agrees in sentiment with the Psalmist: for thus he speaks to the Corinthians: "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful: what is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." Singing is unfruitful, unless the understanding go with it. Unless the mind be profited, and God be honoured, it is only empty sound. But when we sing by the Spirit, then he will teach us to sing with the understanding also. He will open the subject to us, will give a fixt attention to it, will bring the mind into tune and will keep us looking at the sense more than at the sound.

"Is it so with thee, O my soul? Enquire carefully. Art thou led by the Spirit in thy singing? Does he enlighten thy mind, and guide thee into the knowledge of the subject in which thou art engaged? Take heed, and be often examining thyself—how thy mind is affected—lest thou shouldest present unto the Lord the song of fools.

Another important part of this duty is to "keep thy heart diligently: because out of it are the issues of life. The man is what his heart is. If this be dead to God, nothing in him is alive; if this be right with God, all will be right. If he has a clean heart, and a right spirit renewed within him, the Holy Ghost has made him a new creature in Christ Jesus, and has won the will and the affections over to God. This is his principle office in the conversion of sinners. He therefore discovers truth to the understanding, in order that it may become desirable, and that the heart may be properly influenced by it. The heart is the commanding faculty. When this has once tasted the sweetness of the Father's love in Jesus, it will engage the whole man to seek for more.—Love is very active, and will do or suffer much to obtain and to

preserve the beloved object. Set this spring a going, it will move all the wheels. The hands will work for God. The feet will run the way of his commandments. Love will make heavy burdens not grievous to be borne: love will carry them a long time, and faint not. Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love which he had unto her. The labour of love is always delightful. When we know God to be our Father in Jesus, and have his love shed abroad in our hearts by the Holy Ghost, then his service becomes perfect freedom: then duty is ennobled into privilege; then obedience becomes willing and filial: the beloved child finds free access to the Father's throne, and receives blessed communications of his grace: for which his thankful heart offers the sacrifice of praise, and it comes up with a sweet savour acceptable to God through Jesus Christ. This is the melody of the heart. While it feels its infinite debt to free grace, is deeply convinced of its utter unworthiness, and is kept humble by the abiding sense of its imperfections, and of its indwelling corruptions, it is in a right frame to exalt the exceeding riches of divine mercy. Then it is disposed to give God all his glory. This he requires as his due, and it becometh well the righteous to pay it. When the heart is made willing to ascribe every good to his holy name, then it is right with God. All within is now in tune to join every golden harp, and every joyful tongue in heaven, which are ascribing blessing, and honour, and glory, and power, to him that sitteth upon the throne, and to the Lamb forever.

This is the chief requisite in singing Psalms. The heart makes the best music. The finest compositions, ever so well executed with instruments and voices are not a divine concert, unless the heart accompany them. David knew this well, and therefore he set his affections to the highest pitch of praise, and he brought all of them to join. His whole heart entered into the performance, and rendered the concert full.—“I will praise thee O Lord my God, with all my heart, and I will glorify thy name for evermore: for great is thy mercy towards me. Thy special covenant mercy is such towards me, that my very thoughts cannot rise up to its greatness: How then can I utter forth all its praise? I cannot: no, not even half of it. But though the debt be so great, that I cannot count it up, yet I will the more extol thee for it from day to day: I would engage my affections, and give them all up to this heavenly employment. I would have my whole soul in it.—And yet the debt remains, rather increases. O for a more enlarged heart! My praises continued are only acknowledgements, and I want them continued with growing humility—more in

earth and more in heaven. There I shall praise better, when my heart will have nothing in it, but humble gratitude. Yet here I will not give over; but will carry on my joyful song, till I can sing in a higher strain. "Praise the Lord, O my soul, and all within me bless his holy name: O give thanks unto him for he is good, and his mercy endureth forever. Hallelujah."

Joy in God is a most important part of the exercise of the heart in the duty of praise. "The heart cannot make pleasant melody, unless joy be there: for the Lord God has an unalienable right to the service of the whole man, but we never acknowledge it, until we become his children through faith in Christ Jesus; in whom we have free access unto the Father. Then persuaded of his precious love to us, we love him again, and in thankfulness give up ourselves, with all we have and are, to his service and glory: From hence arises our joy in God, and every expression of it; which were required of all men by the holy law, but are only fulfilled by those, who have the faith of the gospel. An unpardoned sinner cannot possibly rejoice in God: because this holy joy is a fruit of the Spirit, and is the consequence of believing. Thus David—"The Lord is my strength and my shield, my heart trusted in him, and I am helped, therefore my heart greatly rejoiceth, and with my song will I praise him. What the prophet had experienced himself, the same he wishes for others—"Let all those that put their trust in thee rejoice, let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee." And when a company of these happy people meet together, it is the delight of their hearts to join in praises to their God and Saviour. "O come let us sing unto the Lord: let us make a cheerful noise to the Rock of our salvation: let us come before his presence with thanksgiving, and make a joyful noise unto him with Psalms." All true joy comes from him, and every acknowledgement of it, inward and outward, is therefore required, in order to preserve and to increase our rejoicing in the Lord Jesus Christ. He deserves all our joy—the loveliness of Immanuel—his love to us—the blessings of his love—how many—how great—how lasting! these

the agonies of the most painful death. Faith reads, and with hope looks out for (and it is a hope that will never be ashamed) the accomplishment of this faithful promise—"The ransomed of the Lord shall return and come to Sion with songs, and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Dost thou find, O my soul, any of this holy joy? Canst thou sing Psalms with the understanding, with the heart, and with gladness in thy heart, rejoicing in the Lord? Canst thou give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ? This is the privilege of every true believer. Being saved from sin and hell, made an heir of God, and a joint heir with Christ, he has an interest in all things: for they are all working together under God for his present and eternal good. While he lives by faith, he knows it, and has the comfort of it. His heart is kept in tune, and whatever befalls him he has reason to rejoice in the Lord his God.

The last thing mentioned as belonging to this duty is, that there ought to be a consistency between the outward walk and conversation, and the exercise of praise. "The believer should live as he sings. His life should be in harmony with his principles. If he sees the truth as it is in Jesus, and loves it, and rejoices in it, the effect of all this will certainly be outward and visible. The inward melody will be expressed in his tempers and behaviour. There will be a consistency throughout. As he lives, so he will walk, by the faith of the Son of God. Practice and principle will sweetly accord. The same sound that comes from his lips, comes also from his heart, and his whole life will be an unison. His actions sing, his tempers are in harmony, his behaviour makes up the chorus, abroad and at home, the music of his heart and life gives one certain note—Jesus is mine all—I live in him—on him—to him—I would have all within me to praise him, and all without me to shew forth his praises—blessings on him for ever and ever. Amen.

If a man's life be not thus consistent with his singing, he mocks God, he deceives his neighbour, and he gives the lie to his own words. Actions are surer evidences than sounds: for they discover the settled, and the last purpose of the mind. They shew not only what a man talks of, but what he is determined to live by. The true character cannot be known, but from them. God only sees the heart. We know what is in it, by what comes out of it. We judge of the fountain from the stream. If the words and works be evil, so is the heart: for out of the heart proceed evil thoughts, murders, adulteries, fornications, &c. these are

clear facts to judge by. If such a man was to sing with a voice like an angel, it is a voice and nothing more. His actions prove it to be mere air and empty sound: yea, they demonstrate, that his heart is in perfect discord with God. He says one thing and does the contrary. He seems to praise God, as if he was happy in his love, but he cleaves to the world and seeks his happiness in it. He sings—"Whom have I in heaven but thee," yet shews his supreme joy is in the earth. How can any thing that such a man sings be an acceptable service, while his heart and life are in direct opposition to the holy will of God. A Jew can sing, a Turk can join in concert with him, an infidel may play well upon an instrument; a company of Jews, Turks, and infidels, may perform the finest piece of music and with the most harmonious sounds. They may go through the oratorio of the Messiah without one discord. But here is no melody to the Lord. They have no design to shew forth the praises of Immanuel: and what is not done in faith, and to his glory, is sin. Their music is as hateful to him as any of their vices: for self is the burden of their song. They sing to please themselves, and to please God is not in all their thoughts. O consider this, ye that come to church, and join in singing the Psalms. Is it with you an ordinance of God? Do you look upon it as such, and find it such? Does your understanding go with the Psalm, and your heart enter into it? Is it the joy of your heart? Do you sing rejoicing in God? And do you find him your one supreme blessedness all the day long? So that your life is a continued song of praise, and every action of it being subject to his holy will, preserves the harmony, and keeps up the heavenly joy. Is it thus indeed, who is like unto you, O people saved by the Lord.

"If all these things be put together, then we learn that singing Psalms is an ordinance of God, and one of the means of grace, instituted for the exercise and for the improvement of grace.—It is commanded with a promise, and the promise is made good to this very day, as thousands of living witnesses can testify. When they have met together, understanding the subject of the Psalm, and singing it with melody in their hearts, then the Lord has accepted their praises, and increased their joy in him. They have found their affections drawn nearer to him, and he has warmed them with a sweet sense of love. And this has not been a transient visit. It did not cease when they had done singing; but the harmony was preserved in a well-ordered walk, directed by the faith of the Son of God. They lived their songs. Peace and love dwelt in their hearts, and their joy abounded in the Lord."

(To be concluded in our next.)

LETTERS ON THE ATONEMENT.—No. II.

My dear Brother,—At the close of the preceding letter it was admitted, that between the *definite* and *general* atonement, the difference is *verbal* rather than real. I am therefore unwilling to represent three theories on the subject, as prevailing in the Presbyterian church. But as the word *general* seems to correspond with the term *indefinite*, better than it does with the term *definite*, and consequently intimates that the advocates of a general atonement harmonize more in their views with the friends of an *indefinite*, than with those of a *definite*, atonement, it may be proper to state, that this is by no means the fact. By turning to the description given of the opinions of the new school on this all-important doctrine of divine revelation, it will be seen that it does not at all suit the views of those who have been known, in the Presbyterian church, as the advocates of what is termed a *general* atonement. For they believe, as well as we, that Christ was the *substitute* of his people—that he was *charged with their sins*—that he bore the *penalty* of the law—that he made satisfaction to the justice of God for all who shall believe:—In fact they differ from us only in relation to the terms they prefer, in speaking on the extent of the atonement. While they maintain that Christ died *especially* for the elect, they believe that, in a certain sense, he died for others. With them, let it be repeated, we wish to have no dispute. We think alike, although we make choice of different words, in communicating our thoughts in regard to a particular point. The comparison I am drawing, is not between our views of the atonement and theirs; but between ours and those which are entertained on this great subject, by persons whose sentiments were stated in my first letter, and who are usually known by the name of Hopkinsians. And should these letters ever meet the public eye, I wish the friends of a general atonement to see, that I am not contending with them, but opposing certain views of a most important doctrine, which they, as well as we, believe to be *unscriptural* and *dangerous*.

You will not, my dear friend, understand what I have said in

divine revelation, just as much as for Christians, to whom the gospel is preached. Still I believe, that, as *infants*, who are incapable of hearing and believing the gospel, are saved, not as being free from guilt and depravity, but through the atoning blood of Jesus Christ; so some of the heathen *may* be saved, by the application of the same precious blood. *How* they are brought to participate in the salvation of Christ, I do not know. Jehovah may, if he please, reveal to some, at any time he chooses, so much of the gospel as may be sufficient for the exercise of faith. But in whatever way the application of the atonement may be made, it is altogether *extraordinary*. Of the *means of grace*, the heathen are manifestly destitute: they have no Bible, no Sabbath, no gospel, no ministry of reconciliation; they are ignorant of God and Christ, of the way of peace and salvation.

In my former letter, the two theories in regard to the atonement, that prevail in our church, were compared, in regard to the extent of the atonement. It was, I trust, fairly shown, that the *new* has no advantage over the *old* scheme in this point; that the greater extent which is attributed to *indefinite* atonement is *nominal* and not *real*; and that the definite atonement, in respect to the *merits* of Christ's death, the *invitation* of the gospel, the *offers of salvation* and the *divine purpose*, is quite as extensive as the other.

In this letter I propose to examine the second claim of the *New School*; which is, that their views on this most interesting subject are more compatible with a free and general preaching of the gospel, and an unfettered and unreserved offer of salvation to all sinners.

To this claim we cannot yield. It is a mere gratuitous assumption. You well know that the advocates of the doctrine on this fundamental point that has prevailed in the Presbyterian church from its foundation in this country, and by the teaching of which this church grew and flourished for more than a century, have felt no embarrassment in preaching the gospel indiscriminately, and offering salvation to all, to whom it was their privilege to bear the delightful messages of divine grace.

With the utmost freedom have they published to all their hearers, the great and precious truths embodied in the gospel. They have delighted in celebrating the infinite love and mercy of Jehovah in providing salvation for sinners, by the mission of his own Son into our fallen and ruined world; and in proclaiming the grand and fundamental truth, that the Redeemer, by his obedience unto death, made a full satisfaction for the sins of his people, and wrought out for them a complete justifying righteousness. They have constantly exhibited him as an all-sufficient Sa-

viour, able and willing to save unto the uttermost, all that will come unto him; assuring their hearers that his blood cleanseth from all sin, and that his righteousness can make the vilest sinner righteous in the eyes of immaculate Purity. They have not ceased to invite all to come to this glorious Redeemer for salvation; urging the acceptance of the invitation, by showing that all are commanded to believe the gospel message, and that God has promised that he will cast out none who come to him. They ground the offer of salvation on the *atonement* of Christ; and proclaim it as an infallible truth, that whosoever believeth on him shall, without a single exception, be saved. And to all they add the awful truth, that all who refuse the overtures of Divine mercy, and continue in unbelief, will burden their consciences with aggravated guilt, and bring down upon themselves a more terrible condemnation.

Now, in the enunciation of these truths, consists the preaching of the gospel—in exhibiting the infinite love and unmerited mercy of God towards our fallen world, and in setting forth the death and righteousness of his Son, as sufficient for saving the vilest of sinners; and every one who believes; and in grounding on the merits of Immanuel's atonement, a full and free offer of pardon and life, to all who will accept of them on the terms prescribed by infinite Majesty.

What more can the friends of *indefinite* atonement add? Will they reply—We can assure all our hearers that Christ died for them? But in what sense? Did he die with an *intention* to save them? No; he died *intentionally* to save the elect alone; God did not *design* by the atonement to *secure* the salvation of others. And how does this view of the subject show the consistency of offering salvation to all, any more than the view we take; who represent the merits of the atonement as sufficient for all, and therefore on this ground offer salvation to all who will accept it? Can they make the offer on any other terms? Can they tell unbelievers that they will be saved? By no means. They declare, as well as we, that he that believeth not, shall be damned; and that none can partake of the saving benefits of Christ's death, unless it be applied by faith.

It will, we know, be said, that as Christ, according to the defi-

no rule to them, in discharging their official duties. They must publish the gospel to all, and tender salvation to all indiscriminately; leaving it to the Most High to make the application, and to call his chosen to the enjoyment of salvation, in his own way and time.

Still it may be objected, that, if the atonement has not been made for all, the offer of salvation to all cannot be grounded on the atonement. Why not? The atonement is, in its own nature, sufficient for all; and if it were applied to all, every son and daughter of Adam would be saved; but because Jehovah, in his adorable sovereignty, is pleased to apply it to some, and not to all, it certainly does not follow that the benefits of it cannot be offered to all.

But suppose, it may be said, a non-elect person were to believe in Christ and accept the offer of salvation; would he, for whom no atonement has been made, be saved? Without hesitation I answer *affirmatively*; just as I would say, that if an elect person were to die in unbelief, he would be damned.

But, before I assign the reasons of this answer, it may be proper to show how the same difficulty applies to the scheme of the new school. They believe in the doctrine of election; they say Christ died *intentionally* to save only the elect; that God did not *design* to secure by the atonement the salvation of any other men: and they must admit that Christ intercedes, not for the world, but for them whom God has given him. Now, we ask, suppose a non-elect person were to believe, would he be saved? one of whom they say Christ did not die *intentionally* to save; one whose salvation God did not design to secure by the atonement; one for whom the great High Priest in heaven does not intercede; would such a person, in these circumstances, be saved, if he were to believe? Our brethren have to meet the same difficulty.

But after all, cannot the difficulty in reference either to election, or to a definite atonement, be lessened, if not solved?—Election secures the salvation of its objects; but it interposes no obstacle in the way of the salvation of the non-elect.—Jehovah will, in his own appointed time and manner, bring to a saving union with his Son, all whom he has destined to immortal glory; but the grace which he is pleased to impart to his chosen, does not prevent others from repenting and believing, as he commands them. He only withholds from them what they have no right to claim; but, if in obedience to his command, they were to repent and believe, he would doubtless fulfil to them the promise directed to all believers.

These observations will apply to the atonement: Were a non-elect person to believe in Christ, he would receive all the benefits of his death; which, in that case, would actually become to him an atonement; for let it be remembered, it is the *application* of his death that makes it truly an atonement or reconciliation. The purpose of God to apply the merits of his Son's death to his chosen, ensures the application to them, and their consequent salvation; but this divine purpose does not create any hindrance to others; it only leaves them to the influence and operation of their native depravity and wicked unbelief.

The answer we have given to the question, grounded on a supposed case that will never happen, can be justified on the principles that regulate common conversation, and on the principles that governed the language of inspired teachers, by the infallible connexion between faith and salvation, and by the nature of the atonement—

1. *On the principles that regulate common conversation.* Of a man who has just escaped from the flames that consumed his dwelling, we say, he would have perished, if he had slept longer; and of one lost at sea, he might have been living, if he had not gone on that voyage. The farmer says, I should have had a fine crop, had it not been for that drought which withered my grain; and, again, I should have made a profitable sale of my articles, if the market had not been so glutted. Ten thousand similar observations are made; all predicating a different state of things, on the supposition that the cause that has produced the existing state of things had not occurred.

2. *The principles that governed the language of the inspired writers, justify the answer.* That perverse generation of Israelites that came out of Egypt, failed to enter into the land of promise; and from the event it is certain that it was the Divine intention, not to bring them into the possession. Yet this generation was commanded and encouraged to march forward, and take the promised inheritance. "Behold," said Moses to them, "the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; *fear not neither be discouraged.*" And when they were dismayed at the report of the spies, their leader said, "Dread not neither be afraid of them. The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes."—Deut. i. 21—29, 30.

The event also proved it to be the secret purpose of Jehovah to establish the kingdom of Israel in the family of David; yet hear the language of Samuel, speaking under the inspiration of the Holy Spirit, on the supposition that Saul had been obedient.

to the Divine commandment; "And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."—1 Sam. xiii. 13, 14.

Tyre and Sidon, the Saviour assures us, would have repented in sack cloth and ashes, if the mighty works that were done in Chorazin and Bethsaida had been done in them; and he also says, that if the mighty works that were done in Capernaum had been done in Sodom, it would have continued to this day.—Mat. xi. 21—23.

When Paul was in danger of shipwreck, as he was sailing to Rome, he was assured, by promise, that his life and the lives of all on shipboard, for his sake, should be preserved. No condition was annexed to the promise; it was absolute. Yet this inspired man, who had unshaken confidence in Jehovah's word, when he saw through the sailors' design to escape with the boat, under pretence of casting out anchors, did not hesitate to say to the centurion and the soldiers: "Except these abide in the ship, ye cannot be saved." From this declaration we may unquestionably infer, that they would have perished, if the sailors' design had been accomplished. What then would have become of the promise? But Jehovah took care of his own faithfulness. The warning of Paul produced its effect. "The soldiers cut off the ropes of the boat and let her fall off." Thus the promise of God, like his other promises, was accomplished by appropriate means. See Acts xxvii. 22—25. 30—32. See also 2 Kings viii. 10. ch. xiii. 19.

3. Our answer can be justified by the *certain and infallible connexion which God has established between faith and salvation*. "I am the resurrection and the life: and whosoever liveth and believeth on me, shall never die." "He that believeth and is baptized shall be saved." But I need not cite passages to prove what will not be denied. Now, this infallible connexion between faith and salvation, authorizes a minister of the gospel to assure every individual to whom he preaches, that if he believe he will most certainly be saved. Jehovah has pledged his word, and he can and will fulfil his promise.

4. *The nature of the Redeemer's work will justify the reply*. In what did this work consist? In his obedience unto death in our nature; or in his active and passive obedience. In regard to the first branch of the Saviour's work, it is manifest, that, while obey-

ing the precepts of the Divine law, in the room and stead of his chosen people, he observed them as perfectly, and his obedience was as glorious, as if he had been acting as the representative of many millions more. And in regard to the second branch, we believe, that the great Redeemer, in effecting the salvation of all who shall be saved, submitted to as much humiliation, and endured as extreme misery, as would have been demanded from him, on the supposition that the sins of all mankind had been imputed to him. He bore the curse of the divine law, the punishment due to our sins: and by the infinite dignity of the sufferer, more honour was done to the penalty of the law, than would have been done to it by the everlasting punishment of our whole race.—Hence while the atonement is *definite*, being *intentionally* made only for those given to Christ by the Father to be redeemed by him, it was necessarily in its *own nature* and *intrinsic value*, sufficient for the salvation of every son and daughter of Adam.

Now, on this infinite work of the atonement, are grounded the general invitations and offers of the gospel. In preaching, we are not indeed authorized to tell every man that Christ died *specifically* for him, or that an atonement was made for him: but we are authorized to say, that the Son of God came to save sinners of our race; that he has, in our nature made an atonement for sin, suited to the case of human sinners, and that in its intrinsic value, it is infinite; and that he is able and willing to save unto the uttermost, all that will come to him. On this basis we invite all to apply to him for salvation, and tender to all the offers of Divine mercy; assuring them that if they will accept the offers made, they shall certainly be saved: for the mouth of the Lord has uttered the promise, and it cannot fail to be accomplished. It will follow, then, that if a non-elect person were to believe, he would certainly be saved.

Let this be further illustrated, by adverting to the covenant made with Adam, who represented all his natural posterity.—Such was the nature of that covenant and of his representative conduct, that had his posterity been two-fold more numerous than they in fact will be, the consequences of his disobedience would extend to them the same destructive influence that will reach all who shall actually descend from him. Similar was the nature of the covenant of redemption, and of the work of obedience, done by the Saviour as the representative of his people. Had it pleased his eternal Father to have increased the number given to him to be redeemed, no alteration in his work of suffering and obedience would have been required.

In regard to Adam's posterity it is true, that as the number had been determined on before his apostacy, the number could not

be increased after that fatal event; because this would have brought evil on immortal beings not originally represented by him, and so an act of injustice would have been done to them.— But were the number appointed to salvation to be increased, no objection could be made to the increase on the score of injustice; because they would be made partakers of a *benefit*, and not of an injury. Besides, were any to whom it was not the Divine intention to apply the merits of the Redeemer's death to believe, they would, by their faith, be brought into a saving union with him; and consequently would come into contact with that blood that cleanseth from all sin, and gain an interest in that righteousness "which is unto all and upon all them that believe." Thus united to Christ and interested in his merits, they would be sheltered from Divine wrath, and be entitled to eternal life. "There is therefore, now, no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

In this representation, I do not perceive any inconsistency with the statements made in my former letter. For whatever was said in regard to the connexion between the death of Christ and the Divine intention, it was shown, that, in strictness of speech, the death of Immanuel *is not* an atonement to *any* UNTIL IT BE APPLIED; and consequently it follows, as stated above, that it will infallibly produce reconciliation between God and all and every one, without excepting any individual, who shall believe, and thus have its efficacy applied to his soul.

But will it be objected, that, on the ground on which we represent the offers of salvation to be made to the non-elect, they might be made to devils? We think not, for two reasons: first, because our commission does not extend to them; and this reason our brethren must allow, precludes the offers of salvation to damned spirits, for whom, they say, the atonement was made; and secondly, because the atonement is not suited to the case of devils, not having been made in the nature of angels, but in the nature of man. "Forasmuch then as the children are partakers of flesh and blood, he also, likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through death were all their life long subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.— Wherefore in all things it behooved him to be made *like to his brethren*, that he might be a merciful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii. 14—17.

It now appears, I trust, that, on the plan of *definite* atonement, the invitations of the gospel can be most sincerely given to all who hear it preached; that the offers of salvation can be most freely and unreservedly presented to all who will accept them; that it is the duty of all to believe, because Jehovah commands them so to do; and that those who refuse the overtures of mercy, and wilfully reject an offered Saviour, will be justly punished for their *unbelief*, as well as for their other sins. No unbeliever will, in the day of judgment, be able to discover in our views of the atonement, as its opponents imagine, any thing insincere or unreasonable, on which to found a fair excuse for unbelief. It will then appear, that although Christ died to make an atonement for his own people, yet, if others had believed, his death would have been an atonement to them also, and would have saved them from the curse of God, under which they must forever sink in hopeless misery.

Very affectionately yours, &c.

Summary of Religious Intelligence.

EUROPE.

Great Britain.—According to the last report of the British and Foreign School Society, it appears that since the commencement of the Society's operations 21 years ago, there have been educated upwards of 240,000 children; there are 60 assistant Schools in London; at which 10,000 children are receiving instruction; the number of schools on this system, in Ireland, is 1761, and the number of children educated, is one *hundred thousand*.

Scotland.—The General Assembly of the church of Scotland at their last meeting, appointed a committee to take into consideration the subject of Green-marriage marriages, with a view to their prevention for the future.

France.—A Roman Catholic Society has been formed at Paris, for supporting Roman Catholic missionaries, (Jesuits,) in Asia and America; the contributions last year amounted to 80,000 francs,—about 16,000 dollars.

Malta.—Successful resistance has again been made to Popish impositions at Malta; the fruit, we have no doubt, of the christian firmness of Captain Aitchison and Lieutenant Dawson, on a former occasion. Five individuals have recently left the Roman Catholic church, and become Protestants. A German printer and two missionaries have arrived at Malta; others were expected to join them, when it is their purpose to set out for Egypt, which is their destination.

ASIA.

New South Wales.—A Seminary for New Zealanders has been established at this place; Mr. Marsden the principal writes, that five are under his tuition, and that this is the place from which the light of the gospel will shine on many islanders of the South Seas.

Sandwich Islands.—By the last letters from this interesting mission, it continues to prosper. In the course of the last year, 16,000 copies of Elementary lessons were published, and are nearly all in use; large churches are building at different places. The females belonging to this mission are exposed to privations and difficulties peculiarly distressing. Most of them have suffered great

ly in their health; "within the domestic sphere they have generally been obliged to do every thing themselves, help from the native females being in a great measure out of the question. And under how many painful disadvantages they have performed this class of duties it is difficult to conceive and harder to describe."

Hindustan.—It is reported that 40 villages containing an aggregate of 4000 inhabitants in the southern part of the Peninsula; which was the scene of Swartz's labours, have renounced idolatry and embraced Christianity. This, if true, is certainly important.

Burmah.—Letters have been received from Burmah, which express a hope that missionary labours may soon recommence under favourable circumstances.

AFRICA.

A new station of the Wesleyan Methodists has been formed among the Cafres in South Africa, called Wesleyville. The colony at Liberia was never in a more flourishing condition than it is represented to be in at present.

AMERICA.

Methodists.—This society in America, takes the title of the Methodist Episcopal Church. On the 9th of June, at a meeting of 53 delegates, from different parts of the United States, a Secession was formed from this, on the ground that it is not sufficiently republican in its form of government, and might in time endanger our civil institutions! In their secession they retain the former articles of religion, but alter their form of government, so as to have only two orders of Ministers—Elders and Deacons. And the legislative power is vested in an equal representation of Ministers and members, styled, the General Convention of the Methodist Society.

Labrador. The latest intelligence from the Moravian missionaries on this coast states, that the congregation of Esquimaux at Hopedale, consists of 207 persons, 82 of whom are communicants, and at Okkah 338, of whom 97 are communicants. Religion is said to be prospering in these Societies.

The length of most of the papers in this number renders it necessary to postpone some others that have come to hand, and also, to exclude our *View of Public Affairs*, which we do with the less regret, as there is nothing of importance in the last months arrivals.

Select Religious Intelligence.

PASTORAL LETTER,

Addressed by the Associate Synod of North America, to the people under their care. Philadelphia, 1826:

CHRISTIAN BROTHERN,—

It has pleased the Great Head of the Church to place you under our spiritual care and inspection. Assembled in his good providence to deliberate on the affairs of God's house, we now address you on subjects deeply interesting to the cause of God, and the salvation of your souls. Your eternal interests are dear to our hearts, and we trust that you will "suffer from the word of exhortation," in the spirit of christian meekness and love for the truth.

1. To the professed followers of the Redeemer, we would say, "study heart religion." It is an awfully dangerous thing to have a name to live, and yet be spiritually dead. It is not to the surface or outward appearance alone, or chiefly, that the Lord looks. He looks to the heart. He requires truth in the inward parts, and has denounced his high displeasure against those

hypocritical professors, who "draw nigh to him with their mouths, and honour him with their lips, while their hearts are removed far from him." Such is the deceitfulness of the heart, that there is great danger of self-deception here. There is a knowledge that puffeth up, as well as a knowledge that edifieth. There is a zeal not according to knowledge, as well as a zeal that flows from the love of God. There is a form of godliness, where the power is wanting. And how often is it the case, that people within the pale of the church, satisfy themselves with their profession, accompanied with a formal circle of outward performances, while they have no faith, no love, no repentance, no desires after God or communion with him. To such, we would say, "Be not deceived. God is not mocked." These attainments will not satisfy him, and they should not satisfy you. Knowledge, however varied and extensive—a round of outward duty, however punctual—zeal, however fervent—a profession, however pure—will, in his estimation, be but a poor substitute for the religion of the heart. Christ has said, "not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Believe his declaration, for it is that of infallible truth.

We would not, however, be understood as intimating, that while we watch over the heart, the life or conduct may safely be neglected. For in proportion as the heart is pure, the hands will be clean. Wherever the heart is right with God, the outward avoiding of sin, and performance of duty, will follow as a matter of course. But what we are warning you against is, the satisfying yourselves with this outside religion, while the native enmity of the heart against God and holiness, remains unbroken and unsubdued. Those who are the people of God are "renewed," not merely in the outward man, but "in the spirit of their minds." They are "new creatures in Christ"—"created anew in Christ Jesus unto good works;" and Christ himself has solemnly declared, that "except a man be born again, he cannot enter into the kingdom of God." Such declarations as these, should be the subjects of our solemn and frequent meditation, and we should not rest satisfied with any thing short of a well grounded evidence that such is the case with us. We exhort you, then, Brethren, to be diligent in self-examination, and to pray that God would try and search you. Rest not contented with the *knowledge* of the truth, but seek that you may experience its transforming power. Not only let your outward conduct be in accordance with the law of God, but see to it that you are actuated by a regard for the authority of the Lawgiver. Not only avoid the practice, but also the love of sin. Not only attend upon the institutions of God's appointment, but seek communion with God in them. And in a word, watch over your principles of action, as well as your outward deportment; and labour to have the principles you profess, transfused into and embodied with, the whole man.

2. While we are urging upon you the necessity of heart religion, we would also call upon you to look well to the principles of your witnessing profession. The character of God's people is, that they are witnesses for him, and it greatly concerns them to be well acquainted with the cause in which they are called to give their testimony. The authority of God is stamped on his truths, as well as upon his precepts, and in disbelieving or slighting the former, we are chargeable with guilt as really, as in violating or neglecting the latter. The principle that men are not accountable for their belief, strikes at the root of all revealed truth. Whatever mask it may assume, it is the very essence of infidelity.

If God has condescended to give us a revelation of his will, surely he will not esteem it a light and trivial matter, whether we know and believe it or not. He has commanded us, to "buy the truth and not to sell it." He has assured us that error is of a damning nature. See 2 Thess. ii. 10, 11, 12.—Nor are these representations confined to truths which may be called *fun-*

amental, but embrace the whole circle of truth as revealed in the book of God. The knowledge and belief of the truth, are appointed by divine authority, to be the great means of sanctification ; and every part of this great system of truth contributes its aid to the work. It is also to be observed, that there is such an inseparable connection among all the truths of the gospel, that the disbelief or denial of any one, tends greatly to the disbelief and denial of others. And when the great enemy of truth and godliness wishes to subvert the cause of God, he does not usually proceed by leading men to impugn or deny fundamental truths. He commonly effects his purpose by comparatively small and imperceptible encroachments at first. Were he to proceed otherwise, the friends of truth would take the alarm and be on their guard. But by lulling their vigilance asleep, in the way now mentioned, he too often gains his point. The history of the church, in all past ages, is calculated to teach us this warning lesson. The most deadly and destructive systems of error, that have obtained a footing in the church, have usually originated in comparatively small beginnings. Permit us then, dear brethren, affectionately to warn you against the danger of cherishing a spirit of laxness and indifference to any of the truths of the gospel. Study to be well acquainted with the peculiar principles of our witnessing profession. Every thing in the profession and practice of religion ought to be made matters of conscience, and not a thing of mere convenience or compromise.—Nor is there any other way, in which we can faithfully and fully confess Christ before men, than by a distinct knowledge, and candid, honest profession of whatever he has revealed and enjoined. It is the command of the church's Head, that we should "be always ready to give to every one that asketh us, a reason of the hope that is in us, with fear." And the great inquiry with us, in every thing that concerns our faith and practice, should be—not what the views and practices of others are, but what are the decisions of God's holy oracles? "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Let not the cry of bigotry or want of charity intimidate or affright you. These terms are often, in our day, wrested from their true application, and applied so as to make bigotry to consist in a firm attachment to the truth, and charity in a spirit of careless indifference. Examine our subordinate standards then, with a spirit of diligent and independent investigation. We are well persuaded that much of the opposition which is made to our Testimony, arises from ignorance of its true spirit and principles ; and that, the more it is examined and understood, the more clearly will its principles be found to accord with the word of God.

3. But it is not sufficient that you know, believe, and profess the truths of God yourselves. Many of you are heads of families, and as such, have the care of precious souls committed to your management. Your children and servants should be trained up in the fear of God. And you cannot train them up for him, without instructing them in the principles of divine truth. The command of God is imperative in this matter. "These words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 6, 7. The faithfulness of God is pledged that a succession of witnesses for his cause shall be continued through every age. In fulfilling this promise, he makes use of the instrumentality of men. He commands, and he excites his professing people to teach their children the things of God. This is the method which he has always adopted. "For he appointed a law in Jacob," &c. Psalm, lxxviii, 5, 6. Universal experience teaches, that where parental instruction is withheld from youth, there the fruits of ignorance and indifference are to be expected in riper years. Instances of the reverse occasionally occur, but they are so rare as to establish, rather than oppose, the general principle. And

we cannot but view it as one among the many unfavourable symptoms in the state of religion at the present day, that the good old practice of family catechising has fallen so much into disuse. We earnestly call your attention to this, as one of the most effectual means that can be employed for laying the foundation of knowledge and piety, deep and solid. And we would farther remind you, of the obligation that you are under to instruct your children, not only in the general principles of religion, but in the peculiar and distinguishing principles of our witnessing profession. If you in your consciences believe the cause you have espoused, to be the cause of God, surely you cannot consistently view it as unimportant, whether your children understand, espouse, and maintain it, or not. It should be your earnest study, that when you are called from the field, your descendants may be prepared to step forward and fill your place in the ranks, and fight the Lord's battles. Perhaps there is nothing that, in our day, contributes more to perpetuate ignorance of divine truth, and indifference respecting it, than the generally prevalent neglect of family instruction. This evil appears rapidly to be gaining ground. See to it, Brethren, that your garments are kept clean in this respect. And however unfashionable such a course may appear, let it be your care that your children may know, and (as far as lies within your power) maintain, the testimony of the Lord.

4. The duties of family instruction, and family worship, are very closely connected and exert a mutual influence upon each other. It is greatly to be lamented that the latter, has fallen so much into disuse, as well as the former, although not to the same extent. Wherever personal religion is sincere and genuine, family religion will attend it; and we cannot easily conceive of any thing that deserves the name of family religion, in a household, where God is not worshipped. It is a very solemn consideration, that God has classed the neglecters of this duty with the heathen that know him not. "Pour out thy fury upon the heathen that know thee not, and on the families that call not on thy name." And a very forcible reason is assigned for this denunciation, viz: this, "For they have eaten up Jacob." The neglect of family worship eats the vitals out of religion, and leaves it a lifeless carcase. Brethren, against such neglect, we would most solemnly warn you, as dangerous to your own souls, to the rising generation, and to the cause of God. Both the reason of the case and universal experience teach us, that the influence of this duty upon all the other duties of family religion, is very powerful; and the observance or neglect of it will produce a lasting effect on the minds and habits of all, especially the young. God's presence will not dwell in, nor his blessing rest upon, a prayerless family. Would you, then, have the approbation and blessing of God? would you desire that your children should be fearers of the Lord? would you wish to have the cause of God prosper? would you be faithful to your own solemn engagements? then make your houses the temples of God, where the morning and evening sacrifice, shall steadily ascend. And let this be your rule of deciding in the case, that you will admit no excuses a plea for its neglect, which you cannot safely carry to God's throne, and there plead, as sanctioned by his own authority.

5. The ordinances of the sanctuary are among the leading means which God has put in operation for carrying on his work in the souls of men. They are appointed to be mediums of intercourse between God and the souls of men. They are channels of conveyance in which streams of divine blessings flow. It cannot surely, then, be considered a matter of little moment, whether men attend upon them or not. It is a subject of deep regret, that there is so much of a spirit of indifference in this respect, manifested towards gospel ordinances. We cannot but view it as a decided mark, that religion is very low where such a spirit exists. The authority of God is enstamped upon his ordinances, and he will not hold that man guiltless, who treats them with neglect. The people of God, in every age, have been lovers of God's ordinances.

"How amiable are thy tabernacles, O Lord God of Hosts!"—"Blessed are they that dwell in thy house, they will be still praising thee."—"A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." The spirit of true religion is well exemplified by David, in the xxviii Psalm, "One thing I have desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and enquire in his temple." We affectionately entreat you, Brethren, to cherish the same spirit. The higher that your relish for gospel ordinances is, the more of the life of God you will attain. Encourage the hearts, and strengthen the hands of your pastors, by waiting diligently and attentively upon their labours in the sanctuary. Endeavour to take God along with you there. Seek his presence and the light of his countenance. These he has promised, and we never attend his ordinances with a right frame of mind, if we are not influenced both by a regard to his authority as our warrant, and to his promise as our encouragement. And in order that gospel ordinances may be profitable to you let your daily and fervent prayers ascend in behalf of those who minister to you in holy things. "Brethren, pray for us," was an injunction laid upon the professors of Christ's name, even in the case of inspired men; and surely the duty is at least equally imperative in the case of those who have no such aids as those of inspiration. When a spirit of prayer for their pastor shall be widely diffused among the followers of Jesus, then, and not till then, may we expect "the wilderness to become a fruitful field, and the desert to rejoice and blossom as the rose."

While however we urge upon you the importance of attending upon the ordinances of divine grace, we would also remind you, that it is not every thing which men may call an ordinance of God that deserves the name. Nothing will be recognised by him as such, which he has not appointed. "In vain do they worship me, teaching for doctrines the commandments of men." The spirit of the second commandment, forbids all worship, not only which is positively forbidden, but also that which is not commanded. And it is only in so far, as we in our consciences believe any worship to be authorised, by God, and are influenced by a regard to his authority, that our worship will be accepted. Guard against the contamination of that prevailing spirit which leads so many to believe that any thing will be acceptable to God which their own fancy dictates. God will never accept what he has not appointed, nor will he bless what has not the signature of his high authority. And when the means of grace are attended by you, see to it, that the milk which you desire is the *sincere* or *unadulterated* milk of the word. Remember the prohibition, "Cease my son to hear the instruction which causeth to err from the words of knowledge."

While adverting to the subject of prayer, we would earnestly call your attention to social meetings for prayer and christian conference. The church's brightest seasons have been always marked with a spirit of regard to such meetings, and on the other hand, it has generally been the case that, as religion has declined, these have fallen into disuse, or been carelessly attended.—The exercises now recommended, have received the divine approbation and sanction. "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him," &c. They are sanctioned by the example of the primitive Christians. See Acts i. 14. They have been precious to the souls of God's people, in all ages, and Christian experience has born testimony to their utility and value.

6. To those who are office-bearers among you, we would say, your station Brethren, is one of high responsibility, and of serious difficulty. You need the wisdom of the serpent joined to the harmlessness of the dove. To you many eyes are directed, and it may be said of every one of you, that "you are set for the rise or fall of some in Israel." Much of the extent of duty incumbent on ruling elders, seems to be generally forgotten in the present day. It is generally thought that enough is done, provided they meet in a judicial capacity, and determine causes that come before them as a court of Christ's house.—And certainly this is the most prominent part of your work; but if this be all

that is done, comparatively little will be done by you for the cause of God and Zion. To your office it belongs to be examples to the flock, to visit the sick, to comfort mourners, to instruct the ignorant by whatever private means are competent to you, to warn the unruly, to strengthen the weak, to confirm the wavering; and in a word, to exercise a general superintendence over the spiritual concerns of the flock. There is no doubt, that in the faithful discharge of your trust, you will have difficulties to encounter; and that your efforts, instead of being appreciated as they ought, and viewed in kindness as they are made, will be viewed as officious and meddling. But such difficulties as these will in some measure be overcome, by a steady and prudent perseverance in the path of your duty. Much will be done to disarm prejudice, by perseveringly combining in your deportment, firmness and meekness, and by exemplifying, in your practice, your own rules. And whatever may be the issue in respect to others, you will, in such a course, have the approbation of him who is the Head of all your authority, and whose favour is better than life. We would say, then, to you, what the apostle says to the elders of Ephesus, "Take heed to yourselves, and to all the flock over which the Holy Ghost has made you overseers."

7. There are many among you who are in the morning of life. To such, we would affectionately say, "Remember your Creator in the days of your youth." You are the rising hope of the future church, and therefore, we cannot but feel a deep interest in your welfare. To you we must look forward for a succession of witnesses to transmit the cause of God and truth to succeeding ages, when your fathers are gone to the house of silence. And shall we look in vain? We fondly cherish the hope that the grace of God will touch the hearts of many among you, and form you for himself to shew forth his praise. But remember that he carries on his work by means of his own prescription, and the earlier these are employed, the more comfortable hope there is, that they will be attended with success. Read and examine the oracles of God for yourselves. Examine the principles which we have publicly espoused. Try them by the unerring test of God's word. And as you must give an account to God for your faith and profession and practice, decide and act as in the eye of the omniscient and heart-searching God. Be not carried away by the torrent of fashion. Remember the divine prohibition, "Be not conformed to the world:" and remember also the declaration, "He that will be a friend of the world is the enemy of God." Your faith will be beset with many snares and temptations of various kinds. Be on your guard against them. "Be sober and vigilant." And remember that it is only by strength derived from above, that you can be safe. Be not ashamed of the name and cause of Christ. He has said, "Whosoever shall confess me before men, him will I also confess before my Father who is in heaven; but whosoever is ashamed of me and of my words, of him shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels." We entreat you, then, to take your firm and decided stand among the witnesses for Christ. And let your profession and practice coincide. Show to the world that you are in good earnest, by acting according to the spirit of your profession; so that others seeing you, may "take knowledge of you, that you have been with Jesus." Thus, when our heads are laid in the dust, you will be prepared to maintain the Lord's cause, and transmit it pure and untarnished to succeeding ages.

Grace, mercy, and peace, be with you.

THE TRUE REFORMED DUTCH CHURCH.

This body was organized as a secession from the Reformed Dutch Church, in October, 1822. Among other things, they state, as grounds of their secession, "The universal laxness of discipline, which prevails in the Reformed Dutch Church; the sufferance of error especially Hopkinsian heresies without censure; the prevalence of inter-communion with ministers and people of other denominations, who are not sound in the faith; mal-administration in

church government, and refusing to take steps to recover the church from these evils and defections. For such reasons as these, at a meeting of six Ministers, with Elders and Deacons, they adopted the following Declaration as their declinature from the Reformed Dutch Church, and the instrument of their association as a Secession from her.

"WE, the undersigned, Ministers, Elders, and Deacons, finding our patience exhausted, and viewing with the most sensible regret the prevalence of the errors, offences, and irregularities above stated, and that all practicable endeavours to remove them have been frustrated; considering also, with the most solemn impression on our minds that when we entered our sacred offices respectively, we have sworn to maintain and defend the doctrine and discipline of the Reformed Dutch Church at every hazard, have unanimously agreed to restore the Church to its original purity, and, together with the congregations under our care, do unite in declaring ourselves the *True Reformed Dutch Church* in the United States of America; and as a rule of our faith and practice, to abide by all the standards ratified and established in the National Synod, held at Dortrecht in the years 1618 and 1619, without the least alteration, viz: The Word of God as the Supreme Law. The Netherland Confession of Faith. The Canons. The Liturgy. The Heidlebergh Catechism, and the rules of church government; by which act, we do not *separate* from, but remain the identical Reformed Dutch Church,

For the justice and propriety of our conduct, and the purity of our motives and intentions we appeal to the Great Head of the Church and Searcher of all hearts, and invoke his divine blessing.

Done at Schraalenburgh, October 24th, 1822."

In 1824 their numbers had encreased so much that they formed themselves into a Synod, consisting of three classes. (A classis in the Dutch Church, corresponding to a Presbytery in the Presbyterian.) They now number twenty-one churches, and twelve ministers.—In their judicial capacity, they have condemned the Hopkinsian heresy, as contrary to the scriptures, and their approved standards; as also the marriage of a deceased wife's sister, as incestuous, and directed process against all such within their jurisdiction, as form such a connexion. At their last meeting they turned their attention to the subject of Psalmody. The committee appointed on this subject presented a long report in which they pointedly express their disapprobation of human compositions, and on due deliberation, offered for the consideration of Synod one of three things.

1. "As to the version now in use, to discard at once all the unscriptural hymns, and all the imitatory and erroneous psalms, and continue the use of the present book, so amended. Or,

2. To adopt the Scotch version, with an amendment of the metre. Or,

3. To divide the book of Psalms among the clerical members of Synod, with an injunction to make or obtain a sound version of such portion as may be assigned to each, and to report at the next meeting of the General Synod."

After deliberation a committee was appointed "to examine the different versions extant of the inspired Psalms in verse; to make a selection from the same, in their discretion, of the one hundred fifty psalms versified, and suggest such alterations as they may deem necessary:—Also that they make a similar selection of a versification of the Ten Commandments, the Lord's Prayer, the Twelve Articles of the Christian faith, the songs of Mary, Zacharias, and Simon; and suggest alterations, if necessary, and report at the next meeting of General Synod."

This society since their secession from the Dutch Church has been the object of much censure from their former brethren; even by some of them, who we know sincerely love the truth and regret the entrance of error into a church, once famed for her soundness in the faith. The opinion of these is, that their secession has been characterized by a degree of rashness and indiscretion, and that it would have been better, had they continued in the communion of the Church, and joined their efforts with those of their brethren who are desirous to effect a reformation of existing evils, than to render themselves incapable of

such exertion by withdrawing from her communion, and to weaken the hands of those who formerly united with them in contending for the cause of truth. As to the correctness of these opinions, we are not sufficiently acquainted with circumstances to enable us to form a judgment. Separation from a church is a step of vast importance and should never be taken without first making every possible exertion to effect a reformation. But if this cannot be effected, if long and persevering and rightly conducted efforts prove unavailing, and a church is bent on backsliding, it is not only the privilege but the duty of persons to separate from such a church, for the maintenance of the truth, and for "keeping pure and entire" the ordinances of worship. On this principle, our Protestant forefathers separated from the Church of Rome. And on this principle our fathers in the Secession acted, when, for the purpose of maintaining the doctrine, worship and discipline of the Church of Scotland, they felt themselves under the necessity of separating from the corrupt judicatures of that Church.

Whatever may be said of the Secession from the Reformed Dutch Church, as to the manner of their proceeding in this important measure, it must give pleasure to all the friends of truth, to witness their prompt condemnation of prevailing errors, and their earnest contending for the faith once delivered to the saints.

APOCRYPHA CONTROVERSY.

The unhappy controversy which has divided the friends of the British and Foreign Bible Society, respecting the Apocrypha, and which has already injured its revenue, does not appear to be entirely settled. The resolution of the Board, passed in November last, declaring, "that the funds of the society be applied to the printing and circulation of the Canonical books of scripture to the exclusion of the Apocrypha," is unsatisfactory to those who are from principle opposed to the circulation of the Apocryphal books by Bible societies; because, though the funds of the Society shall not be applied directly to this object; yet, it is plain that any grant of money or of Bibles to the continental Societies which are in the practice of circulating the Apocrypha, *indirectly* affords to such societies the means of printing and circulating the errors of the Apocrypha, and enable them to devote the whole or a greater part of their funds to this object, much of which would otherwise be employed in printing and circulating the inspired books themselves. For some years past, this has actually been done by Foreign Societies. And to secure the object to its full extent for which the British and Foreign Bible Society is pledged to the public in her constitution, it is contended that neither *directly* nor *indirectly* ought her funds to be employed in promoting the circulation of the Apocrypha. The Edinburgh Bible Society which has taken the lead in this controversy has therefore unanimously

Resolved, "That the Resolution of the Committee of the British and Foreign Bible Society of November last, is unsatisfactory," and "that it does not appear that any thing can restore the Bible Society to the purity of its original object, which does not put an effectual check upon the circulation, by means of its funds, directly or indirectly, of those books which are declared to be uncanonical; and that to carry into effect this principle, it is necessary that

monies of money or books should be given only to those Societies which profess

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A SERMON

*Delivered at the Exhibition of several Schools for improvement
in Sacred Music.*

“Praise is comely.”—Psalm cxlvii. 1.

In this foreign land, the Christian's harp is sometimes hung up on the weeping willows. The child of God has here his hours of silent sadness. Amid the gloom of clouds, and storms, and darkness, his heart accords not with the high-sounding notes of joy. In moments of bleeding anguish, he may not be able to attune his soul to Zion's sweet songs of praise. If he may attempt the “Lord's song,” you hear the wailful strains, “Wo is me that I sojourn in Mesech! that I dwell in the tents of Kedar!” But this darkness, and sorrow, and silence, is by no means the Christian's constant lot, even in this vale of tears. Through the gloom of this dark vale, he can, with an eye of faith, descry a “weight of glory” beyond. In anticipation of this, his present afflictions become light, and his tongue is loosed in “high-toned hallelujahs.” Even amid these lurid shades of moral darkness, in a world of sin—amid all this desolation of human joy, and wreck of human hope, “praise is comely.” It is comely or becoming in us; not only as saints, indebted to God for his saving benefits, but it is also becoming in us as the creatures of his hand, ever dependent on his care. There is no condition of man on this side the blackness of endless darkness in which Jehovah's praise is not comely. As

I. What praise is comely? It is manifest from the words preceding our text, that the praise here intended is that which is directed immediately to God, and in the way of song. Now no Christian can maintain that every thing sung, even in devotion, will be accepted by God as comely praise. For thus the Pagan's pæan, and the Christian's inspired song, would be of the same sacred importance. But in order that praise may be comely, several things are necessary.

1. The end and design of it must be good. The glory of God should be the supreme end of *all* our actions: all our "wellsprings," are in God—all our blessings are *from* him; and consequently all our actions should be "to the praise of the glory of his grace." But when we appear in his presence, and profess to engage in his holy service—when we are employed in "uttering the melody of his great goodness," and in "singing of his righteousness," it is fit that "our mouth should speak the praise of the Lord." It is, however, much to be feared, that multitudes engage in this part of divine service, with no regard to the glory of God's great name. Some, conforming to the custom of those with whom they associate, may tune their voices, and sing the heavenly strains of Zion; and yet, reflect not at all upon the solemn import of the service. There are other vain worshippers whose conduct manifests that their own praise, rather than the glory of Jehovah, is the end of their external performance. Some, by their ill-timed force of voice, would elicit the consent of their fellow worshippers, to their skill in musick; and thus, would glorify themselves, rather than God. Nay, so conscious of ability, and so emulous of vain applause, are some Christless mortals, that they can propose themselves, with a few of their graceless companions, as competent to manage the sacred service of praise for a whole worshipping assembly! By the way, I would observe—that could I ever feel it my duty to remain mute in an assembly where God's praises might be celebrated, and to employ others as organs through whom I might make "heart melody," I surely would choose other than such brazen wind-instruments.

Was it such vain ambition that elicited from the "sweet singer of Israel," the rapturous song of praise? Was it a fond desire to tickle the prurient ears of trifling mortals, that waked his sweet melodious strains? No: you find him *alone*—perhaps while his

scene—contemplating the creative power, and directive wisdom of Jehovah, as manifest in the starry heavens; and with a prophetic eye, descrying through the lengthened vista of futurity the “great mystery of godliness, God manifest in the flesh;” and when, instead of listening with vain plaudits, the thousands of favoured Israel were sunk in the deep sleep of midnight. Jehovah *only*, hears the pious and adoring strains—“What is man that thou art mindful of him? and the Son of Man that thou visitest him?” This then, was not a vain, ambitious, ostentatious praise. It was that he might “give unto the Lord the glory due to his name.” Such should be the supreme end of our praise. “Do all to the glory of God.”

2. It is necessary that the matter of comely praise and its dress should be of divine original. In celebrating the praise of God, no one need inquire—“Wherewith shall I come before the Lord?” Ample provision is made. In the rich collection of *inspired* songs, every one, in any circumstances, may find *suitable* expressions of praise. If any one is straitened, it is not in the collection, but in his own bowels. Lacked we any thing here, alas! how desperate the hope of a suitable supply! The canon of scripture is closed, and none henceforth can boast the spirit of inspiration to guide his pen. Soaring human genius is no substitute for this,—Who then, is able to supply the defect of God’s provision for the church? If that Spirit who searcheth the deep things of God, concludes that in the scriptures given by inspiration of God, the man of God is *thoroughly* furnished unto all good works, what mortal may hope from his own treasures of wisdom, to furnish one additional, necessary, acceptable song of praise? The experience of many a saint declares, that in respect of suitable material for praise, there is no deficiency in the *inspired* collection of “Psalms, and Hymns, and spiritual Songs.”

But some may ask, may not the dress of Divine Song be improved by human skill? But who, I would ask in reply, is competent to such a work? Or if some vain confident mortal may trust his powers, I demand of him, where he received his commission, and who required this labour at his hand? Alas! the improvements already made upon the works of the Spirit of God! As for myself, I find no necessity for these pretended improvements; I never felt the difficulties charged upon the scriptural version of the Psalms—that they “flatten devotion; awaken regret, and touch all the springs of uneasiness within us.” No: Give me divine truth in all its native leveliness, and in all the simple beauties of its *heavenly* dress; and I will envy no man the devotion aided by the trappings, and metedoric ornaments,

supplied by human genius. The "Lord's Song" *only*, is comely in praise.

3. In comely praise, an orderly manner is requisite. In celebrating God's praise, the injunction is appropriate—"Son, give me thy heart." While our lips utter the furnished expressions of praise, we should also, "make melody in our hearts unto the Lord." It is greatly to be feared, that many are not duly concerned to "stir up all *within* them to bless the holy name of the Lord." It is true, indeed, that many worshippers spare no pains, no expense, in procuring what they call "helps to devotion"—fine-toned organs, and skilful quoirs.—Helps, by the bye, of which the Christian church never felt a need, until sunk in the deep sensuality of Anti-Christian reign. Let those fashionables who are most urgent for the introduction of such foreign auxiliaries to devotion, answer unto God, and their own consciences, if their own carnal gratifications from this *church opera* be not their care, rather than to please the God of heaven? It is to be feared that many who seek these *pretended* aids, are neglecting the *essential* aid of that Spirit who helpeth our infirmities.

But even where this Popish mummary is, as yet, excluded, there is often too much evidence that external performance receives more attention than heart preparation. It is much to be feared that with many there is more concern about the right pitch of the tune, than about the right pitch of the affections.—More concern to tickle the "itching ears" of mortals, than to fill the ear of Jehovah. But we, like the "sweet singer of Israel" should summon our "glory to awake" and "praise the Lord with our hearts." We should "exercise ourselves unto godliness, for bodily exercise profiteth little."

But even as to externals, decency is required in the manner.—Vocal music has its place in comely praise. "Come before the Lord with singing." In the ceremonial worship of the old dispensation, praise with instruments which were typical of the spiritual of the new dispensation, was admitted. But Christ and his immediate followers *sung* their praise. That instrumental music was not used during the simplicity and purity of primitive Christianity, is attested by the consent of all ancient writers in the christian church. Our modern advocates for this kind of music, plead its early introduction by christians. But even Bellarmine, who would most willingly confer the dignity of antiquity upon this rite, pretends not an earlier date for its introduction than the time of Pope Vitalian, of the seventh century. As a writer fitly remarks, "well may a *Reformed* divine be ashamed of that antiquity that does not exceed the rise of antichrist." Even many among the more judicious of the Roman Catholics, contin-

used to condemn this innovation in christian worship. From many declarations to this effect, we select the opinion of Erasmus—"Let a man," says he, "be more covetous than Crassius, more foul-mouthed than Zqilus, he shall be reckoned a pious man if he sings those prayers well, though he understands nothing of them. But what I beseech you, must they think of Christ, who can believe that he is delighted with a noise of men's voices?—Not content with this, we have brought into our churches a certain operose, and theatrical music; such a confused and disorderly chattering of some words as I hardly think was ever heard in any of the Grecian or Roman theatres. The church rings with the noise of trumpets, pipes, and dulcimers; and human voices strive to bear their part with them:—Men run to the church as to the theatre, to have their ears tickled. And for this end organ makers are hired with great salaries, and a company of boys, who waste all their time in learning these whining tones. Pray now compute how many poor people in great extremity, might be maintained by the salaries of these singers?"

In the Christian church, vocal music *only* has the sanction of divine authority. "In vain do men worship the Saviour teaching for doctrines the commandments of men."

Moreover, the vocal music should be such as comports with the solemnity and dignity of divine worship. Every one knows that different emotions are excited by different airs in music.—These are light "Italian trills" which are as unbecoming in the house of God as lascivious conversation would be. "No unison. have these with our Creator's praise."

The simple, the grave, and the dignified can all unite. And when united they form the happiest kind of sacred music. Care, on the part of all worshippers, to prepare themselves to join with ease and without annoyance to others, in this holy service, is highly becoming. While it is the folly of multitudes to exalt too high the externals of praise; too much neglect is the fault of others. A cultivation of the talent we may have for music, in order that without embarrassment we may be enabled to perform the sacred service of praise to God is a duty. To music in divine worship the injunction is applicable, "Let all things be done decently and in order."

II. Considerations to enforce the declaration—praise is comely.

1. The majesty of Jehovah, to whom this praise is directed. "He is thy Lord christian; worship thou him." Great are the displays of his majesty and glory, "He bows the heavens and comes down, and darkness is under his feet—He rides upon a cherub and flies upon the wings of the wind—He makes darkness his secret place—his pavilion round about him are dark waters,

and thick clouds of the skies." "Who," then, "in the heavens can be compared unto the Lord?" "God is greatly to be feared in the assembly of the saints and to be had in reverence of all them that are about him. Great is the Lord and greatly to be praised." Therefore, "Sing praises unto God, sing praises, sing praises unto our King, sing praises."

2. Our obligations to God for his numerous mercies. In the disposal of the common bounties of his providence, God is "good unto all and his tender mercies are over all his works." "The earth is full of his goodness." Therefore, "let all flesh bless his holy name forever and ever." In the provisions of special grace, none can express the fulness of his wondrous love. Into the mystery of grace, "angels desired to look," and when the fulness of time was come, "multitudes of the heavenly host were heard on earth praising God and saying—Glory to God in the highest, and on the earth peace, good will towards men. All the ends of the earth have seen the salvation of our God: Let all the earth, therefore make a joyful noise unto the Lord. O that men would praise the Lord for his goodness, and for his wonderful works unto the children of men."

3. Praise on earth is an anticipation of the service of heaven. "And I beheld, and I heard a voice of many angels round about the throne, and the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the Lamb, who was slain, to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing." How becoming even here to commence the "song of Moses and the Lamb"—to commence on earth the eternal employment of heaven! Therefore, "bless the Lord ye his angels. Bless the Lord all ye his hosts. Bless the Lord all his works. Bless the Lord O my soul. Learn hence,

1. The propriety of improvement in church music. It is connected with comely praise. Entire negligence here, is therefore unbefitting. When a talent is possessed and an opportunity given for its improvement, and improvement is not made, our praise looks too much like bringing our lame and our blind in sacrifice to God. Learn—

2. The proper kind of music for the church of God, although light and also complicated tunes may be introduced into schools.

The proper station of music in the house of God. It is not in itself praise. But the mere handmaid of comely praise. It is consecrated to God's service however, in this humble station.—Dedicate therefore all your acquirements in music, as all your other attainments to the praise and glory of God. Still celebrate Jehovah's praise. "O give thanks unto the Lord of Lords, for he is good, for his mercy endureth forever. O give thanks unto the God of Gods for his mercy endureth forever. O give thanks unto the Lord of Lords for his mercy endureth forever.—Praise ye the Lord—for praise is comely."

For the Religious Monitor.

A SERMON,
On the Duty of Heads of Families.

GENESIS xviii. 19.—"For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."

God doth according to his will in the armies of heaven and among the inhabitants of earth. He hath determined the times before appointed and the bounds of our habitation; the period of our existence and the character of our lot. He hath determined what nations and kingdoms shall be upon the earth, and all their revolutions. He hath determined the end of time, and all the beings and events to which time gives birth. But if this be the case, why, say some, should we make use of means? Why should we study personal holiness? If it be determined that we shall be saved or lost, our good or bad conduct cannot change the decree. Why should we pray to God, if he has already determined whether he will give or withhold what we ask? Why should we as ministers or parents or members of the church labour to bring souls to Christ, if the number and the very persons of the elect are so fixed that none of them can fail to be saved, and no others can obtain salvation? It may be answered that God has decreed all the means leading to the end as fully and determinately as the end itself. He hath chosen us from the beginning to salvation, not whether we be holy or sinful, believers or unbelievers,—he hath chosen us through sanctification of the spirit and belief of the truth. He hath chosen us that we should be holy and without blame before him in love. Abraham was chosen to be an heir of life, and he could not fail of it; but he was not chosen to the blessing and to perseverance, let him do as he would; for God who knew that he would perform the good which he had spoken of Abraham knew also that Abraham would perform the good which he required of him,—that he would keep

the law himself, and command his children and household after him. God knew this because he had determined it, and because, speaking after the manner of men, he had made proof of Abraham and had confidence in his integrity. God has determined to bestow blessings upon his people, not whether they desire and ask them or not, but he hath determined their prayers as will as the answers. "I the Lord," says he, "have spoken it and I will do it." Here is no hesitation, no uncertainty in the purpose, and yet he adds, "For this will I be inquired of by the house of Israel to do it for them." Ezek. xxxvi. 36, 37. God hath chosen a certain number to eternal life, and determined the very persons who shall compose the elect; yet hath he also ordained the means by which they are to be brought in and built up. He had promised to Abraham a seed which should inherit the land of Canaan, who should be a peculiar people to the Lord, and from whom He should arise in whom all nations should be blessed: yet he had not determined that this should be the case, whether Abraham walked with God and commanded his household in his ways or not; but he had determined that Abraham should be faithful in his duty as really as that himself would be faithful to his promise. And not only had he determined the faithfulness of Abraham, but also the success of the means from generation to generation, that the children and household of Abraham should keep the way of the Lord, and do justice and judgment.

That which God knew of Abraham is the duty of all heads of families: they should command their children and households in the way of the Lord. On a subject so important as the management of households and involving so deeply the interests both of families and churches much has been said, and little that is new can be added; yet we often forget what we once knew and neglect the improvement of what is familiar, so that it is needful to put in mind of those things which are known and to stir up by putting in remembrance. It is proposed to consider some of these duties which devolve upon the heads of families..

I. Though not directly taught in the text yet as connected with the subject, it may be observed, that it is the duty of heads of families to provide for the support and comfort of their households. The scriptures give no tolerance to idleness, no counte-

that the other six days should be devoted to labour. The apostle tells us that he who provides not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel. He may be a professor but he practically denies the faith; because his conduct gives the world a false view of its influence. He is worse than the infidel who may in some respects be a useful member of society. The idle man is a curse to his connexions, and a pest to society in general. He shows himself not only destitute of christian but of common feelings. He suffers those to want whose happiness is confided to his care, and whom every principle of honour, justice and humanity require him to support and his idleness together with the unchristian conduct to which it leads, militate more against the cause of religion than all the arguments and influence of infidels. Religion is most deeply and dangerously wounded in the house of its friends. The improprieties of christians have done more injury to christianity than all the labours of its enemies: for these improprieties have furnished infidels with their strongest armour. Industry and frugality in the things of the world are by no means to be confounded with avarice and worldly mindedness. On the contrary those who are indolent and prodigal seldom have the means and still more seldom the heart to be liberal. Those who are diligent and frugal will have wherewith to serve the Lord and minister to the necessities of the poor, and they will generally have the best heart to do so. Our Saviour has ennobled labour, having wrought as a carpenter till the thirtieth year of his age. He gave a striking lesson of economy when he who created the world and the banquet on which the multitude feasted, ordered the fragments to be gathered that nothing might be lost. And many of his apostles thought it neither a hardship nor disgrace to do that which if now required would greatly thin the ranks of ministers and sink them in the estimation of the people; with their hands they ministered to their necessities. That labour which was originally pronounced as a curse is overruled to our advantage. The sleep of the labouring man is sweet, the bread of industry pleasant and healthful; while the idle are dull and discontented—devoured by cares and sinful lusts. They yawn away time and groan under the load of existence.

But to provide for an household is not to heap up riches without using them. There is nothing more foolish than to deny ourselves every thing comfortable for the present that we may guard against want in the future. A kind providence is a better security than all the property you may collect or the precautions you may adopt. You know not that you will ever see

that time for which you are so anxiously providing; and if you do, you know not but that the provision you are making will be vain; for riches often take wings and flee away, and the wise are taken in their own craftiness. The very wit of men sometimes ruins them. Sufficient to the day is the evil thereof. Every day brings as great a load of trouble as can well be carried, and why should we overload ourselves by adding the cares of to-morrow? Should we not rather freely use what providence is freely giving, trusting that while we are diligent in business and fervent in spirit he will never fail nor forsake us?

Heads of families ought to guard equally against indulging their households in sloth or extravagance, and against oppressing them with labour or withholding from them more than is meet. And while religion is undoubtedly the principal thing, they ought not to neglect such a culture of the mind, the disposition and habits as will render their children happy with each other, respectable, agreeable and useful in the world.

II. It is the duty of heads of families to instruct their households. It was in this way Abraham commanded his children and household in the way of the Lord, for until his way is known it cannot be observed. This was a duty very strongly enjoined upon the Israelites, Deut. vi. 6. "And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house and when thou walkest by the way, and when thou liest down and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them on the posts of thy house, and on thy gates." And Asaph in the 78th Psalm beautifully describes the way in which according to the divine command, one race after another transmitted down the knowledge of the praises, the strength and the wonderful works of God. The Apostle exhorts parents not to provoke their children to wrath, but to bring them up in the nurture and admonition of the Lord, Eph. vi, 4. Solomon acknowledges himself indebted to the instruction of his parents as the means, for that wisdom which made him the wonder of the world." I was my father's son, tender and only beloved in the sight of my mother; he taught me also and said unto me, let thine heart retain my words; keep my commandments and live." Prov. iv. 3, 4. And mothers as well as fathers are under obligations to attend to this duty, and have good encouragement. King Lemuel repeats to us a most instructive prophecy which his mother taught him Prov. xxxi. And Paul speaks of Timothy as indebted to the faith which dwelt first in his grand-mother Lois and in his-

mother Eunice for that faith which dwelt in him also, 2 Tim. i, 5.

Parents should begin early to attend to this duty. Children soon begin to imbibe principles of some kind, and as Satan is active in perverting their minds, we cannot begin too soon to counteract his works. Children should be taught some form or forms of sound words and taught to understand them. Much of the Sabbath, and much of the other days of the week according to the forecited command to the Israelites, should be spent in acquainting them with the nature, the importance and practical influence of the truth. It is through this truth they must be born to God, made free, sanctified, defended and saved. Parents should be careful to suit themselves to the years and capacities of children. They should be careful to teach nothing wrong, for a little leaven of mistake or error may soon affect the whole character. They should rather teach a few things correctly than hazard conjectures where they are not well informed themselves. They should never cast the whole care of their instruction upon others, but while using helps should remember that they are the divinely appointed teachers of their children: and that if they be lost for want of instruction their blood will be as really required at their hands as at the hands of an unfaithful ministry. The intimacy of the relation gives an authority and power to the instructions of parents which no others can possess. And without their co-operation the instructions of others will be of little avail.

Perhaps some may be discouraged on account of the weak capacities of children. They are so slow to learn and so dull to comprehend, that you have not patience to instruct them. But remember the patience of your parents and your God, and weary not in well-doing. Besides, though children may be slow to learn, that which is learned in youth long retains its hold of the mind, and its influence over the conduct. Perhaps you are discouraged by your own want of capacity. Seek then to acquire capacity, and seek it in the way of exercising what you have. It is of this as of every other gift and grace, it will be increased by use. And though you have but one talent beware of burying that one in the earth. Perhaps you think the time spent with them lost to yourselves. You weary in repeating things to them which have long been familiar to your minds, and would rather be increasing your own store than instructing others. Never think any thing lost which is given in the service of God. Never say, "why this waste of precious ointment," if the Lord have need of it. Besides it is by no means useless to ourselves to be employed in teaching. There is that giveth both of money and instruction, and yet increaseth, while there is that withholdeth

of both and it tendeth to poverty. There is no better way of fixing in the mind what we know,—of increasing our stock of knowledge, and deriving pleasure and profit from the truth, than to be much employed in teaching it. Perhaps you say that your teaching will never change the hearts of children, will never make them wise to salvation; this is the work of the Spirit, and you will wait and pray for this rather than be so careful in instructions. These things ye ought to do, and not leave the others undone. There are means through which God works in saving the soul as well as in providing for the body; and the means through which the foundation is generally laid for a saving change are the instructions of parents.

(To be continued.)

CONSTITUTION OF THE AMERICAN TRACT SOCIETY.

In the last number of the New-York Tract Magazine the Editor remonstrates against an expression of ours, respecting the American Tract Society, “as being an institution from which, according to its Constitution, no truly evangelical tract can issue,” and referring to the Tract No. 45, “On the Christian Atonement,” as a refutation of our opinion. We are sorry to be under the necessity of differing from the respectable Editor, respecting the constitution of the American Tract society, and still more so, that the expression of this should give offence. We take this opportunity of explicitly declaring, once for all, that we cherish no hostility to the American Tract Society; that we wish to throw no obstacles in the way of its usefulness; nay, on the contrary, we shall even rejoice in its prosperity: and we earnestly desire and hope that it may, under the divine blessing, prove a benefit to many. We cannot think it is any evidence of hostility to a public institution to state wherein we think its constitution defective, and what the consequence of these defects will be, in its operations. We have given at length in our last volume (page 46 and 145) the reasons of our judgment respecting the constitution of the American Tract Society. Nothing has been said to shew that they are incorrect; nay, that they are correct seems to be admitted by the Editor himself; for he refers to the tract on the “Christian Atonement,” as an evidence, that

evangelical should issue from that Society; but it can do so, only in one of two ways; either by disregarding the Article in the Constitution, complained of, or by the unfaithfulness of those, who compose the publishing committee; for two at least, the Methodist and the Episcopalian, being Arminians, must be opposed to the doctrines, usually termed evangelical.* If then, they be consulted, and faithfully use the privilege which the constitution gives them, a truly evangelical tract cannot pass the ordeal. It is then asked, does not the existence of the tract entitled—"Christian Atonement," practically refute the allegation? We answer no; not even if it were thoroughly evangelical; for it might exist through a violation of the constitution, and not "according to it," which, be it remembered, was the whole amount of our assertion. But there is no necessity to account for the existence of this tract, in this way; nor is it any thing strange, that six denominations should agree in every thing which it contains. We acknowledge that it is a very excellent tract; that there is nothing in it which, in our view, is *opposed* to the doctrines of grace; and we cordially join in the opinion expressed in the Tract Magazine, that it ought never to be absent from the collection of a tract distributor. But though it contains nothing but the truth, it is, as was to be expected, far from containing the whole truth, or even giving a "*certain sound*" as to what it does express on this important article of revealed truth. There is a latitude, and a want of definiteness in the language used, which renders it impossible to discover what are the *real* views of the writer, respecting the atonement. We think indeed they are not Hopkinsian, which, of all heresies on this subject, is the worst, the Unitarian excepted, but whether Arminian or orthodox, the tract itself does not enable us to determine. The expressions, "that Christ died for sinners," "that he was their substitute," "that he was a true and proper sacrifice for sin," and "that it is on the ground of this that God is propitious to sinners," and the like, are undoubtedly correct; but every one who knows any thing about the controversies on the atonement, knows, that these expressions do not mean the same thing in the mouth of one who believes the doctrine of a GENERAL ATONEMENT, that

they do, as used by those who oppose that doctrine. In a work, in which these and similar expressions are to be found, it is intended to be understood, there ought to be something to determine the sense in which they are to be taken. In the tract of which we are speaking, there is nothing of the kind. There is not a word respecting the divine sovereignty as manifested in the eternal election of those for whom the atonement was made; nor of Christ as the covenant representative of his chosen seed; having their sins imputed to him, to be taken away by the atonement; and whose righteousness was to be imputed to them, for justification; nor of the irresistible efficacy of divine grace, in the application of this atonement; so as infallibly to secure the eternal salvation of all for whom it was made. These are things essentially belonging to evangelical views of the atonement; and by which they are to be tested: and for want of these, we cannot allow that this tract, excellent as it is, is truly and unequivocally evangelical. On the other hand, we as readily admit, that it contains nothing *contrary* to sound doctrine. It denies none of the above mentioned parts of the evangelical system, neither does it affirm any of the Arminian dogmas of free will, general atonement, sufficient but resistable grace, and the like. And, though it may be "an explanation how a Tract Society can exist upon" what are called "catholic principles," it is also a proof, that it does so, only in the way of shunning to declare the "whole counsel of God," and suppressing many of the most important and vital truths of Christianity. We cannot admit, that the truths above mentioned, as wanting in this tract, are "unessential points;" they enter into the very elements of the doctrine of the atonement, and without them, definite views of the subject cannot be formed. The distinction set up between the essentials and non-essentials in religion, and which is the foundation of modern catholicism, is wholly unwarranted in the scripture, and is sinful and dangerous in the highest degree. The Apostle's rule is, "Prove all things; hold fast that which is good; whereto we have *already attained*, let us walk by the same rule; let us mind the same thing." But the spirit of the catholicism of the present day is, "let us hold fast the truths that are *essential to salvation*; but let us always be ready to give

ther they have a right thus to dispose of divine truth; and to hold up as the highest reason why any truth should be taught and believed, not that it is revealed and commanded to be believed, but that it is *essential to salvation*? God in infinite wisdom, mercy and goodness, has been pleased to reveal to us the whole truth contained in the scriptures; and he commands his servants, "to teach *all things whatsoever he has commanded*" in his word, and men to receive and obey; and we think it is at the peril of any man, or of any society of men, to suppress, or lend their sanction to the supressing of, any part of revealed truth.

Selections.

LETTERS ON THE ATONEMENT.—No. III.

MY DEAR BROTHER—

In my last letter it was, I hope, fairly proved, that the doctrine of the new school has no advantage over that of the old, in respect to a general and free preaching of the gospel, and an unfettered and unreserved offer of salvation to all men. We can invite all to come to Christ, as sincerely as any of our brethren. We can offer salvation to all, as freely as they; and hold out as many inducements and encouragements to incline the perishing to come to the munificent feast which grace has prepared. We can exhibit the promises in all their fulness and riches, as well as they; and thunder out the denunciations of a righteous God, against all who disbelieve the gospel and reject the Saviour.

3. But the advocates of *indefinite* atonement claim that their views correspond best with the freeness and sovereignty of divine grace, displayed in the recovery of fallen man.

They contend that, to represent the death of Christ as a real and complete satisfaction to divine justice for the sins of his people, is to set aside the grace of God in their salvation. If, say they, salvation was really purchased for them by the Redeemer's sacrifice, then salvation must be granted to them as a matter of *debt*, and not as a *free and gratuitous gift*; and besides, as the price has been paid and accepted, justice requires that all for whom it was paid, should be immediately justified and released from captivity.

In reply to the latter part of this statement, I shall here observe briefly, that the scheme sketched by the wisdom of our opponents, is not the plan devised by infinite wisdom. That sinners should be justified before they were born, and be released from condemnation as soon as they came into the world, was no part of Jehovah's plan. It was the pleasure both of the Father who gave

them to his Son to be redeemed, and of his Son, that they should remain under the curse of the law, until they should believe on the Redeemer. Then, and not till then, are they, nor can they be, justified. This was the plan of infinite wisdom; and so it is drawn by the pen of inspiration. Christ paid the price of our redemption, that the benefits of it might be applied to his people in the way and time determined on by divine sovereignty: and surely he had a right to arrange the economy of salvation, as was most pleasing to himself.

In regard to the former part of the statement, examination will show, that the objection, if it have any force, will apply to the doctrine of the *new*, as well as to that of the *old* school. Man was fallen; and God, in infinite mercy, determined to save him. But a mighty obstacle was in the way of his salvation. It must be removed, or man must perish. None in heaven or on earth, among all the creatures of God, is able to remove it. The Son of God alone is equal to the stupendous undertaking; and even he can accomplish it in no other way than by humiliation the most profound, and sufferings the most overwhelming. His obedience unto death is required, to make it consistent for a righteous God to exercise his mercy in saving sinful men. Now, it cannot be denied that the inspired writers speak of the Saviour's death as an invaluable price, by which his people were purchased.—“For,” says Paul, “ye are bought with a price: therefore, glorify God in your body and in your spirit, which are God’s.” 1 Cor. vi. 20. By the same motive does Peter enforce a holy and heavenly conversation: “Forasmuch as ye know that ye were not *redeemed* with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the *precious blood* of Christ as of a lamb without blemish and without spot.” 1 Pet. i. 18, 19.

By his death we say that Christ satisfied divine justice for all true believers: and our *brethren* say, by his death Christ made an exhibition of divine justice, and satisfied *public* justice, so that God can now save all who believe. But if we view his death in either light, it will appear that it was the *procuring cause* of our salvation; and that without the intervention of his fearful sufferings, none of our guilty race could have been saved. The death

thus dearly bought? The objection then applies to the doctrine of the *new school*, as well as to that of the *old*.

When it is affirmed that sinners are saved by *absolute* grace, our brethren do not mean that salvation is bestowed on them *without respect to the atonement of Christ*; for they affirm an atonement to have been so necessary, that none of our sinful race could, without the death of Christ, have been saved consistently with the glory of the Supreme Ruler of the universe. Where then, we again ask, is the grace of God, in salvation procured by so costly a sacrifice?

A writer, I know not where to place him, says, if I understand him, that the sufferings of Christ were not a full equivalent for the execution of the penalty of the law on those who are saved; because this would be destructive to the grace of God in our salvation. Now if this objection have any weight, it must depend on the assumption, that so far as the sufferings of Christ were necessary to our salvation, the grace of God is diminished: because if a full equivalent for our sufferings, or a complete substitution for them, be wholly inconsistent with the freeness and sovereignty of divine grace, then, for the same reason, a partial equivalent, or a partial substitution for them must be, in its degree, inconsistent with the freeness and sovereignty of divine grace. What consequence follows? Clearly this: if we had been saved, without the intervention of the death of Christ, by a sovereign act of Jehovah in remitting our sins, there would have been a more glorious display of free and sovereign grace. But who that has read the scriptures attentively, does not know that such a conclusion would be at war with the strains in which they celebrate redeeming love? Do they not teach us to consider the method of saving sinners, through the humiliation and death of the Son of God, as affording the highest display of divine love and mercy? Hear our Lord himself: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." Hear his Apostle John: "Hereby perceive we the love of God, because he laid down his life for us." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love: not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Now, these declarations are manifestly based on the fact, that a richer and more glorious display of divine love has been made in our salvation, through the incarnation, sufferings and death of Christ, than could have been made in saving sinners without so costly a sacrifice: and that

grace is magnified, not in proportion as the Saviour's sufferings are diminished, but rather in proportion as they are increased. The exhibition of the Father's love brightens at every step in his Son's humiliation; and shines with the greatest splendour, when the Lord of glory, in the midst of the preternatural darkness, suffering under the hidings of his Father's face, is heard to exclaim, "My God, my God, why hast thou forsaken me?" and then bows his head and gives up the ghost.

This objection, then, militates against the plain language of holy scripture, which teaches us that, if we would form exalted views of Jehovah's infinite love and sovereign grace, we are not to diminish the Redeemer's sufferings, but to look at them in all the extent of agony, terror and dismay to which they were carried by divine justice. "He that *SPARED* *not* his OWN Son, but *delivered him up* for us all; how shall he not with him also freely give us all things?"

We believe, my dear sir, you well know, all the benefits of salvation to be the fruits of Christ's death, and purchased by him for all who will accept them; and yet, in perfect consistency, we believe that they all flow from unmerited grace and infinite love. Both these propositions are plainly taught in holy scripture.

1. The inspired writers represent every blessing of salvation as the fruit of Christ's death.

Forgiveness is the fruit of his death. "In whom we have redemption through his *blood*, even the forgiveness of sins, according to the *riches* of his *grace*." Ephes. i. 7. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for *Christ's sake* hath *forgiven* you." Ephes. iv. 2. *Reconciliation* is the fruit of his death; "And all things are of God, who hath *reconciled us to himself by Jesus Christ*," and hath given to us the ministry of reconciliation, to wit: that God *was in Christ* reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. v. 18, 19. "And, having made peace through the *blood* of his cross, by him to *reconcile* all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the *body* of his flesh through *death*, to present you holy, and unblamable and unreprouable in his sight." Col. i. 20—22. *Justification* is the fruit of his death. "Being *justified* freely by his grace, through the *redemption* that is in Christ Jesus." Rom. iii. 23. *Peace* is the fruit of his death. "But now, in Christ Jesus, ye who sometimes

were afar off are made nigh by the blood of Christ. For he is our *peace*, who hath broken down the middle wall of partition between us." Ephes. ii. 13, 14. *Adoption* is the fruit of his death. "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the *adoption* of sons." Gal. iv. 4, 5. *Sanctification* is the fruit of his death. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might *sanctify* and cleanse it by the washing of water, by the word." Ephes. v. 25, 26. The *heavenly inheritance* is a fruit of his death. "And for this cause he is the mediator of the New Testament that, by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of *eternal inheritance*." Heb. ix. 15. "For the wages of sin is death; but the gift of God is *eternal life* THROUGH JESUS CHRIST OUR LORD."

From these texts of holy scripture, it appears undeniably, that all the blessings of salvation come to us as fruits of the Redeemer's death; and as his death was the *price* which he paid for them, it must conclusively follow, that they were all purchased for believers by his death.

2. But the inspired writers, while they teach this truth so fully, teach with equal plainness and fullness, that all the blessings of salvation are the *fruits of free and sovereign grace*. In the present discussion it is unnecessary to go into any laboured proof of this point; because it is freely and cordially admitted by our brethren, from whom we differ in our views of the atonement. Were proof required, it might, by an induction of particulars, be shown that each benefit of salvation is attributed to the free and abounding grace of God. "By *grace* are ye saved, through faith; and that not of yourselves: it is the gift God." Ephes. ii. 8. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his *grace*, we should be made heirs according to the hope of eternal life." Tit. iii. 5-7.

Now as the scriptures teach us that we are saved by the death of Christ, or that all the blessings of salvation were purchased by his blood; and teach us also that we are saved by free grace, or that all the blessings of salvation flow from unmerited mercy; if there be any difficulty in reconciling these two doctrines so fully and distinctly taught in the scriptures, the difficulty manifestly grows out of the revelation of an omniscient God. It is

our duty in humble submission to his infallible teaching, to receive both truths, how irreconcilable soever they may appear to our feeble understandings. A little more light, and difficulties of this kind would vanish. What mysterious doctrine of the Bible would be received by us, if it were not received till all difficulties attached to it were removed? Who can fully explain the doctrine of the *Trinity*, the doctrine of the *incarnation* of the Son of God, the doctrine of *divine influence*? Yet every Christian believes them.

But the scriptures contemplate no difficulty in regard to these two important truths; they consider them as perfectly consistent and harmonious; for they exhibit them in close connexion in the same verses; as will appear from a reference to the texts just quoted. "In whom we have *redemption* through his *blood*, the forgiveness of sins, according to the *riches* of his *grace*." Here the blood of Christ is represented as the *price* of our redemption; and yet forgiveness is represented as flowing from the *riches* of *divine grace*. Again: "Being justified *freely* by his *grace* through the *redemption* that is in Christ Jesus." Here justification is attributed to the free grace of God; and at the same time it is attributed to the *redemption* of Christ, or to his blood, which is the *price* of our redemption. Again: "That as sin hath reigned unto death, even so might *grace* reign through *righteousness* unto eternal life." What is the meaning of this passage? Plainly this: As sin, the procuring cause of every evil, reigns in all the calamities brought on our guilty world, and extends its destructive ravages unto death; so grace, the original spring of our salvation, reigns, through the *righteousness* of Christ, the procuring cause of every blessing, from the beginning to the consummation of salvation.

We cannot, my dear brother, but feel surprised that any should apprehend an inconsistency between the two propositions—that the righteousness of Christ is the *procuring* cause, and divine grace the *original spring*, of our salvation

The scriptures, you know, set our *works* and the *grace* of God in opposition; and represent salvation by works, and salvation by grace as being wholly incompatible. "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Rom. xi. 6. But, while this opposition between grace and our works, as the procuring cause of salvation, is abundantly exhibited by the inspired writers, no where, not in a single passage, do they set the grace of God in opposition to the *works* or *righteousness* of Jesus Christ.

To the great Redeemer, the covenant of redemption was indeed a covenant of works. His obedience unto death was the very work the law demanded of him as our *Surety*; and consequently to *Him* the reward was not of *grace*, but of *debt*; a reward secured by the promise of his Father to him, for the glorious services he had done in execution of his mediatorial office. At the close of life, when offering up his intercessory prayer for his church, HE could say, "Father, I have glorified thee on the earth; I have finished the work thou gavest me to do:" and on the ground of his obedience, utters that divine language, "Father, *I will*, that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." John xvii. 4. 24.

But to *us* the covenant is *wholly* of grace; inasmuch as it secures to us all the blessings of salvation, not on the footing of *our own works*, but on the footing of our Redeemer's righteousness. All is the fruit of grace. It was grace that planned our salvation. It was grace that chose us in Christ before the foundation of the world. It was grace that accepted the mediation of Christ. It was grace that provided the Mediator in the person of God's own Son. It was grace that revealed the wonderful plan of redemption. It is grace that offers salvation, and grace that applies it. It is grace that remits our sins and justifies us when we believe in Christ. It is grace that begins the work of sanctification; grace that carries it on; and grace that crowns it with glory. To our own salvation we do not contribute a *particle of merit*. It is not for *our righteousness*, but purely for the *righteousness of Christ* that we are saved.

I am, &c.

ROMAINE ON PSALMODY.

(Concluded from page 139.)

In our last number, we gave some extracts from the chapter in Romaine's Essay on Psalmody, entitled "Rules laid down in the scriptures for singing the Psalms aright." We now conclude the article, by giving an extract from his VI. Chapter, on the abuses that have crept into practice, in this ordinance, which he introduces as follows:

"Some of these may seem not worthy of notice, they are such small matters; but I think there is nothing little in divine worship. The majesty of God ennobles, and exalts every part of it. He has commanded us to sing Psalms, and whatever he has been pleased to command, has his authority to enforce it: and whatever

er he has engaged to bless, has his promise to make it the means of blessing. In keeping of it, there is at present great reward. His presence will be in it, when it is rightly performed, and he will render it effectual. He will hear; he will accept, he will witness his acceptance of the praises of his people: Therefore every thing relating to them should be done decently and in order. We should always sing with a reverence becoming the greatness and goodness of our God, in such a manner as may best express our happiness in his love, and as may tend most to mutual edification. •

If these things be considered, it will not be thought an indifferent matter, whether the Psalms be sung at all, or how they be sung—whether with, or without any heart devotion; with, or without any melody of the voice—whether every believer in the congregation should sing or no—whether singing should be a trial of skill, who can bawl loudest—whether the posture should not be expressive as well as the voice—whether suitable portions of the Psalms should be chosen, or the person who gives them out should be left to choose them, often without any judgement—whether grace should be exercised in singing, or not—whether we should sing, in order to increase grace, or not—whether we should sing for amusement, or for the glory of God. It is not a trifling matter—how you determine these points: they enter deep into an important part of religious worship, yea, into a very high act of it; one, in which we pay the noblest service we can on earth, and indeed the nearest we can come to the service of saints, and angels.”

After mentioning as abuses which ought to be remedied—“Ignorance of the subject of the Book of Psalms—not treating the singing of Psalms as a divine ordinance—the choice of improper or unsuitable portions;” he next refers to the substitution of human compositions in the place of the Book of Psalms, which we give entire.

“There is another thing relating to the Psalms, I cannot call it an abuse: for it is a total neglect of them. They are quite rejected in many congregations, as if there were no such hymns given by inspiration of God, and as if they were not left for the use of the church, and to be sung in the congregation. Human

public worship. It is not difficult to account for this strange practice. Our people had lost sight of the meaning of the Psalms. They did not see their relation to Jesus Christ. This happened when vital religion began to decay among us, more than a century ago. It was a gradual decay, and went on, till at last there was a general complaint against Sternhold and Hopkins. Their translation was treated as poor flat stuff. The wits ridiculed it. The profane blasphemed it. Good men did not defend it. Then it fell into such contempt, that people were ready to receive any thing in its room, which looked rational, and was poetical. In this situation, the hymn-makers find the church, and they are suffered to thrust out the Psalms to make way for their own compositions: of which they have supplied us with a vast variety, collection upon collection, and in use too, new hymns starting up daily—appendix added to appendix—sung in many congregations, yea, admired by very high professors, to such a degree, that the Psalms are become quite obsolete, and the singing of them is now almost as despicable among the modern religious, as it was some time ago among the profane.

I know this is a sore place, and I would touch it gently, as gently as I can with any hope of doing good. The value of poems above Psalms is become so great, and the singing of men's words, so as quite to cast out the word of God, is become so universal (except in the church of England) that one scarce dares speak upon the subject: neither would I, having already met with contempt enough, for preferring God's hymns to man's hymns, if a high regard for God's blessed word did not require me to bear my testimony; and if I did not verily believe, that many real Christians have taken up this practice without thinking of the evil of it; and when they come to consider the matter carefully, will rather thank me, than censure me, for freedom of speech.

Let me observe then, that I blame nobody for singing human compositions. I do not think it sinful or unlawful, so the matter be scriptural. My complaint is against preferring men's poems to the good word of God, and preferring them to it in the church. I have no quarrel with Dr. Watts, or any living or dead versifier. I would not wish all their poems burnt. My concern is to see christian congregations shut out divinely inspired Psalms, and take in Dr. Watts' flights of fancy; as if the words of a poet were better than the words of a prophet, or as if the wit of man was to be preferred to the wisdom of God. When the church, is met together in one place, the Lord God has made a provision for their songs of praise—a large collection, and great variety—and why should not these be used in the church according to

God's express appointment? I speak not of private people, or of private singing, but of the church in its public service. Why should the provision which God has made be so far despised, as to become quite out of use? Why should Dr. Watts, or any hymn-maker, not only take the precedence of the Holy Ghost, but also thrust him entirely out of the church? insomuch that the rhymes of a man are now magnified above the word of God, even to the annihilating of it in many congregations. If this be right, men and brethren, judge ye! Examine with candour the evidence which has determined my judgement; so far as it is conclusive may it determine yours.

First, The Psalms are the word of God, with which no work of man's genius can be compared. His attributes are manifest in every page, and prove the author to be divine. His infinite wisdom shines throughout—his goodness appears to be matchless—his truth in every tittle infallible—his power almighty to bless the hearing, reading, and singing of his word. None that trusted in it was ever ashamed: for his faithfulness to it can never fail. The word of the Lord has been tried, and in very great difficulties, yea, in seeming impossibilities, but it was always made good. In every trial, he "magnified his word above all his name;" he made it the means of bringing glory to his name and nature, and every perfection in Deity has been exalted by the faithfulness of God to his word. In this view of the Psalms, what is there to be put in competition with them? What man is like their author? What poetry is to be compared with the Psalms of God? Who can make the singing of any human verses an ordinance, or give a blessing to them, such as is promised, and is given to the singing of Psalms? For what reason then are they set aside in the church? Why are the words of man's genius preferred to the words of inspiration? Singing of Psalms is commanded by divine authority, and commanded as a part of divine worship; not left to man's wisdom how to provide for it, but is expressly provided for in the good word of God. And is not great contempt put upon this infinitely wise provision, when it is quite disused

promised to the singing of them, whereby it is robbed of one of its choicest treasures. If any thing be sacrilege, this is. The Psalms are stolen out of the church, and thereby the members are deprived of the blessings promised to the singing of them: for God will not give you the end, if you neglect the means. Frequent are his commands in the Old Testament, to sing Psalms, and we have several in the New: for instance, let the word (not something besides it, but the word) of Christ itself dwell in you richly in all wisdom, teaching and admonishing one another in Psalms, and Hymns, and spiritual Songs—these are not different things, but different names for the same collection of Psalms, as they treat of different subjects. Psalms in praise of Immanuel, such especially as have Hallelujah at the beginning or end, are called Hymns, and the Psalms which relate to the spiritual things of Christ and his kingdom, have the title of Song set before them by the holy Spirit, such as 7, 18, 30, 45, 46, 48, 65, 66, 67, 68, 75, 76, 83, 87, 88, 92, 108, from 110 to 135. These Hymns and spiritual Songs were part of the scripture, and part of the Psalms, scripture Hymns, and scripture Songs; for the word of Christ in singing them, was to dwell in them richly; not man's word, but Christ's; and when the apostle is speaking of them altogether, he calls both the Hymn and spiritual Song a Psalm. We render the word *psallontes*, making melody, but it means singing the Psalm, and is as if he had said—when you use a Hymn to the praise of God, or a spiritual Song to any spiritual purpose, sing the psalm so that one may teach and admonish the other. It was a service in which each is commanded to join, and each was to endeavour in it to profit the other. They were to try so to sing with the melody of the heart to the Lord, as at the same time to consult each others profit, that while the Lord was glorified, the church might receive edifying. Here is a full authority for the use of Psalms in the church, and a very clear direction how to sing them, and as following this direction was the divine means of making the word of Christ to dwell richly in believers, how poorly must it dwell in them who slight and despise the command, yea, so far as never to sing any Psalms at all?

If any real Christian would attend to this reasoning, how can he oppose it? Here is a collection of Hymns appointed to be sung in the church by divine authority; but the authority is despised, and the collection is thrown aside. It comes from the inspiration of the Almighty, but the church entirely refuses to use it; is not this doing despite unto the Spirit of grace? The collection is large, and very particular in setting forth the praises of the adorable Immanuel; is it not a gross affront to him to sing

none of his praises in the words which the Holy Ghost teacheth, as if any praises were good enough for him, or as if he could be praised better in the words which man's wisdom teacheth. Men and brethren, consider whether this be not a very gross affront to the word of God, to the Spirit of God, and to the Son of God. Consider it well, and the Lord give you a right understanding in this matter.

Secondly, The singing of men's poems in the church, and setting aside the Psalms given by inspiration of God, is contrary to the prophecies of the Old Testament, and is an attempt to defeat them. They describe the state of the gospel church, and declare there should be great joy and gladness found in it; particularly they mention singing of Psalms, as the outward expression of their inward joy in the Lord. Thus we read, 1 Chron. xvi. 23, 24. "Sing unto the Lord all the earth, shew forth from day to day his salvation: declare his glory among the heathen, his marvellous works among all the nations!" Of the same thing speaketh the prophet Isa. lvi. 6, 7. "Also the sons of the stranger that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, even every one that keepeth the sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in mine house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine house shall be called an house of prayer for all people." How this joy was to be expressed, is mentioned in psalm xcv. The prophet shews how believers should stir up one another to rejoice in singing Psalms: and St. Paul says this was written of the New Testament church. According to his explanation of the Psalm given in the 3d and 4th chapters of the Hebrews, the Holy Ghost here calls for the solemn worship of our Saviour, and requires him to be praised with Psalms: he presses this duty, together with public prayer, ver. 6, 7. and then demands obedient attention to the word of God, against which no man should harden his heart through unbelief: from whence it appears, that praising God solemnly, with singing Psalms, with public prayer, and with hearing the word, are still the ordinances of Christ, and are to continue to-day, even while it is called to-day, unto the end of the world.— These prophecies have been fulfilled. The blessed gospel has brought joy and gladness into heathen lands, and this very day, Psalms have been sung, and a pure offering of praise has been presented unto the Lord, and it will be presented unto him so long as there is a true church upon earth. What then shall we think of those pretended reformers, who have turned the Psalms

out of the church, and who are acting as if they would try to defeat these prophecies? I wish they may not be found fighting against God: for they cannot stop their accomplishment. His word cannot be broken. As long as the earth shall continue, Psalms shall be sung in the church of Christ: In it there will always be found thanksgiving and the voice of melody, and these will be expressed in God's own way, in the matter, and words, and form of God's own appointment.

Consider this, ye who believe the scriptures to be the word of God: if you obey from the heart the form of doctrine therein delivered, you will begin to reason thus; yea, methinks I here one of you say—Since God, by his sovereign grace, has put a new song in my mouth, it adds to my joy, that he has revealed the very words in which he would have me to praise him. He has foretold that the gospel should be received among the heathen, and that it should produce such effects as I now experience. Glory be to him, he has made me happy in Jesus, and my happiness is not only kept up, but I find it increases by singing the inspired Psalms of the Holy Ghost. Whoever leaves off the singing of Psalms, God forbid I should be of that number, I hope never to act so contrary to the honour of God, and to the profit of mine own soul.

Thirdly, Of the same sentiments has been the church of Christ in all ages; which is a strong argument in favour of Psalm singing. We know, from very clear testimony, that the Psalms were sung in the temple until its final destruction. We are certain that Christ made use of the Psalms. His apostles followed his example. The churches of Corinth, and Ephesus, and Colosse, made the singing of Psalms part of their public worship. Such of the twelve tribes as were scattered abroad, being persecuted for Christ's sake, did sing Psalms when they were in an happy frame: for they were commanded to do it by the apostle James. The church history affords abundant evidence of the use of Psalms in every country converted to the faith, and of their being sung in the church, as a part of public worship. This has been the case in every age without interruption. The primitive Christians sung in all their church meetings. Eusebius says, in the second century, they sung Psalms in praise of Christ and his deity. In the time of Justin Martyr instrumental music was abolished, and he highly commends singing with the voice, because, says he, Psalms, with organs and cymbals, are fitter to please children, than to instruct the church. In the third century we read much of Psalm singing. Arius was complained of as a perverter of this ordinance. St. Augustine makes it an high crime in certain heretics, that they sung hymns composed by

human wit. The sense, in which the church of Christ understood this subject, has been, till of late years, always one and uniform. Now we leave the ancient beaten path. But why? Have we found a better? How came we to be wiser than the prophets, than Christ, than his apostles, and the primitive Christians, yea, than the whole church of God? They with one consent have sung Psalms in every age. Here I leave the reader to his own reflections. There is one plain inference to be made from hence, none can easily mistake it. May he see it in his judgment, and follow it in his practice.

Fourthly, Singing of Psalms in the church is an ordinance commanded of God, prophesied of in the Old Testament, and hitherto fulfilled in the New. That Psalm singing is one of the means of grace has been shewn before. It is part of public worship, enjoined of God, and to which he has promised his blessing. Now when you lay aside Psalms in the church, you at the same time cast out the ordinance: for they are inseparably one. The Psalm is the ordinance. Your practice speaks, as if you said—"We will neglect the means of increasing our joy in God; for we want no growing love to him, nor fresh communications of his love to us." Surely this is the language of those persons who live in the constant neglect of one of the divine ordinances. God appointed it in vain as to them. They make no more use of the Psalms, than if there were no such ~~means~~ in being. And is not this opposing his authority? Is it not ungrateful to throw away his appointed means, and to think you can please him better, with singing your own poetry than his? Is it not hurtful to yourselves; for in seeking the promised blessing in the way of will-worship, you certainly cannot find it. Because

Fifthly, The blessing is promised to the ordinance. You cannot have the end without the means. The Psalms were revealed, that we might in singing them express our joy in God, and thereby improve it. They were for the exercise of grace, and for the increase of grace; that we might sing with grace in our hearts, and make one another's hearts warmer by singing. The word is one of the means of grace; by hearing it, faith cometh: by constant hearing, faith is established. If the word was never heard, how could faith come? If the word be entirely neglected, how can faith grow? Prayer is one of the means of grace: it is appointed in order to keep up communion with God, and to bring down daily supplies of mercies from him: Could these be had without asking? Certainly they could not. Singing of Psalms is also one of the means of grace: How can the blessing promised to the means be received, if no Psalms be sung? What sort of a church would it be, in which the word was never read

nor prayers, nor singing of Psalms, nor any means of grace used? It could not be a church of Christ: because his presence with, and his blessings to his people, are promised to them in the use of the means. The blessing accompanies the ordinance, and is promised unto it; God has joined them together, and they must not be put asunder. He will give honour, he does give honour to his own means. He makes them answer the end of their institution. When the Psalms are sung in faith, they do rejoice the heart. The holy Spirit blesses the singing, and causes mutual joy to abound, which is

Sixthly, Another reason for preferring divine Psalms to man's poems. The Psalms were for church service. When the members met, we read of their singing together both in the Old Testament and in the New. It was their joint offering of praise. The Psalms were appointed to be sung in the congregation, that one might admonish another, which we do, by joining with them, by making the word of Christ dwell more richly in them, and by exercising their graces with ours. Thus we shew our fellowship in the gospel. When we all sing the same Psalm, it is as if the church had but one mouth to glorify God. And we never enjoy more of the presence of God, than while we are thus praising him together with thankful hearts. The Lord, who instituted the ordinance, promised this blessing to it: but when his Psalms are thrust out, and human compositions sung in their room, what reason have the singers to expect that he will give his good Spirit to quicken their hearts, and to inflame their devotion? He did not promise mutual edification, but to the use of his own means. He would have believers to teach and to exhort one another, but it was in singing his own Psalms: and when they do, he has met them and blessed them, and always will; but he has given no promise to be present, whenever the church meet together in public to sing their own compositions, or to make themselves full of joy with the light of his countenance, when they have been doing despite to his Spirit, and putting dishonour upon his word.

Perhaps these sentiments may arise from my great attachment to the word of God, with which others may not be affected as I am: for I am persuaded it is not possible for me to set too high a value upon the holy scriptures—sa the revelation of the will of God, I want words to express my respect for them—as the revelation of his good will in Jesus, I reverence them next to himself. What more precious! What more delightful! They are indeed more precious than gold, yea than much

fine gold: and the Psalms are sweeter than honey, yea than the honey dropping from the comb. I find them so. They are my daily study, and daily delight. I do not boast, but praise. The more I read, the more I admire them. The description of Jesus in them is sweet: the meditation of him is sweeter than all other sweets. It often tastes so much of heaven, that it seems to me I cannot possibly bestow so much admiration upon the Psalms, as they deserve. This is my settled judgment confirmed by experience. I cannot help taking particular notice of this, because it fully confirms the arguments which have been before used:

Experience demonstrates, that God does bless the singing of Psalms in the church, and does not bless the singing of men's Hymns. It is a melancholy matter of fact, that in many congregations there is no reading of God's word, no singing of God's word. It is almost laid aside, even the great ordinance of God for all saving purposes. And what has followed? Truly, what might be expected; yea, what could not but follow. The Holy Spirit has been grieved, and has withdrawn his powerful presence. For want of which a deadness that may be felt is in such places. Of this good men have complained to one another, and are humbled for it before God. They find public worship without power. Prayer is lifeless. Preaching is voice and nothing more. It may be the truth, but the hearers are apt to fall asleep over it, and the preacher is no more animated, than if he was telling an old story. The channel of divine communication is quite stopp'd up: hence *Ichabod* may be seen and felt too upon such congregations. Reader, if thou art alive to God in thine own heart, thou knowest this to be true. And how does it affect thee? Certainly thou wilt join with me in begging of God to revive his work among us, and to put glory upon his ordinances. O that the Lord would return with his gracious presence to his worshipping people. May the Holy Spirit lead them to see their error in neglecting his established means of grace, especially his word read and sung. And whenever he does this, and whenever they put honour upon his word, there will he certainly put life and power into the ordinances, and the congregations shall again experience that God is among them of a truth.

And as God does not bless the singing of human compositions in his church, so it is a certain matter of fact, that he does bless

God has made them very conspicuous. A city that is set on a hill cannot be hid. The builder of it did not intend it should. His gifts and graces are therefore conferred, that the giver may have all the glory. And who are most enriched with his gifts and graces? Are they not such as he has brought to use the means most? Who honour his word, never failing to make the reading of it part of public worship, and who never meet, but they sing out of the word the praises of their God. Among these the Lord the Spirit does work with power, and they do find in singing his Psalms, what they never find in singing men's poems. He makes all their church ordinances lively and edifying. He enables them to draw near to God in prayer, and they have happy communion with him: he hears, and answers. The word preached is mighty through God. Sinners are awakened. Mourners are comforted. Believers are strengthened. The word sung is also accompanied with the same power: the Psalms are made an ordinance indeed. The holy Spirit works in and by them to keep up holy joy in believing hearts. He promised this, and the promise is fulfilled at this very hour—"The Lord shall comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord, joy and gladness shall be found therein, thanksgiving and the voice of melody." Blessed be God for these favours now bestowed upon the church of England. This prophecy is ours. Adored for ever be his love. He is now with us of a truth, and he has turned our wilderness into the garden of the Lord. We do not triumph for this in ourselves. We do not look down with contempt upon others. No, no. We acknowledge it to be the Lord's doing, to the praise of the glory of his own grace; and to him we look for the continuance of this inestimable blessing. O that he would bestow it abundantly upon those congregations, who have the form without the power. This is the fervent prayer of my heart. I am sure our joy will increase by their sharing with us. May the good Lord revive his work in all his churches, and may the life and power vouchsafed to some be found in all.

What can any unprejudiced person infer from hence? Is not the case plain? Where is the presence of God most to be found? Among the singers of poems, or the singers of Psalms? What

and power. It keeps up no communion with God. It administers no holy joy. It is not the means of grace, but degenerates into a mere entertainment, and is the same thing in the church, that music is in the playhouse.

How can that be, says one, I am a witness to the contrary: I have found profit in singing hymns, and I am sure I have received pleasure. You may fancy so, but perhaps it is only fancy: for your practice confutes your profession. God has revealed the Psalms for the use of the church, he has commanded them to be sung in it, and has promised to meet his rejoicing people, and in singing to make their joy abound: but you despise the command, and therefore you can have no title to the promise. You cannot have the end without the means: while you slight the ordinance, how can you possibly receive the blessing promised to it? For the Holy Ghost will not vouchsafe his joy to them who seek it in opposition to his sovereign will: so that you might be pleased, but profited you could not. The profit is God's blessing upon the use of his own means, but you did not use the means, nay you despised his, and followed your own self-will. What profit could such singing bring you? What fellowship could you have with God in it, or what joy in God increased by it? You may bring your poems into the church, and may be vastly delighted with performing them. So is the vainest creature alive at the opera. The pleasure in both cases arises from the same cause. The ear is pleased with harmony, some animal joy is excited, a fine tune, well played, well sung, a very agreeable entertainment; but there could be no more spiritual edification in the one than in the other: because neither of them was the ordinance of God.

What! say some, is it unlawful to sing human compositions in the church? How can that be? Why, they sing them at such a place, and such a place: great men, and good men, aye, and lively ministers too sing them: will you set up your judgment against theirs?

It is an odious thing to speak of one's self, except it be to magnify the grace of God. What is my private judgment? I set it up against no body in indifferent things: I would wish to yield to every man's infirmity: for I want the same indulgence myself. But in the present case the scripture, which is our only rule of judgment, has not left the matter indifferent. God has

pose Hymns to be compared with the Psalms of God. I want a name for that man, who should pretend that he could make better Hymns than the Holy Ghost. His collection is large enough: it wants no addition. It is perfect, as its author, and not capable of any improvement. Why in such a case would any man in the world take it into his head to sit down to write Hymns for the use of the church? It is just the same as if he was to write a new Bible, not only better than the old, but so much better, that the old may be thrown aside. What a blasphemous attempt! And yet our Hymn-mongers, inadvertently I hope, have come very near to this blasphemy: for they shut out the Psalms, introduce their own verses into the church, sing them with great delight, and as they fancy with great profit; although the whole practice be in direct opposition to the command of God, and therefore cannot possibly be accompanied with the blessing of God.

If any one be offended at my freedom of speech, I am sorry for it. I thought I had liberty to give mine opinion, especially in a matter, wherein the honour of God, and of his word required me to speak openly. Let this be mine apology. If you are not convinced, if you will sing human compositions in preference to divine; pray do not quarrel with me. I am a man of peace. Go on your way, and let me go on mine. Let me sing God's Psalms, and you may sing any body's Hymns. I have borne my testimony. Forgive me this once, and after I have closed up the evidence with a very good witness, against whom the admirers of Hymns can have no objection, I promise herein to offend you no more. He is no less a person than the great Dr. Watts himself. He speaks full to the point, and gives his testimony very distinctly. He never intended, he says, to thrust the Psalms of God out of the church. His words in the preface to his Hymns are these—"Far be it from my thoughts to lay aside the book of Psalms in public worship: few can pretend so great a value for them as myself: it is the most artful, most devotional, and divine collection of poesy; and nothing can be supposed more proper to raise a pious soul to heaven, than some parts of that book; never was a piece of experimental divinity so nobly written, and so justly revered and admired." Happy would it have been for the Christian world, if his followers had stopped just where he did. He declares it was far from his thoughts to do what they have done. It never came into his head to lay aside the book of Psalms in public worship. Think of this, and weigh it carefully, ye that idolize Dr. Watts, and prefer his poems to the infallible word of God. It would be well for you, if you valued Psalms as

much as he did: for he says none valued them more. Then you would have looked upon them in his light: for having already in your hands the most devotional and the most divine collection, you would not have thought of any other, knowing it was impossible to have a better, but you would have used this, and would have found it too, as Dr. Watts did, the most proper to raise the soul to heaven. Blessed sentiments! I honour the memory of Dr. Watts for this glorious testimony. I can say nothing that can bear harder upon those persons, who, contrary to his opinion, have entirely left off singing the Psalms of God in the church. He never intended to countenance such a practice. He declares it was far from his thoughts, yea, he abhorred the very thought, and in so saying he has upon record condemned it. Here I rest the matter. If the admirers of Dr. Watts will not be determined by his authority, I am sure they will not by mine: and therefore I take my leave of them. Farewell. May the Lord guide you into all truth.

Select Religious Intelligence.

MR. ADAMS' REPORT

Of his Missionary labours in the States of Indiana, Illinois, and Missouri; made to the Associate Synod at their late Meeting in May.

The appointment given me by Synod was, to itinerate four months in Indiana, Illinois, and Missouri. The most prominent design of this appointment being to answer the petition for supplies from Pike and Lincoln counties. Missouri, and these places, being in your Missionary's estimation, an important station, and one that would help to facilitate the extension of the cause throughout those States; he deemed it his duty to appropriate a large portion of the time to that section of country, while the remainder should be spent in exploring other regions, encouraging those who wished well to the cause, and collecting facts which might aid the Synod in future appointments and Missionaries in fulfilling them. The three first Sabbaths of October then were spent in the Presbytery's vacancies in Indiana, before the engagements of Presbytery would permit me to leave their bounds. The next Sabbath was spent at Springfield, Sangimond county, Illinois, and the nine following Sabbaths in Pike and Lincoln counties, Missouri. In returning by a different route, the first Sabbath was spent at Kaskaskia, and the next at Carmi, Illinois; one more near Princeton, one at Freedonia, and one in Decatur county, Indiana. Besides this, I preached on week days and nights, at the request of individuals, more than once a week on an average, and in some cases, three or four times in the week.

These meetings were often well attended. Three public examinations were held in Pike and Lincoln counties, and some private, for the trial and instruction of applicants. The people adhering to our cause in this place, I thought proper to organize as a congregation. Three elders have been elected, who had already been ordained, two of them being formerly members of Mr. Dixon's charge, in South-Carolina; and the other applying for membership upon certificate from another denomination of Presbyterians. The places of worship in this congregation will be three, but are not yet defined by any appropriate names. A number of children have been acknowledged by baptism, their parents having been previously admitted, either upon certificate or examination. A strong desire was evinced by many for a purer dispensation of ordinances, than has been usual in that section of country. The number of families including adherents, is eighteen. Some of them have been destitute for eight and some for sixteen years. Want of time prohibited me from penetrating farther into the interior of Missouri, although this would for many reasons have been very desirable. Some families or persons were discovered in different parts of the tour, few of whom received more than one sermon, and that frequently on a week night. This was received however with evidence of lively gratitude to God, received perhaps, as the unexpected answer to prayers long since and repeatedly offered, but at last given over, as in a manner hopeless and rejected. Instances of this kind occurring in different parts of the tour, without any foresight or anticipation on the part of your missionary, induced in his mind the belief, that this was the finger of God, who "gathered them when they wandered in the wilderness, in the solitary way."—From all these circumstances, it will be seen by Synod, that the prospect for missionary usefulness in the extensive region of the west, is encouraging. The following additional reasons for prosecuting the work begun, are humbly submitted.

1. An opportunity is offered of preaching Christ's gospel to many that have seldom or never heard it. In the western regions of Indiana, and throughout the state of Missouri, there are but few ministers, either stationary or itinerant, who deserve the Presbyterian name. And in the whole state of Illinois, there was, so late as last winter, but one settled minister, who lives near Kaskaskia. Arminianism, as propagated by the Methodists and Cumberland Presbyterians, and by some of the looser sects of the Baptists; and Arianism, as held by individuals of different names, and especially by the whole sect denominated New-Lights, (which is numerous,) generally prevail. Universalism, is not unfrequent; and the grossest infidelity and open profanation of God's name, day, and ordinances, every where stare the christian traveller in the face. Yet many persons of all these descriptions, show a willingness to hear, and some, it is hoped, may through the divine blessing be led to believe the things spoken, so far at least, as to confide in Christ alone for salvation.

2. A call is presented to go and "seek that which was lost."—Not a few of Christ's sheep, both of our own and other denominations, having in a venturous manner emigrated to these new countries, are in imminent danger from the above mentioned her-

esies, some of them already beginning to fall and their children still more liable, owing to a want of instruction even from books, to become a prey to error, delusion, and prevailing vice. That religion which is improperly termed Calvinism, needs, in that country, to be presented in its boldest and most consistent aspect, in order to meet the effrontery and force of the erroneous systems pre-occupying the field.

3. The propensity of many of our people in the middle and southern states to emigrate, though not checked, might be happily regulated, by the establishment of vacancies to which they could remove with advantage to themselves and the cause.

4. The securing of any advantage already gained, is an object not to be totally disregarded, that your past labours may not be in vain in the Lord. From the moment that the enemy finds himself disturbed in some of his strong holds, violent opposition must in such cases, be encountered; and so much the more difficult to resist the longer the combat is delayed. Nothing has been drawn from the Synod's fund to defray the expences of travelling, and such has been the liberality of the people of Missouri, and others by the way, that a surplus of donations received above the necessary expences, has been transmitted to the funds.

A few copies of the Testimony, and of Muckersie's Catechism, which I carried with me, I found to be of excellent use, and would beg leave to recommend the carrying of them or similar pamphlets, by future missionaries.

Permit me the liberty of remarking, in conclusion, two facts, attested indeed in scripture, but strongly confirmed in my own mind, by the state of religious society in the western country.—First, the early instruction of youth in sound principles, may extend the rich paternal blessing to future generations and distant climes. Secondly, the commencement of apostacy, often leads either the present or future generation, into the most fearful consequences.

Yours submissively in the Lord.

JAMES ADAMS.

An account of donations received during the Mission, with the sum total expended, is subjoined.

Received from Clark congregation,			\$11.00
„ Walnut Ridge,			4.31
„ Peter Galloway, (Lincoln co. Missouri,)			10.00
„ John Law,	do	do	3.50
„ William Galloway,	do	do	3.50
„ Jno. Galloway,	do	do	3.50
„ Samuel Gladney,	do	do	63
„ Samuel O. Tomb, Pike co. Missouri,			2.00
„ Samuel Johnson,	do	do	1.62
„ David Tomb, sen.	do	do	1.00
„ John January,	do	do	1.00
„ Joseph Carroll,	do	do	2.00
„ James Watson,	do	do	50

\$44.56

Carried over.

	Brought forward,	\$44.56
Received from	John Mackey, Peke co. Missouri.	1.00
"	Alex. Alison, do do	1.00
"	William Woods, and others, near Princeton, Indiana.	3.00
"	John M'Millan, near Kaskaskia, Illinois,	1.12
"	Sundry persons in Decatur co. Indiana,	3.57
"	Thos. Smith and Son, Bloomington, Ind.	1.50
		<hr/>
		\$55.75
Travelling expences,		43.75
		<hr/>
Balance transmitted to Synod's Fund,		\$12.00

AN ACT FOR A FAST.

The following *Act for a Fast* was passed at the last meeting of the Associate Synod in May, but omitted in the Minutes.

There are in the present day many things favourable in the situation of different nations and churches. No one, who feels interested in the present happiness of men, or the salvation of souls, can view without pleasure, nations emerging from the darkness and degradation of oppression to freedom and refinement, and the light of the gospel arising upon those who have long sat in the region and shadow of death. All christian lands are simultaneously aroused to the most active exertions in spreading the knowledge of the truth; multitudes contribute of their substance, and not a few are compassing sea and land in these laudable exertions. Yet, it is to be feared, that many trust in their labours as their justifying righteousness, and seek by outward show, to cover their neglect of the more painful, secret and internal duties of religion. There is too much pride of merit, too much vain display, too much flattery of others, too much self-applause, too much overstrained description of labours and success, too much disregard of purity and truth attending these exertions, which call us to mingle tones of lamentation with the song of praise.

It is to be lamented, that in the religious instruction of their children, parents are exceedingly negligent; and instead of being excited by the helps so abundantly furnished, and the interest so generally felt, they take occasion from these things to cast off that burden which the word of God, and their vows impose, *To train up their little ones in the nurture and admonition of the Lord.* Parents are the divinely appointed teachers of their children whom no assistance from others, can exempt from this duty, and without whose co-operation by precept and example, there is but a faint prospect of other means being successful. Many show no concern either to teach by themselves or by others, those who are soon to fill their places in the state and church, who are to be the legislators and judges of the nations, the members, the rulers and teachers of the church. Many, very many are training up their children in those ways which lead down to destruction, and few, very few, are careful to secure to their children the principal thing, by teaching them daily and diligently in the ways of the Lord, by praying, labouring and watching for their souls as those that must give an account. Through this neglect our youth are left to grow up in ignorance and disregard of the truth, a ready prey to the delusions of error and the fascinations of vice.

Christians in different societies are becoming more harmonious in their feelings; and many once divided, are united in visible communion; yet the

spirit of division continues, and the bonds of union in most instances, are dereliction of principle and disregard to the truth. Notwithstanding all that we read and hear of the wonderful things wrought in Zion, who does not see that the cause of truth and vital piety is rapidly declining, that error abounds with all its bitter fruits? Arians, Arminians, Hopkinsians, Universalists, and other sects, maintaining destructive heresies, are every where increasing. Churches, once noted for their purity, are visibly declining, and those who still manifest a disposition to witness faithfully for Christ, have imbibed something of this spirit of defection. Such, scarcely maintain their ground, while the enemy is coming in as a flood. Where, we may ask, in these days so much extolled, are the churches advancing in reformation? where is error laid aside? where are testimonies for Christ becoming more pure, or full, or explicit? Where are the men who are very jealous for the Lord God of hosts, who are not ashamed nor afraid to appear on the side of Christ and his words, who love not friends, nor reputation, nor property, nor life, for his sake; who sigh and cry for all the abominations done in the land, and who will give the Lord no rest until he establish his Zion and make Jerusalem a praise throughout all the earth?—Where, amidst all the revivals of which we hear, are the duties of family and secret devotion revived? Have we not reason to fear, that the Lord is about to depart in his anger, or arise to judgement in the fierceness of his wrath?

In particular we are called to lament the disposition so generally manifested to set aside the principle and the practice of solemn and public covenanting; a duty by which our fathers stirred up one another in the work of reformation. To this duty there is, at present a peculiar call; when the enemy is taking measures so artful and successful in opposing the cause of truth. The most bitter and dangerous enemies of the church, are found in her bosom; the most deadly wounds are given to religion in the house of its friends. False professors are more to be feared than open infidels; and Satan is more to be dreaded as an angel of light, than as a roaring lion seeking to destroy. In the present day it is common to profess and support religion, it is common to encourage hasty and unscriptural admissions to church fellowship. The consequences are, hypocrisy, division, strife, and every evil work. The tares grow with the wheat in such abundance and luxuriance, that though the waste be less violent and visible, it is not less than when the boar from the forest devours it. Under such circumstances there is a loud call to bind ourselves, to stir up and encourage each other in the Lord's cause by publicly avouching him to be our God. Yet this practice is falling into general disuse. Men do not generally come forward to say that it is no ordinance of God, that it is an invention of man, a snare of the devil, a sin of our fathers. But with a coldness more dishonouring to Christ and more to be deplored than open opposition, they treat it as a matter of indifference or doubtful disputation. It is pleasing to find that a few in this land and in the land of our fathers still show themselves ready to express in this way their attachment to a covenanted reformation, but painful to find so many who coldly decline or openly oppose the duty, and so many unstedfast and perfidious in covenant.

In our own land iniquity continues to abound, many immoralities dangerous to the souls of men and the interests of civil society not only prevail, but are tolerated and sanctioned, or only restrained by laws so ambiguous and feeble in their character, that their only use is to afford a triumph to vice. The penalties of the law are in many instances too lenient. And in some cases, as in the crime of murder, mercy is extended where the word of God forbids it. Those vices which seem more peculiar to our country and to threaten the most alarming consequences are avarice, gambling, drunkenness, profanity, and Sabbath-breaking. Multitudes in our land run unsent to preach Christ; unlearned themselves, they assume the office

of teachers, and if the land hath reason to mourn when a child is their king, has not the church, when children in knowledge are their pastors.—By this means the seal is put upon the ignorance and delusions of men, many who were seeking and might, under proper direction, have entered the kingdom, are turned aside after vanities and lies, to the disgrace of religion and the ruin of their souls. For these crimes, and for our abuse of many unmerited favours, the Lord has in some instances, been pleading a controversy with us, threatening with sickness and famine. And have we not reason to fear that unless we repent, he will be more thoroughly avenged of such a nation as this.

Respecting that body of witnesses to which we belong, we have nothing to boast. Through the Lord's unmerited goodness, we have in general proceeded in our work with one heart and one mind. Yet have we much reason to be humbled on account of our indifference and unfaithfulness.—We have reason to fear that we have not wholly escaped that spirit of defection which has desolated some of the fairest portions of God's heritage. And lest for our want of love to the truth, corrupt men may arise, among us, and ourselves be left to strong delusions. Many show much indifference in searching for the truth, and many are careless in maintaining it.—Many embrace their profession without due examination, and are ready at any time to lay it down as they took it up, without conviction. Change of abode, connexions, convenience, the preference of a minister, slight grounds of displeasure and many things of this nature, are often judged sufficient reasons for dispensing with the most solemn vows. The duties of the family and closet are in many families either neglected, or carelessly observed.—Before the world we are not sufficiently careful to commend our principles by our practice, and to give neither cause nor occasion to the adversary to speak reproachfully. God has been visiting us with judgments, in calling away some of our teachers, and one of them who filled a most important station in the church. In two of our presbyteries all the congregations of which were settled, in a little more than the space of two years eight have been by various means deprived of their teachers, and are now as sheep having no shepherd. These our sins, and these testimonies of God's displeasure call us to humble ourselves before the Lord, and turn unto him with fasting, and mourning, and prayer; for it may be that he will return and have mercy upon us and make us glad according to the years in which we have seen evil.

Let us beseech him then, to return to his heritage, to revive his work, and make bare his arm as in the days of old. Let us pray for his blessing on a testimony for truth, that he would put a stop to the spirit of defection so prevalent, and heal the backslidings of his people; that he would bless the Associate Synod in this land; those who are united in the same cause in the land of our fathers, and all who love our Lord Jesus in truth and sincerity: that he would visit the heathen with the light of the gospel, and accompany all scriptural means for the advancement of his kingdom, with the blessing of his Spirit; that he would return in mercy to his ancient Israel, and give to his Son the fulness of the Gentiles: that he would fill the earth with the knowledge of his truth and the fear of his terrible name. Arise O Lord, and plead thy cause, rebuke thine enemies and save thy heritage.

May it please your Reverence—We, the undersigned, being Members of the Roman Catholic Church in your Bishopric, beg leave to approach you with all the respect and deference due to our spiritual father, and to implore your pastoral indulgence on a subject of much anxiety to us, and of great importance to the bodies and souls of our dear children.

In almost every parish of this county free schools have been established by our charitable gentry, with the assistance of the generous English, in which all who choose to attend are taught how to earn their own bread with honesty, and to live in quietness and kindness with their neighbours; and every sort of books necessary for this purpose are supplied without the least cost. As many of our clergy for a long time supported and recommended these schools, as we know the masters are good scholars, and men who have obtained certificates of character from priests—and as we see that the pupils of these schools get on rapidly in knowledge and good behaviour, we are desirous that our beloved children should have the benefits which are enjoyed by our neighbours.

For some time past, however, the clergy have required us to take our little ones away from these schools, telling us that there is danger of losing our religion by sending them, or that though they can see no harm whatever in our doing so, yet they must obey the orders of their Bishop in forbidding us. Some of us, being unwilling to deprive our children of such great blessings, have been denied the rites of that holy church in which it is our wish to live and die; some have had their names called Sabbath after Sabbath from the sacred altar, and thus been exposed to the scorn and persecution of our neighbours; whilst our little ones have often been the objects of insult and abuse.

Most Reverend Sir—We do not presume to dictate to our Clergy, but we think it very strange that they should now call that bad which they once called good; we do not know how the sending our children to those schools, in which God's word is taught, can injure their religion, if our church is built upon that rock against which "the gates of hell shall not prevail;" especially whilst they have the use of the Roman Catholic version of Scripture, and their masters are willing to instruct them in the catechism when the school has closed. Nay, many of our children who attend the Scripture Schools, are most perfect in the catechism of our Holy Church.

We approach your paternal feet, Holy Father, humbly imploring that you will instruct the clergy to relax that hostility which many of them direct against the Scripture Schools, and to suspend those denunciations and penalties which are dealt out to us.

Do not suffer us to be branded as heretics, or rotten Catholics, and to have our hearts wounded, and our livelihoods taken away, without deserving it.

Holy Father, and Most Rev. Sir, we beg you to forgive our presumption, and to grant us, in a general order to the clergy, the reasonable indulgence we thus seek, that we may remember you in our prayers and thanksgivings to Almighty God; and that the blessings of them that are ready to perish may come upon you.

We are, Most Rev. Father, though poor and ignorant, your faithful children."

(Here follow FOUR HUNDRED AND THIRTY-EIGHT Signatures.)

Resolutions of the Catholic Irish Teachers, &c. in favour of reading the Scriptures.

WE, Roman Catholic Masters and Scholars under the Irish Society, whose names, with our respective Residences, Parishes, and Post Towns, are heretofore annexed, desire, by the following Resolutions, to express, on behalf of ourselves and upwards of 5000 of our adult fellow-brethren, who in this district alone are in connexion with the Irish Society, our humble but conscientious and heartfelt sentiments with respect to this invaluable Institution, and to our reading of the Scriptures in our venerable beloved tongue:—

1. Resolved, That, believing the Sacred Scriptures to be the source of all spiritual knowledge, and the proper basis of all moral instruction, we consider

that the want of them in our Native Language has been to us, and to our forefathers for a long period, the *greatest* evil; and that the Irish Society, by their Schools, and providing for us the Scriptures in the language we best understand, have given to us an inestimable gift, and to Ireland the noblest boon she ever before received.

2. Resolved, That it is not true that the *native Irish* are careless and indifferent towards Education; on the contrary, they are most anxious and solicitous for both moral and religious instruction; and in every neighbourhood, where obstacles are not opposed, most gladly embrace it for themselves and families; that for a considerable time past we have observed the good effects of Irish schools in removing prejudices, banishing vicious, and increasing virtuous habits; that in many places we have seen those who formerly spent part of the Lord's Day at foot-ball, dances, card-playing and whisky-houses, now resorting to the Irish Teacher's house, to learn lessons of wisdom from the Book of God.

3. Resolved, That objections having been made to our reading the Irish Testament, from its not being a proper translation, we have individually and collectively, in a very minute and accurate manner, with our Irish Dictionaries in our hands, compared it with both the Protestant and Rheims translations, and find it throughout most agreeing with our own Rhemish version, and to be an accurate Irish translation, with the exception of a few orthographical or typical errors; however, if those condemning it convince us of its errors, and supply us with a better Irish translation, we (as is our duty) will thankfully receive the better one; but, until this better one be provided for us, we cannot give up that which the Irish Society have been graciously pleased to provide us, especially as we are convinced of its being free from radical errors.

4. Resolved, That with respect to the objection of our Irish Version not having Notes or Comments, we are humbly of opinion that Notes or Comments are not essentially necessary for understanding the morality and plain truths of the Gospel; and that Scripture, without Note or Comment, is handed down by the inspiration of God, and handed down to us by the Apostles, and is sufficient and profitable for doctrine, for reproof, for correction, for instruction in righteousness. In these our humble sentiments, we are fully convinced, since we read the testimony of the Right Rev. Dr DOYLE, before the House of Lords, on the 21st of March last, wherein he states that Notes and comments are often objectionable, and carry no weight, as the writers of them are frequently unknown. We conceive, that if we were to meet with such Notes as the Rev. Doctor alludes to, that they would tend to lead us into dangerous errors, and that the Irish Testament, presented to us without Note or Comment of any kind, is in the least objectionable form, and evidences that the Society which supplies it have no other object in view but to make us acquainted with the Divine word.

5. Resolved, That as, by our opponents, we are charged with insincerity and hypocrisy, in receiving the Irish Scriptures, and to be actuated solely by selfish motives; that even should the Society voluntarily, or by necessity, withdraw from us the salaries which we receive, but supply us with Scriptural and Elementary books, that we will read and teach the oracles of divine truth in the language of our country and our ancestors, to our numerous fellow-creatures, who are thirsting after such knowledge; that in doing so, we consider ourselves engaged in a work useful to man and acceptable to God; that the Roman Catholic church, of which we are members, hath never by her Councils, nor her spiritual Head, denied the Scriptures to those who read them with reverence and sincerity; that, on the contrary, we find, on the best authority, that several of her Popes have went farther than even the Bible Society, to induce the reading of God's word, not only by recommending it, but also by holding out inducements for doing it.

Thus, in a book entitled the "Sacred Diary," page 136, containing a catalogue of the various indulgences granted by the different Popes, we find that Pope John the 22d, and many others, his successors, have granted the following Indulgences to such as read, teach, or hear the word of God: one hundred days Indulgence to such as teach the word of God; one hundred days Indul-

gence to such as hear and listen to the word of God, with an inward attention of heart; to such as do recite the Gospel of St. John is granted by Pope Clement 5th, one year's indulgence; and by Pope John 22d, forty days, which make in all, one year and forty days Indulgence for each time; that when such practices were so highly recommended and rewarded at that period by the Spiritual Heads of the church, as acceptable to our Creator, they cannot now be displeasing to him; finally, that we consider the reading of the Holy Scriptures is our right as men, our duty as Christians, and our privilege as Roman Catholics. The above Resolutions were signed by upwards of 490 persons, and a copy sent to the Most Rev Dr. Curtis, Roman Catholic Primate of Ireland.

Summary of Religious Intelligence.

EUROPE.

BRITAIN.—The English papers for June, are filled with the proceedings of the numerous benevolent institutions whose anniversaries have been held the preceding month. In the several speeches which were delivered, many interesting facts were brought forth, and the usual interest in the advancement of the objects of these associations, was maintained. We give from the *Religious Intelligencer* a summary of the expenditures for the year, collected from their reports.

ANNUAL EXPENDITURES

Of Benevolent Societies in England, as reported May, 1826.

Irish Society of London,	£544	7	1
Merchant Seaman's Bible Society,	547	1	0
Language Institution,	586	8	5
Wesleyan Missionary Society,	1,000	0	0
British and Foreign Seamen's Friend Society, (1st Anniv.)	70	0	0
Church Missionary Society,	46,425	8	0
British and Foreign Bible Society,	82,768	2	9
Prayer Book and Homily Society,	2,251	15	5
London Association, (Moravian,)	3,902	12	8
Jew's Society,	12,418	19	10
Hibernian Society,	6,728	19	8
Port of London Seamen's Society,	4,551	19	10
Sabbath School Union,	4,686	19	0
Naval and Military Bible Society,	4,863	8	4
London Missionary Society,	37,164	1	1
Religious Tract Society,	12,637	15	0
British and Foreign School Society,	1,481	7	10

British and Foreign Bible Society.—The most interesting subject which was presented in the report of this Society, was the division respecting the Apocrypha, some account of which we gave in our last number. Three resolutions, as stated in the Report, were passed relative to this subject, at the meeting of the Society. Farther particulars respecting this controversy, will be given in our next.

SCOTLAND.—The United Associate Synod met at Edinburgh on the 24th of April, and continued their Session till May 3d. Dr. Mitchell expressed his acquiescence in the deed of last Synod appointing him Professor of Biblical Literature in the Theological Seminary. The course of study is five years, the first two of which, students are to be exclusively under the care of the Professor of Biblical Literature, and the last three, exclusively under the care of the Professor of Systematic Theology.

The Committee on the Testimony reported that the additional part of the Testimony has been prepared by their subcommittee. It is ordered to be printed for the information of members of Synod before the next meeting in September. The number of preachers is so much increased that about one half of their time they are without appointments. The Presbytery of Perth is appointed a Committee to take the subject into consideration, and to suggest at next meeting of Synod, the measures which may be adopted. There are now *ninety-eight* preachers on the list; of these, *nine* are called. The next meeting of Synod is appointed to be at Edinburgh on the 11th September.

For some time, a Union has been contemplated between the *Associate Synod*, (the Protesters,) and the *Constitutional Presbytery*. At their meeting in May last, a Basis was proposed, the whole, or extracts from which, will be given in our next number.

TURKEY.—There are said to be 40,000 resident Jews at Constantinople.—Considerable stir has existed among them of late, and secret societies have been formed, with a view to resist the influence of their rabbins, and to free themselves from the trammels of superstition in which they are held. We do not augur much good from this mode of proceeding.

ROME.—Pope Leo XII. the reigning pontiff, has all the bigotry which his predecessors inherited from the Popes of the dark ages. "Taking compassion on his Catholic family," says the London Baptist Magazine, "Leo XII. has extended his jubilee to all the kingdoms of Europe. In consequence of this the jubilee was proclaimed on the 9th of April, in the London district; and it will continue six months. During this time, all good Catholics who confess their sins to their priests, receive the sacrament; and visit fifteen times the church appointed by the Bishop for that purpose; to pray for the establishment of Papacy, and for the confusion of all heretics, (Protestants,) and obtain a plenary indulgence; that means a remission of *temporal* punishment for their sins; eternal punishment, he tells them, being remitted in baptism. This is popery in the nineteenth century;" and this gives us an insight into the Pope's spiritual dominion.

ASIA.

HINDOSTAN.—At Vizagapatam, a seaport town about half way between Madras and Calcutta, paganism is evidently on the decline. The people feel

less interest in the worship of their idols, and in their arguments with the missionaries, though they do not yield the point, even the Brahmins feel their inferiority. The car of Juggernaut did not make its appearance last year, and its three images were offered to the missionaries for ten pagodas. In Northern India missionary efforts are not without success. Seven persons were baptised at Dinagepore on the profession of their faith in Christ, and a whole family have thrown off their caste, and come over to the Christian Society. The mission to this country sustains a heavy loss in the recent death of Messrs. Hiram Chambers and J. B. Warden.

BURMAH.—Intelligence from Burmah states, that the missionaries who have suffered such hardships during the Burmese war, and for whom so great fears were entertained are alive and well.

BENGAL.—The fifth Annual Report of the Female Department of the Bengal Christian School Society contains the most gratifying accounts of their success. The Society has been in operation about five years; during the first 8 months they could procure no more than two scholars. They have now twenty-four schools, and 475 pupils. "Nothing," says the Report, "seems now to be wanting but the increased liberality of the public, to ensure the gradual extension of native female education to every part of the country." Even some of the rich and influential Brahmins, lend their assistance to this work.

SOUTH SEA ISLANDS.—In these Islands the cause of Christianity is steadily advancing. In a letter from Daniel Tyerman it is stated, that *twenty-one* islands have embraced Christianity, in all which, a professed idolater does not remain; that so far as profession goes, there are none more consistent, and there is reason to believe many of them are Christians indeed. At the anniversary of the London Missionary Society in May last, a most interesting account was given by Mr. Ellis, of the formation of Auxiliary Missionary Societies in these Islands. The first was formed at Eimeo, in 1819. There is now a society in almost every island. Thus, where a few years ago, Satan had his seat in the midst of Pagan darkness, efficient exertions are made to send the light of the gospel to those who are yet in darkness, and the shadow of death.

SANDWICH ISLANDS.—A woman calling herself *Pele*, the god that presides over volcanoes, and is said to dwell in the person of an old woman, near the crater of the largest volcano on Hawaii, came to Lahaina in a very formal manner, on the 21st of July, and threatened that if the chiefs did not send away the missionaries a volcano would next morning break out and destroy Lahaina. The chiefs were collected to receive her with not less than two or three thousand people, in the presence of whom she was compelled to confess her imposture. A signal triumph was thus obtained over the powers of darkness and another of the lying vanities of idolatry exposed and covered with confusion. The Rev. O. S. Stewart, American missionary from the Sandwich Islands, stated at the anniversary of the London Missionary Society, "that not less than 10,000 of the natives are now capable of reading and writing in their own language: at least 15,000 are under daily Christian instruction, and

about 20,000 listen to the preaching of the gospel, and there is reason to believe that not less than *fifty have received the truth in the love of it.*

CHINA.—There seems to be more obstacles to the introduction of Christianity into China than into any other place. The idolatry and superstition of that country are of the grossest kind, and shut up in their prejudices, they possess a sovereign contempt for all others. Messrs. Bennet and Tyerman wrote that, “at Buitenzorg we actually found a French engraving of a bust of *Buonaparte* in a gilt frame, placed as an object of worship over an altar-table in a Chinaman’s house, having wax and incense tapers burning before it. To test the value set upon it they attempted to purchase it, but could not. On returning rather suddenly into the room they found the old man lifting up his hands in worship to the picture of the late Ex-Emperor.

AMERICA.

NEW-YORK.—At a meeting of the Trustees of the African Education Society, it was resolved to establish a school, to be called the “Kosciusko School,” for the education of free coloured youth in the United States. When Kosciusko last visited this country, he left in the hands of Thomas Jefferson a fund for the benefit of enslaved Africans, which now will amount to nearly \$13,000. It is proposed to raise a fund of \$13,000 in addition to this, for the same object.

At the late meeting of the General Synod of the Reformed Dutch Church in New-York, they consented to transfer the interest of the United Foreign Missionary Society, (of which they formed a part,) to the American Board of Commissioners for Foreign Missions, but in doing so, withdrew every pledge to support its funds or to recommend it to the patronage of the Dutch church, and at the same time passed a resolution earnestly recommending the interests of the Missionary society of the Reformed Dutch church to their congregations. This may be blamed as sectarian, but it has the advantage of consistency, which is now too little regarded.

View of Public Affairs.

[We avail ourselves of the opportunity afforded us of extracting the *View of Public Affairs* for the last month, from the Magazine of the Reformed Dutch church, which has come to hand.]

GREAT BRITAIN.—The grand election struggle is over in Britain. The bribery and corruption were equal to those of any preceding election, if not greater. One elector received a thousand pounds, and a hundred pounds each day during the election, which continued five days. These bribes are conveyed in form of presents; and are given by the candidate, or by his friends, who raise a sum by subscription necessary to carry a person into parliament. The distinguished poet Southey, was elected; but declined the honour on account of his limited income. The members of parliament receive no compensation. The infamous Cobbett was brought forward by his friends; but, providentially for the good of the nation, he was not elected.—The new parliament was prorogued until the middle of August.

The distress in the manufacturing districts continues ; and in some places it encreases to an alarming degree. At Blackburn, Manchester, and Liverpool the sufferings of the operatives are dreadful. Many thousands are thrown out of employ ; and have no means of supporting their families. Meetings were held in divers places ; at which inflammatory speeches were made by desperate men. They called upon their fellow-citizens to seize the arms in gun-shops and in barracks ; and to right themselves by taking what they wanted.

FRANCE.—Our news from this country are not very interesting. The French legislature was in session ; and several eloquent and touching appeals were made in behalf of the Greeks, by several members, particularly by General Sebastiani. And even the prime minister, Mons. De Vilele, observed in the debate, “ that the different cabinets of Europe had not been indifferent to the cause of the Greeks ; and *that diplomacy would soon put an end to the evils deplored*. The great besetting sin of the Bourbon race, manifests its evils in the present king, a disposition to give himself up to the guidance of the Catholic priests, who impertinently intrude themselves into politics, and thrust themselves forward into the courts of kings ; and, who would die of ambition or *ennui* if they had not the keeping and regulating of the king’s conscience. This disgusting sacerdotal influence of the ghostly fathers, has created much uneasiness among the military men. A number of very distinguished officers have lately resigned their commissions in consequence of the king permitting himself to be led in the military affairs, by these keepers of his conscience. Very many families are emigrating from Alsace to our happy country. Some districts, particularly that of Lisle, has suffered much from inundations and hail storms.

EAST INDIES.—Two wars have been going forward in the East, between the British and the natives. A war was undertaken some time ago by the British, under the command of Lord Combermere, professedly to restore a native Rajah to his throne, who had been excluded by a usurper. It is in a rich district, far in the interior, and north from Calcutta. The chief town we believe, is Bhurtpoor, a strongly fortified city. It was taken after a severe seige by Lord Combermere, who led an army of 30,000 men with a large train of heavy artillery. This war is terminated by the complete success of the native prince and the British. An immense quantity of booty was taken, and few lives lost.

The other war is in the Burman empire. That has raged for some time ; and after a treaty of peace, the terms of which were not complied with by the Burmese, it broke out again. Our last advices are by the captain of a vessel from Madras. It appears that a treaty of peace was signed between the English and the Burmese, on the 24th of February last. The prisoners had been all restored ; and, what we greatly rejoice to hear, the Missionaries are all alive and well. Dr. Price, the American missionary, was the commissioner who treated with the English, on the part of the Burmese. The terms have been very favourable to the British arms. They retain five provinces ; and receive in specie 100 lacs of rupees. The treaty was concluded at Yandaloo, 42 miles below Ava. These conquests, we fondly indulge a hope, will ultimately issue in opening a door into these immense and populous empires

for the Missionaries; and thence for the distribution of the Holy Bible, and the extension of the blessings of civilized life and the prostration of Pagan tyranny over the souls and the bodies of our fellow men. May the Great King and Head of the Church grant this!

SPAIN.—This unhappy country still continues to exhibit the deplorable miseries which are inflicted upon a nation by impotency, misrule, and sacerdotal tyranny. She is garrisoned by French troops, whose bayonets keep a simpleton on the throne, and prevent the progress of national improvement.—The coasts on the Mediterranean are swept by the Algerine fleet; and not a frigate there is to show the national colours to the pirates. Even their fishing smacks cannot look out; and the coasting trade is destroyed. The interior is overrun by banditti, who murder and plunder. Even the Colombian armed vessels are at Gibraltar, and wait an opportunity to carry the war into her oppressor's country. The land lies uncultivated and barren; and the greatest distress overwhelms the lower classes of the community.—While the British and French are dunning the distracted government for the payment of their respective debts; the British for spoillations—the French for the favours conferred on the nation by overrunning them with their troops, and their sustaining Ferdinand *the beloved* on the throne! "*Sic transit gloria mundi.*"

RUSSIA.—Considerable disturbances had taken place among the crown peasants in the government of Paskow and Novogorod. A rumor had been spread that the *white* slaves had been emancipated. The report was received with transport; and the peasants had committed some excesses in the transport of their joy. They were, however, very soon undeceived; and the Emperor has issued a proclamation against the makers and propagators of this report. He threatens death to the ring-leaders, and all those who shall even petition him for their liberty. The Empress Elizabeth, widow of the late Emperor, died on the 10th of May, on her way from Taganrok to Moscow; on account of which, the coronation of Nicholas has been postponed till August.

GREECE.—On May 13, the Greeks under the command of Nicetas, entered Tripolitza. The efforts of Ibrahim Pacha, to succour that place, proved wholly unavailing; and he returned to Patras after suffering considerable losses.—The eighth national assembly of the Greeks at Epidaurus had passed certain resolutions, authorising the British ambassador at Constantinople, to treat for peace between Greece and the Ottoman Porte. The terms are such as follow: No Turk shall be permitted to inhabit the Greek territory, or hold property in Greece: all the fortresses held by the Turks, shall be given up to the Greeks: the Turkish government shall have no influence on the internal organization of the country; nor on the clergy: the Greeks shall retain a sufficient army and navy: that they shall be governed by the same regulations throughout all their islands and the continent: that they shall preserve their own flag: that they shall have a right to coin money. But then comes the fatal concession! They agree to pay tribute. Hence Prince Hupsilanti has solemnly protested against peace on such terms. He makes a pathetic appeal to the whole nation. "Does the fall of Missolonghi frighten you? Confide, as in the beginning of the struggle, to the well known patriotism and energy

of the nation. Claim protection of every Christian nation. They will guarantee us every aid. It is easy to be slaves; but it is difficult to become free. To arms! if you wish peace." It is to be hoped that this pathetic appeal will produce the desired effect. There is a general sympathy over all Europe for the Greeks; and the sums of money and war ammunition sent to them is immense. In Paris, the Greek committee received \$90,000 in five months.—Lord Cochran, who has gone out to aid the Greeks, has published a long and interesting letter to the Pacha of Egypt, in which he remonstrates on his injustice and cruelty in his neglecting his own country, and his subjects, to attempt to enslave a brave Christian people. [Some of the European Journals consider this letter a forgery, but think it calculated to do good.] Lord Cochran will act under a commission from the Greek government; and the Turkish government surely cannot object to Lord Cochran, when they take into their pay the blood-thirsty Pacha Ibrahim from Egypt. The Sultan of Constantinople has ventured on the daring action of abolishing the order of the Janissaries. This will probably produce some revolution in his dominions. Our next intelligence will decide this.

AFRICA.—It is a time of general health at our colony, and at Sierra Leone. The British government, the more effectually to put down the infamous slave trade, have put 300 miles of the African coast under strict blockade. These colonies have the sympathies and best wishes of the Southern new Republicans. Captain Chase of the Colombian service, had been off the coast to look after negro stealers. He presented the Colonists with 30 stand of arms and eight casks of gun powder.

SOUTH AMERICA.—*Colombia.*—The news from this republic are very unfavourable. Two great political parties have arrayed themselves against each other. General Paez is at the head of the one: General Bermudez at the head of the other. There is every appearance of a civil war. The arrival of Bolivar, may perhaps, prevent it. May Heaven avert a disaster at which every tyrant in Europe would rejoice.

PANAMA.—The Congress is not assembled; even few delegates have arrived. The republics of Rio de la Plata are said to oppose it; and some begin to express their fears and jealousy relative to the influence and power of Bolivar!

UNITED STATES.—We have nothing remarkable to record. It is a time of general health in our cities. The convulsions in the commercial world in Europe begin to be felt in some of our cities. Public credit has sustained a heavy shock by some late failures of Banking and Insurance companies.—In some of these failures, the most scandalous frauds and speculation have been practised on the community. And we indulge the hope, that an effectual example will be made by our grand juries and our upright courts, on some of these civil robbers and plunderers, who have been practising their infamous crimes on a large scale for many years. It would be gross injustice to send to the gibbet or a state's prison, the poor trembling wretch who steals or robs on the highway, to gain a morsel of bread for his starving family; and at the same time turn loose on society, the villain who has contrived to rob banks and the community of a hundred thousand dollars.

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VOL. III.

Original Communications.

For the Religious Monitor.

A SERMON,

On the Duty of Heads of Families.

(Continued from page 168.)

III. It is the duty of the heads of families to worship God with their houses. This is a duty which many neglect but few deny. It is altogether probable that it was observed before the flood when men called upon the name of the Lord. It was observed by the patriarchs who, when they removed from place to place, still built altars, for the purpose of worship. Abraham when he was called of God, came unto Moreh, and there he builded an altar; from thence he removed to Bethel and there he builded an altar and called upon the name of the Lord. After this he went down to Egypt to sojourn during a famine, and when he returned we are told that he returned to the place of the altar which he had made there at the first. And again, when he and Lot separated, we are told that he came and dwelt in the plain of Mamre and built there an altar to the Lord. It appears that wherever he and the other patriarchs dwelt, they still had a domestic altar for the worship of God in their houses. When the nation of the Jews were separated as a church, we find among the ordinances given them that an offering was to be made every morning and evening continually. And that this directed the worshipper to the spiritual sacrifices of praise and prayer, is evident from the

before thee as incense; and the lifting up of my hands as the evening sacrifice." David though a great king did not think it beneath him to establish the worship of God in his house; and instead of employing a chaplain to undertake this drudgery, he attended to it himself; and attended to it, even when many would have thought themselves excused. We are told that when the ark was brought into the city of David, he blessed the people in the name of the Lord, and then retired to bless his household. This is not recorded as an unusual thing but as what was his constant custom and as an evidence of his regularity in the duty. Neither the business nor bustle of the occasion, the company of friends, nor the general joy, nor his public duties, could make him forget what he owed to God in his family. In the 92d Psalm he tells us that he would show forth the loving kindness of the Lord in the morning, and his faithfulness every night. Cornelius was a devout man who feared God with all his house, and was employed in prayer at the ninth hour, the time of the evening sacrifice; an evidence that this was the usual time for worship in the families of both Jews and Proselytes. The families of primitive Christians were called churches or houses of God, because he was worshipped in the family. And Christ himself as the head of an household prayed with his disciples. In addition to these proofs of scripture, if other proofs were needed where we have the express authority of God, we might mention, the uniform consent and practice of all Christians, and the many advantages or rather the absolute necessity of the duty to keep up the fear of God and the fervour of devotion. What heart would not languish if not often warmed by the devotions of others? Who has not often felt himself refreshed and quickened by the prayers of his brethren. There are particulars in the life of every individual not known and not proper to be known to others, there are things peculiar to himself and therefore he should enter into his closet and pray respecting these secret things to that God who seeth in secret, and to whom the believer can unbosom himself more freely and fully than to the best of his friends. There are other things in which we feel a common interest with our families and this should be signified by united devotion. We have family sins and wants and mercies and should therefore, as a family, unite in confession, prayer and thanksgiving. Neither of the duties of the family or closet should supercede the other; neither of them can be pleasant or profitable to us, or acceptable to God if the other be neglected.

The worship of God in the family consists in praise, reading the scriptures and prayer, none of which should in ordinary cases

be neglected. So frequent are the commands to praise God that we should trespass upon your patience and insult your understandings to repeat but a small part of them. They abound so much in the scriptures that it seems as if God designed that neither a page in the volumes of nature, providence, or inspiration, should not loudly reprove those who never open their mouths in songs of thanksgiving. That we should unite with others, and especially with our families in this duty, is evident from commands requiring not only all the people to praise God, but to praise him with one accord, to bless and magnify his name together. And in reference to this part of the family offering it is said, "The voice of rejoicing and salvation is in the tabernacles of the righteous." Indeed it is strange that any should ever lay aside this part of divine worship so delightful to the renewed heart, and the only exercise of earthly worship which will be continued in heaven. There we shall no more be baptized for the remission of sin, no more eat and drink the sacramental bread or wine; there will be no more reading of the word, no more preaching, no more prayer; but the saints and angels will still unite in praise. It is strange to find families who profess to be worshippers of God neglecting this important part of their duty; and congregations instead of all uniting according to the express command of God, to praise him with one accord, delegating a few to offer the praises of the assembly. The scriptures nowhere recognise the principle of serving God by substitutes or representatives; it is not he who sees that the work is done, but he that does the work that shall be blessed in his deed. And it is not a little remarkable that those who have taken the most pains to render the praises of the church acceptable to man by the charms of music and poetry, are the foremost to neglect the duty. When praises lack the sanction of divine authority, they must lack the gracious presence of the Spirit, they must lack spiritual comfort and advantage, they must lack the powerful sanction of an enlightened conscience, and every thing but the outward form. And does not this neglect of praise wherever it prevails, indicate a depraved heart, a depraved taste, or a depraved psalmody. Do men say they have not voices for singing? There are few entirely destitute of all talent for music, and if the heart be right, though men may not be charmed, the principle thing may be attained,—acceptance with God. And if souls be all united, slight discords of voice will not, even among men, mar the true harmony of praise.

Another part of divine worship is the reading of the scriptures. That heads of families should read them to their households is evident from the command to the Israelites to teach them dili-

gently to their children. And that it is proper to read them as a part of worship some have endeavoured to prove from the ordinance of lighting the lamps evening and morning when incense was burnt. Ex. xxx. 7, 8. Incense points to prayer or intercession which was made while the incense was burning. But what are we to understand by the ordinance of lighting the lamps? Does it not plainly point to the reading of that word which is a lamp to the feet, a light to the path, and a lamp ordained for God's anointed? As by the lighted lamp the priest might see his way in offering incense, so by the light of God's word we see the way of access into his presence, and are enabled to come to the throne of his grace with the incense of prayer.

That prayer also is a part of family worship is equally evident. This is the incense which we are morning and evening to offer unto God. We are to pray always, to pray without ceasing, and to be careful for nothing but in all things by prayer and supplication to make our requests known unto God. For uniting with each other in prayer we have many promises and examples for our encouragement; and it is a duty from which every believer must have derived many and lasting advantages.

The order in which these several duties of worship are to be observed is not so explicitly revealed; yet it does not appear to be wholly arbitrary. We should enter the gates of God's house with thanksgiving, and his courts with praise. Should we not for the same reasons commence with praise in the family? Does not even nature teach, that our first duty is to render thanks—that gratitude should be first in the heart and first in devotion? And as the word of God is our directory for prayer, teaching us our wants, and filling our mouths with arguments, is not the reading of a portion of that word a most reasonable preparation before addressing the throne of grace?

With respect to the times of worship, it should be observed every morning and evening; and, as the Jews on the Sabbath, offered a double offering, so, at least when destitute of public ordinances, this family offering should be more frequent. Where it can be done conveniently it seems most proper to commence the day with the service of our Creator; to engage in it with that activity which the morning inspires, and before the business of the day has occupied the mind. Seek first, says Christ, the kingdom of God and his righteousness—give to those things the first and the best of your time; and in this he has set us an example, rising up early even a great while before day and engaging in prayer. If we labour more for the meat which endures unto eternal life, than for that which perishes, we should evince this

by taking thought for the soul before feeding the body. In the evening it would be well to attend to this duty before any should be so weary or heavy with sleep as to be unfit for actively uniting. The practice of those is highly improper who only attend to this duty on the Sabbath. There can be nothing of the power of religion where there is almost nothing of the form. Such persons are even more inexcusable than those who are uniformly neglectful. They cannot plead timidity, or incapacity, or ignorance; their occasional observance of the duty proves that their general neglect arises from aversion to religion, and a preference of the world. Nor can they be commended who neglect this duty in the morning, which is the most suitable time for attending to the principal thing. We ought to offer to God the first fruits of our increase, and with equal reason the first of the day. "Cursed be the deceiver who hath in his flock a male, and voweth, and sacrificeth to the Lord a corrupt thing." And cursed be the deceiver who hath in the day an hour of valuable time, and offereth to the Lord only a worn out, useless hour in the evening. Our warrant for worship in the morning is even more full and explicit than for worship in the evening. "Lord thou shalt early hear my voice. I will show forth thy loving kindness in the morning. I prevented the dawning of the morning and cried. I will sing of thy power; yea I will sing aloud of thy mercy in the morning." This is a duty which should in no case be set aside without the most weighty reasons. It is said of the Sabbath, "In earing time and in harvest thou shalt keep it." So we may say of family worship; when worldly business is most urgent, it is not so urgent as the great business of serving God and seeking salvation. The hurry of business is no better excuse for neglecting worship than for violating the Sabbath. God requires time for the one as really as for the other; and the sin of withholding it is in both cases a robbery, and a robbery which will never be to our advantage. The Jews took God's time, and he recovered it again by seventy years' captivity in Babylon. And if we take any of his time to ourselves, how easily and how certainly will he make us losers by the fraud. How easily can he visit with famine, or sickness, or war, and recover in vengeance what we refuse to lend him on usury.

of all prayer, you can use a form of words which God has accepted, and sanctioned by a place in his word; you can pray more in one sentence than many a hypocrite in a tedious and high sounding harrangue. It is not a multiplicity of well chosen words, it is not correctness nor elegance, nor outward earnestness which makes prayer; it is not an offering up of words, but of desires; and if the heart pray, it is little matter about the language. The most earnest and effectual prayer goes beyond the power of language, and is signified by groanings which cannot be uttered. Those who have weak capacities should pray much in secret; they should read much in the scriptures; and there is no fear, if their hearts be set upon the duty, but that they will acquire the gift.

Some may be deterred from this duty by timidity and shame. If they be overcome by a sense of their unworthiness and unfitness for appearing before God, they should consider that these are the very reasons why they should go to him to be made better. If we were clean we would have no need of washing; if we were whole we would have no need of the physician. But if they be overcome through the fear of man, they should remember the words of our Lord, "Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." Guilt is always fertile in excuse, and the neglecters of worship in the family will always have something to say in self-defence; but if the matter were searched to the bottom the true cause of the neglect would be found aversion to the duty. Where there is a willing mind, men will make light of difficulties which are mountains in the way of others. Many pious females and inexperienced youths, when called in providence to attend to this duty, have conquered their natural timidity, and been useful examples of devotion to their households. And there is no house whatever be the circumstances of its inmates, where an altar should not be erected for the worship of God, and daily perfumed with the incense of prayer.

IV. It is the duty of the heads of families to see that their children and households walk in the ways of the Lord. For this Abraham was commended, that he not only walked himself in the way of the Lord, but commanded with authority his children and household to keep the same way. It is not enough to tell them their duty, it is necessary to enforce obedience.

Christ not only prayed with his disciples, but he taught them to pray, and in this he was an example to the heads of families. They should begin by teaching children such forms of prayer as are suitable to their age and capacity. They should cause them

to repeat these frequently. And when they are capable of understanding their duty and obligation to God, they should give them time, encourage them, and when other means fail, compel them to retire by themselves evening and morning for prayer. And though they may at first be exceedingly reluctant, the blessing will generally accompany the means, and God will give them hearts to pray, not only without compulsion, but in defiance of opposition, and like Daniel, in the face of death. How many children are ruined by the neglect or sinful indifference of parents in this particular. How many have reason to bless God that he favoured them with parents who would not let them alone—would not let them ruin their souls—who were more obstinate in enforcing duty than nature could be obstinate in opposing it. How many cherish feelings of gratitude and respect for such severity in parents which all the indulgence of the careless never could procure. O, that you could feel the vast responsibility of your situation in having the care of souls, and the vast importance of early impressions on the mind, and early habits of devotion! Be assured you will gain nothing by negligence, you will lose nothing by faithfulness.

Heads of families should see that all in the house observe the Sabbath. Thou shalt not only remember the Sabbath day to keep it holy thyself, but thy son and thy daughter, thy man-servant and maid-servant, and thy cattle, and the stranger who is within thy gates. Children are under the same law with their parents; are equally bound to refrain from the profanation of the Sabbath; and as in the civil so in the divine law the parent is made responsible for the conduct of his child while under his authority. Servants must submit to the laws of the house in which they dwell, and keep the Sabbath. For their conduct God makes masters responsible as well as for the conduct of children. This was charged as a grievous sin in the Israelites, that in the days of their fasting, they exacted all their labours; they did not labour themselves but exacted the labours of their servants. It is common to say that we have no controul over their moral conduct, and cannot be charged with their sins. But we have controul over our own houses to admit or refuse whom we please. In this Abraham was commended that he would not only command his children but all his household in the way of the Lord; attending equally to the instruction and behaviour of all committed to his care. In the 101st Psalm, sometimes called the householders Psalm, David tells us what kind of servants he would keep. "I will set no wicked thing before mine eyes; a froward heart shall depart from me; I will not know a wicked person." He would

not have the slanderer, the proud, the deceitful or the liar: "But mine eyes, (says he,) shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me." And how often has negligence in this matter been punished both by the temporal and eternal ruin of children. Let it not be said by professors that it is difficult to procure servants of a religious character, for it is not impossible; and a little loss or inconvenience should not deter us from our duty. It would be better to search every corner of the land for a faithful servant than by employing one who is profane greatly hazard, yea almost insure the ruin of children. Cattle must rest upon the Sabbath. Though their labours might sometimes be continued without our attention, God has appointed this day of rest in mercy to them, as well as for higher ends to man. And the stranger who is allowed to enter our gates whether as a traveller or visitor must keep the day. He may be offended by the restraint, but better offend every man than the one God.

Heads of families should see that all in the house attend to the worship of God in the family and in public. The resolution of Joshua was that he and his house would serve the Lord. Cornelius feared God with *all* his house. We are told that, "Jacob said unto his *household*, and to *all* that were with him, Put away the strange Gods that are among you, and be clean, and change your garments; and let us arise, and go up to Bethel; and I will make there an altar unto God." So Elkanah and *all* his house went up to offer to the Lord the yearly sacrifice, and his vow. And to the same purpose we may apply what is said in the Song, "Feed thy kids beside the shepherds' tents." That is, bring up thy young under the ministry of Christ's servants. The young may understand but little of what is said and done, yet they are more close observers of character and conduct than we are generally aware. They may receive from ordinances however imperfectly understood deep and lasting impressions. And if there were no other advantage, they are in the way of God's blessing, and may form those habits of devotion which we would wish them to follow.

Heads of families should restrain their households from all profanity and impiety in their conduct. It is recorded in praise

have done as much as Eli, and yet accounted themselves examples of faithfulness. He told his sons that their conduct was wrong, and rebuked them sharply. Nay, my sons, says he, for it is no good report which I hear; ye make the Lord's people to transgress. Yet God reproves him as a partaker in their sins, because he restrained them not with the force of authority. And for this neglect, his sons must perish together in one day, and in the midst of their sins; the gray hairs of Eli must descend to the grave with sorrow and shame; his house must be cut off from Israel.

Heads of families when visited by judgements, guilty of great sins, or otherwise called to the duty, should fast themselves, and cause all in their houses to fast. This is a duty very generally but not totally neglected. The authority for it you will find in (Zech. xii. 12.) a passage evidently referring to New Testament times. "And the land shall mourn, every family apart, and their wives apart," &c. This duty could scarcely fail of promoting liveliness in the service of God, and should especially be observed by those who find themselves in a state of spiritual declension.

(To be concluded in our next.)

THE GLORY OF MINISTERIAL SUCCESS, DUE TO GOD ALONE.

A Sermon, from MSS. of the late Dr. Shaw, on 2 Cor. iii. 6, 7.

"I have planted, Apollos watered; but God gave the increase. So then, neither is he that planted any thing, neither he that watereth; but God that giveth the increase."

The name of the apostle Paul, has been long famous in the Christian church. After the lapse of eighteen centuries, his crown of glory preserves all its original freshness and beauty of colouring. The grandeur and permanence of his fame are in no degree owing to such achievements as those by which either the Greeks, Romans, or Orientals, arose to the the highest pinnacle of human glory. He has not filled the world with the sound of his name, as a conqueror, lawgiver, or a monarch, for he never sought nor sighed after any species of this false greatness, the love of which so generally prevails in every human bosom. The soul of the great apostle of Christianity was cast by divine grace in a happier mould, and his ambition "dealt in nicer things than routing armies, and dethroning kings." His exertions lay in another line, and the glory he sought was of a different and more exalted kind. Having embarked heart and soul in the god-like enterprise of converting the nations from idols to the living God, his fame has filled the whole christian world and his doings produced larger effects upon the destinies of the church than

those of any other mortal; and his name will be borne down to the latest posterity, embalmed in the grateful affections of all christian people, as of one of the greatest benefactors of the human race. The manner of his own conversion which was sudden and miraculous, is related by him in the 9th chap. of the Acts of the Apostles, and no other account of the matter is at all rational or defensible. As the fact itself cannot be controverted without destroying the credit of all history, so the miraculous manner of his conversion, as stated by himself, has been always justly considered as one of the most complete proofs that have ever been given of the divine origin of Christianity. The miraculous event took place most probably A. D. 35. Luke has continued his history down to A. D. 63; from which period we have no authentic record of his life, nor of the precise manner of his death; but according to primitive tradition, he suffered martyrdom by beheading on the 19th of June, A. D. 66, at a place three miles from Rome. Here then, we have a long period of more than 30 years from the commencement to the termination of his bright career, the whole of which he spent in making known the glad tidings of salvation; and had we time it might be highly improving to follow the track, and mark the every footstep from city to city, from country to country, from island to island, of the most eminent planter of Christian churches. But it must suffice to observe, that in the course of the various circuits which he took in planting and confirming the churches, he visited once and again most of the ancient seats of magnificence, learning, and religion, not without many signal testimonies of the divinity of his commission and doctrine. By his travels and labours, but especially in his immortal writings, he has left behind him a never-dying monument of his virtues, and of a sublime, unsullied character as a missionary of the cross. Devoted to Christ without reserve, "he mocked at fear."—The utmost extremity of danger never daunted his heroic spirit. When some of the brethren besought him with tears not to go up to Jerusalem, "What mean ye," he said, "to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name

his resolute spirit. Anxiety, want, pain, persecution, such as might have shaken the stoutest heart, never subdued his courage, frequent imprisonment did not make him less warm in the great cause, nor the terror of death dismay him. "Save that the Holy Ghost witnesseth in every city, saying that bonds and affliction abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts xx. 23, 24.

In the fulfilling of his mission as the apostle to the Gentiles, he proceeded to Corinth, the capital of Achaia, distinguished for the number, quality, opulence, and learning of its inhabitants, where he tarried eighteen months, between A. D. 51 and 53, preaching the gospel with great success. But the peace of the church planted in this city was disturbed soon after his departure by the intrusion of false teachers, who endeavoured to undermine his influence and credit as an apostle. He being soon informed of these rising disorders, and receiving also a letter from the church, requesting his advice in some difficult cases, wrote this first epistle, to supply suitable remedies in the existing abuses, and satisfactory answers on those points of difficulty specified. One of the disorders requiring a remedy, was the scandalous spirit of faction and division respecting their ministers; one party boasts that they were the followers of Paul; another, that they were adherents of Apollos; and a third, that they gave the preference to Peter. Such contentions operate like poison on the body—they inflame and breed corruption and death. Aware of the danger, the apostle in the text and context furnishes the proper corrective remedy. "Are ye not carnal, and walk as men?" You are acting in the spirit and manner of the unenlightened and unsanctified heathen who attach themselves to this or the other philosopher and orator as their chief and head. It should not be so among you. Let no man glory in men! To institute invidious comparisons and preferences between men, is contrary to your direct interest and duty, and grieving to us, who, so far from wishing to be the heads of the party among you, are ready to minister to you in all the humblest offices of condescension and love for your spiritual profit. We are all joint labourers belonging to God, and our ministry, together with the gospel and all its privileges belongs especially to you all; we are all yours, "whether Paul, or Apollos, or Cephas" your servants for Jesus' sake, and not your masters. Differ as our talents may in some respects, we yet prosecute one grand common design of edifying the body of Christ. "Who then is Paul, who

is Apollos, but ministers by whom ye believed?" mere instruments of good to you. We have nothing as ministers but what is given us from above, and we have no independent schemes of our own to pursue, and no independent efficacy of our own, to command the wished for result. We are nothing of ourselves, and are not worth your stirring about. To God alone, and not at all to us, the whole glory of success is due. You are therefore much to blame in preferring one before another, and in attaching yourselves more to one than to another. "I have planted," it is true, and "Apollos watered, but God gave the increase. So then, neither is he that planteth any thing, nor he that watereth, but God who giveth the increase."

We proceed now to consider the text as laying the foundation for the following observations:

I. God employs the intervention of human instruments as means in fulfilling his great designs of mercy towards the human race. Any effects which require the mere exercise of power for their production, God could produce without the agency of means, for his power is omnipotent. By a simple act of his will, and exertion of his arm, the Creator might produce a constant succession of all the animal tribes in a state of the most perfect organization, and communicate to them at once the faculties of seeing and hearing, and the power of exercising animal functions without resorting to the established or any other system of means for generating or nourishing organized beings. Spring, summer, autumn, and winter he might regularly produce by a mere word of command, as well as by the operation of his fixed law, according to which these steadily occur when the earth is in a certain part of her orbit. In the same independent manner, he might present all nature, just as she now appears, carry on all her operations, causing the fire to burn, the waters to run, and clothing the fields and forests with all their ample riches; and in short, all the infinite multiplicity of effects which we see every moment taking place in the universe. He might conduct his moral government, and attain all the ultimate purposes of his eternal mind, with respect to empires, cities, families and individuals, by the direct exercise of his will and power. But the fact is, that nothing is done in this way of direct omnipotent efficiency. So far from nothing coming between God and the end he has in view, he never comes to the end at all by an immediate and almighty directness, but always works by second causes, employs the intermediate agency of dependent beings, limits the working of his power to these means, and by thus letting in the exercise of his perfections, furnishes demonstrations that He is, that he

acts, and that he acts wisely and intelligently. If the employment of means were taken away, we could never observe those evidences of design and contrivance in which we now clearly see the hand of an intelligent Designer and Creator. A person acquainted with nature and her operations in general, or only with the physical constitution of man, might easily show, that nutrition, motion, figure, respiration—that all the senses, and all the functions of the animal are, each of them, an end attained, as the result of some circuitous process, and of a series of means, set and kept in continual operation, by him whose “kingdom ruleth over all.” In order to the production of sight, for instance, the wonderful element of light is provided, which is regulated in its transmission and action by the most precise laws; and then, there is the eye itself, an organ which consists of an intricate and artificial apparatus, and is most delicately adapted for the operation of the element of light upon it, in different degrees, and at different distances. The ear is no less wonderfully adapted as an instrument for the reception of sound, and for becoming an inlet of knowledge and of pleasure. The amount of all these remarks is only this, that all things are invariably connected by the relation of cause and effect, of means and end. This is an established principle in philosophy, but the vulgar as well as the philosopher universally have an intuitive perception of its truth; and in the case of every change, without exception, possess an irresistible conviction of the operation of some cause. Now the case is exactly so in religion: the doctrine extends to moral agents and their actions, as well as to physical things; there is an undoubted analogy between religion, and the constitution and course of nations; in both, God works by subordinate agents and instruments, and this by the way is no mean argument to prove that both must have originated with the same Being; for must they not have had one common cause, since their arrangements are so exactly similar, and centre in one common object—the perfection and happiness of man? Our text is a standing proof that God employs the subordinate instrumentality of fellow-beings in rendering man conformable to himself, in “knowledge, righteousness, and true holiness.” “I have planted.” &c. The officers whose instrumentality Jesus Christ employed, you will find arranged thus (1 Cor. xii. 28) “And God hath set some in the

these will show how such provision was made the foundation for raising the church to perfection.

Apostles. In the beginning of his ministry, Jesus chose twelve of his disciples, to attend him constantly as eye-witnesses of his sayings and doings, and to make a faithful report to the world.— You have a catalogue of their names Matt. x. The word apostle signifies one sent by another on some business, and therefore is applicable to any messenger. But as a name of office in the kingdom of Christ, it is restricted to the twelve, and to Paul, who was afterwards added without any regard to the original number. It is reasonable to believe that the apostleship of the twelve was an office distinctly marked by some peculiar characteristics of its own, which served to distinguish the persons so called from all their brother officers in the kingdom of Christ. Paul suggests as much when he says, “Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.” 2 Cor. xii. 12. From the history of what was done to them, and in them, and by them, it may be gathered, that the apostles were distinguished by the following proofs or signs: 1. They all received an immediate personal call from Christ, during his life, and a higher unlimited commission after his resurrection to go every where, preaching the gospel as his own immediate representatives. Matthew xxviii. 18, 19, “All power is given me in heaven and in earth. Go ye therefore, and teach all nations,” &c. John xvii 18. “As thou hast sent me into the world, even so have I also sent them into the world.” Mark xvi. 15. “And he said unto them, Go ye into all the world, and preach the gospel to every creature.” 2. All of them with their own eyes saw him alive after his resurrection, and so could confidently attest the all-important fact. Acts i. 21, 22. “Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.” 1 Cor xv. 7, 8. “After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.” 1 Cor. ix. 1. “Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?” 3. All these had the power of working miracles peculiar to an apostle, the greatest of which was the power of conveying spiritual gifts to others—a power peculiar to the apostles, and which raised them above all the other spiritual members of the church. 2 Cor. xii. 12. “Truly

the signs of an apostle were wrought among you in all patience, in signs; and wonders, and mighty deeds." Acts, xix. 6. "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—The apostles too had the gift of prophecy, of discerning spirits, and of inflicting remarkable judgments. And they had authority to fix permanent officers in the church. Eph. iv. 8. and 11.—"When he ascended on high, he led captivity captive, and gave gifts unto men."—"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—1 Pet. v. 1—4. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock: and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Finally, all had authority to complete the canon of the New Testament, and lay down the whole system of christian doctrine, discipline, and government. Such are the points of peculiarity and pre-eminence by which the apostles were distinguished. The partisans of a certain form of church order have insisted that the apostles were a superior order of officers to the seventy disciples, but without the least foundation for it; compare the history of their appointments in Matt. ix. 37. x. 16, with that of the seventy in Luke x. 1—16, and you will find their commissions the same, both in form and substance, the same powers, the same instructions, the same cautions, the same support. The truth is, that the ministry of the Baptist, of Christ himself, of the twelve, and of the seventy, was, in all these four instances, *preparative* to the organization and full settlement of the New Testament church, after Christ's death and resurrection. None succeeded the twelve in the apostleship. Their great powers ceased with themselves. They were instruments clothed with vast powers for certain purposes, and when these were effected, the instruments were laid aside.

Prophets. This class of primitive ministers are ranked next after the apostles. "He hath set some in the church, first apostles, secondarily prophets." &c. No doubt the apostles possessed this gift in the highest degree, whilst yet it was a gift by which those of the second class of ministers were particularly and chiefly characterised. The strict and precise meaning of the word prophecy is to foretell future events, an ability to do which was one of the extraordinary gifts of the Spirit, at the commencement

of the new dispensation. There was a superior and a lower order of these New Testament prophets. As "the word of wisdom," which holds the first place in the catalogue of spiritual gifts, has been interpreted—of every clear and comprehensive view of the whole compass of christian doctrine which the Spirit imparted to the apostles, so "the word of knowledge by the same Spirit"—has in much probability been referred to the explanation and application of the Old Testament types and prophecies, which was the distinguishing characteristic trait of the New Testament *superior* prophets. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;" &c. A class of men expressly inspired to give an interpretation of the law and the prophets, binding on the conscience, appears to have been in all ages highly necessary, since the old prophets themselves were not let into the meaning of their own revelations. Of this class of men the spirit seems to speak expressly when he says, "that the mystery of Christ which was hid from former ages and generations, is now revealed to his holy apostles and prophets." Eph. iii. 5. From his speech to the Jewish council, the proto-martyr Stephen evidently belonged to this order of spiritual men, (Acts vii.) So likewise were the prophets of Antioch, (Acts xiii. 1.) particularly Barnabas and Saul. How often do we find Saul by virtue of the gift of the "word of knowledge," dipping deeply into the secrets contained in the ancient oracles, such as the call of the Gentiles, the rejection of the Jews, and their future restoration. (Rom. xvi.) The *lower* order of prophets engaged in an exercise much the same as that now called preaching; their gift was confined to speaking in a plain, intelligible way on some point of doctrine or duty so as to edify, or exhort the church. The word prophecy is often used in this lax sense. (1 Cor. xiv. 3. xxix. 31.) Judas and Silas had this gift. (Acts xv. 36.) Some of the lower prophets foretold particular events—as Agabus did the famine at Jerusalem, and Paul's being bound there. (Acts xi. 27. xxviii. 21. x. 11.) After observing that no part of the New Testament was written till some time after the Redeemer's ascension—that many years

ercise of the gift of "the word of wisdom" had given the church in writing, an infallible and complete standard of truth and duty, the office of the prophets became superceded and suspended, and the prophets themselves, like their elder brethren the apostles had no successors.

Evangelists. They constitute a third order in the catalogue.—(Eph. iv 11.) "He gave some evangelists." &c. The third class mentioned in 1 Cor. xii. 28, are called "teachers," which may include evangelists, as well as the ordinary pastors and teachers. Evangelist was the name of certain extraordinary officers in the primitive church, who were employed as travelling companions and assistants of the apostles in propagating the gospel. The apostles themselves having laid the foundations of the faith, the evangelists travelled round the country without any settled charge of their own, to complete the organization of the churches by consigning them to the care of the ordinary and stated ministry. Of this order of spiritual ministers were Philip, Silas, Timothy, and Titus; Luke and Mark, and perhaps many others, who accompanied and assisted Paul. That they led an itinerant life without any fixed charges, may be easily gathered, from their history. The friends of Diocesan Episcopacy have, indeed, laboured to show, that Timothy was bishop of Ephesus, and Titus of Crete, over which they presided, as their fixed charges: but such an idea is wholly incompatible with their itinerant mode of life, and the nature of their official employments; and of the whole tenor of Paul's addresses to them, in the epistles which he sent to the one and to the other. The apostle expressly denominates Timothy an evangelist. (2 Tim. iv. 5.) He mentions the express purpose for which he left Titus in Crete, (Titus i. 5.) viz: to do the work of an evangelist there; and when the exigency was answered, Titus returned to Paul as directed, having done all that was assigned him in that station. That an evangelist had extraordinary powers, is evident from the history of Philip the evangelist, Acts viii. 6—13. The gift of faith, of miracles, and of tongues, mentioned immediately after the "word of wisdom and of knowledge," may intimate them to have been the appropriate gifts of the evangelists, the third order of ministers. Their work, like that of the apostles, was in its nature extraordinary and temporary. After constituting regular and fixed pastors, and committing to them the cultivation of these new plantations, they passed on to preach the gospel, and organize churches in other countries and nations.

Such, and such only, were the extraordinary ministers given to the infant church. You will find an enumeration of the mighty:

powers with which they were clothed, in 2 Cor. xii. To investigate the special nature of these powers might be necessary in order fully to perceive what sort of instruments the apostles, prophets, and evangelists were. But the subject is difficult, and it would not be easy to cast a clear light upon it. The order of the offices does not, as some suppose, exactly suit the arrangement of the gifts. It is not easy to determine absolutely the meaning of some of the gifts. Yet the gifts and offices were all distinct.—Perhaps the same persons might sustain several of the characters, and exercise many of the gifts, and perhaps the apostles possessed, and exercised them all. But we cannot with great accuracy and minuteness say, which belonged to one class, and which to another; yet all the offices and gifts existed in the primitive church, and this shows us by what a wonderful instrumentality, God founded and organized, and settled the primitive church. But a ministry altogether extraordinary and temporary, affords no rule, and constitutes no precedent for a ministry which is ordinary and permanent. The measures adopted by invaders for conquering a country, authorize no inference as to the form of government which may be prescribed for it when conquered. The powers of those who first set up a civil constitution, warrant no inference as to the powers and jurisdiction of the different departments of a fully organized government. What the apostles, and evangelists did, in executing their peculiar and extraordinary trust, exhibits the method appointed by Christ for founding churches, but nothing more. The officers and orders permanently fixed in the churches planted by their care, is quite another subject. The same extraordinary instrumentality was not required, and we know, has not been continued, after the foundations were laid. Therefore, we now notice

Pastors and Teachers—the ordinary and permanent instrumentality appointed by positive statute for gathering in sinners, and building up saints. Some suppose distinct offices are here meant—that the pastors had fixed charges, called their flocks, to which they statedly administered all divine ordinances, and that the teachers were employed in instructing the young and ignorant, and occasionally preaching; and that they were to the pastors, what the evangelists were to the apostles. But it is not said distinctly in the text, “some pastors and some teachers,” as in the case of the other orders; and to us, they seem to express one and the same thing, only the one word is figurative, and the other is not. A pastor feeds the flock in “the words of faith and sound doctrine,” and a teacher, teaches them the way of salvation through the Lord Jesus Christ; and where is the difference? what the one

name expresses figuratively, the other does literally. These pastors and teachers are called bishops and elders, and in the New Testament; these two names, bishop and elder, are perfectly identified. Thus Paul enjoins the presbyters or elders of Ephesus, "to feed the church of God over which the Holy Ghost had made them bishops." Acts xx. 17—28. The office of a presbyter and bishop, is one and the same office. Titus i. 5. Hence Titus is directed to "ordain in every city presbyters who were to be blameless," for says he, "a bishop must be blameless." 1 Pet. v. 1—2, is equally conclusive—"the elders which are among you, I exhort—feed the flock of God—taking the oversight thereof," literally exercising the office, and performing the duties of a bishop over them. Paul and Barnabas made a circuit in company among the churches, ordaining presbyters in the churches they had founded. Acts xiv. 23. Scriptural bishops, therefore, were elders appointed to the pastoral oversight of single congregations; and in the history of the proceedings of the apostles and evangelists, we do not find an instance of a fixed charge assigned to any officer above a presbyter, who was called pastor or teacher merely from the nature of his employments. Pastor and teacher, are so connected with the "work of the ministry," (Eph. iv. 11.) which is to be continued in the church to the end of the world, for the perfecting of the body of Christ, that it is evident, that they, and they only, were to constitute the ordinary and permanent ministry of the church. These the apostles invested not with their own extraordinary official powers, but with the ordinary powers of dispensing the word and sacraments, and exercising acts of government and discipline, and which ordinary powers were to be transmitted in constant succession. Pastors, associated with a class of elders who do not "labour in word and doctrine," but only rule, constitute tribunals of different grades, which have cognisance of all the spiritual affairs of churches, relating to matters of discipline and government, whilst the pastors themselves, are separated to the work of publicly expounding the word of God, dispensing all ordinances, catechising and pastoral visitation.

As to the qualifications requisite for this permanent ministry,

ing their perspicuity, and comprehensive brevity. May every minister of the gospel daily present these apostolical instructions to his heart, and in simplicity, honesty, and sincerity, carry them into daily practice.—1 Timothy iii. 1, 2, 3—6. iv. 12—16. v. 21. Titus i. 5—9.

Such, then, is that system of means and instruments, both extraordinary and ordinary, the ministry of which God employs in converting and saving sinners. The Lord works in what way he pleases. Sometimes he employs conscious and voluntary agents, in other instances, he actuates unconscious passive instruments, to effect his ends.

(To be continued.)

Selections.

LETTERS ON THE ATONEMENT.—No. IV.

MY DEAR BROTHER—

The object I had in view in my last, was to show how well our doctrine of the atonement corresponds with a full and glorious display of the free and sovereign grace of God in man's salvation.

In this, I propose to resume that subject, by replying to some of the objections urged in recent publications.

To illustrate the entire harmony between the grace of God in our salvation, and the righteousness of Christ as its procuring cause, the subject may be viewed in a different light from that in which it has already been presented.

Speaking of the great Redeemer, the writer of the epistle to the Hebrews says, "Though he were a *Son*, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all that obey him." Heb. v. 8, 9. Salvation, then, is the work of Christ; and consequently the whole of it from beginning to the end must be attributed to his grace. All its blessings are deposited in his hands; and HE distributes them as he pleases. Hence it is recorded, "Of His *fulness* have all we received, and grace for grace." John i. 16; and he himself says, "As thou, Father, hast given

not I, but Christ liveth in me:" Gal. ii. 20. "I give unto" my sheep "eternal life; and they shall never perish, neither shall any pluck them out of my hand." John x. 28.

It is plain, then, that Christ both procured salvation for us, and distributes all its blessings according to his sovereign pleasure. But shall we imagine his grace to be less free and glorious, because he became obedient unto death, in order that he might become the author of eternal salvation unto all who obey him? Do we owe him less, because he fulfilled the law in our place, and satisfied all the demands of justice against us, by enduring the penalty due to sin? Would his grace have been more free, more conspicuous, more illustrious, if he had humbled himself less, and suffered less, in accomplishing our salvation? Let an inspired writer answer these questions: "Ye know the *grace* of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." 2 Cor. viii. 9. "The life which I now live in the flesh I live by the faith of the Son of God who *loved* me, and *gave* himself for me." Gal. ii. 20. It is in the depth of that humiliation to which the great Redeemer submitted, and in the greatness of those sufferings which he endured for our sins, that the riches of his grace, and the fervency of his love are to be seen to the best advantage; and it is from the purchase he made of salvation for us, while hanging on the accursed tree, that the strongest motive to obedience is drawn. "For ye are *bought* with a *price*: therefore glorify God in your body and in your spirit, which are God's." 1 Cor. vi. 20. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. v. 14, 15.

Now, if the sufferings of Christ for our salvation do not detract from his grace in saving us; and if the payment of his life as the *price* of our redemption is not at all inconsistent with his love in redeeming us, nor with his sovereign pleasure in bestowing redemption on sinners; then it will follow that his sufferings do not detract from his Father's grace, and that the payment of the inestimable price he made is not inconsistent with his Father's love in our salvation, and does not at all infringe upon his adorable sovereignty in its application; because the Father and the Son, being one in nature and perfections, are most perfectly harmonious in all their counsels, designs, and operations. But this idea will receive a fuller illustration, when the objection referred to is taken up.

Previously to that let us see how the difficulty is removed by the new doctrine, and how its advocates harmonize the *justice* and the *grace* of God displayed in the salvation of sinful men. While they admit that, by the death of Christ, *public justice* was satisfied, they maintain that *distributive justice* is not satisfied.— They further say that “public justice demands that the greatest good of the universe should be promoted, that the greatest possible sum of happiness among intelligent beings should be brought into existence;”* consequently *public justice demands* the salvation of all who believe in Christ. Now, here is the very difficulty to which they object in the doctrine of the old school: for if *justice* demands the salvation of believers, where, to use their language, is the *grace* displayed in the salvation of sinners? How can they be saved by *grace*, if they are saved by *justice*?— But, it has been shown, according to our views of the scheme of redemption, that grace and justice perfectly harmonize. Our brethren, however, by trying to get rid of what seemed to them an insuperable objection, have created a real difficulty. They represent the justice of God as at once demanding the *salvation* and the *damnation* of believers: for it will scarcely be denied, that both public and distributive justice are the justice of one and the same divine Being. Distributive justice, they say, “demands that every person should be treated according to his moral character,” and “that the guilty should be punished.”† It follows, therefore, that as believers will for ever remain, as they teach, *guilty* even in heaven, that distributive justice will eternally demand their *punishment*. But the demands of public justice, it seems, will prevail over the demands of distributive justice; and consequently the public justice of God will for ever preserve all believers in the enjoyment of heavenly happiness, in opposition to the unceasing demands of his distributive justice.— So much for this scheme of removing the difficulty.

In a recent publication, I have met with the following remarks: “And if Christ has suffered that very penalty involved in the eternal condemnation of the elect, as some contend, then they ought to be liberated on the principles of the law. Their debt is paid. There is but *one being* in the universe to whom these persons would be indebted for their release; and that is the friend

that the disciples of the old school illustrate the doctrine of the atonement by referring to transactions occurring between debtor and creditor. With this illustration they have been furnished by the Saviour himself; as will appear from the petition prescribed by him, "Forgive us our *debts* as we forgive our *debtors*;" and from the parable he spake about the servant who *owed* his Lord ten thousand talents. Here the Redeemer compares sins to debts, and the forgiveness of them to the remission of a debt by a creditor.

It is a feature of the old school divinity, of which it is hoped its pupils will never be ashamed, and one in which they differ from most of the new school writers, that they are fond of the language of scripture, and have little regard to any theological reasonings which are not clearly sanctioned by the authority of the inspired penmen. In regard to the point before us, it should be remembered that not only do we find such expressions and illustrations in the New Testament as those already quoted, but such as the following: "Ye are not your own, for ye are *bought with a price*." 1 Cor. vi. 19, 20. "*Ye are bought with a price*, be not ye the servants of men." 1 Cor. vii. 23. "Denying the Lord that *bought them*." 2 Pet. ii. 1. Nay, the whole work of our salvation is frequently denominated from a pecuniary transaction—It is called REDEMPTION, and believers are said to be REDEEMED. Now *redemption*; it is well known, in its literal signification, refers to the price which is paid for a prisoner or a slave—The same is also the import of the term RANSOM—"Justified through the *redemption* that is in Christ." Rom. iii. 24. "In whom we have *redemption* through his blood, the forgiveness of sins, according to the riches of his grace." Ephes. i. 7. "Having obtained eternal *redemption* for us." Heb. ix. 12. "Christ hath *redeemed* us from the curse of the law, being made a curse for us." Gal. iii. 13. "Ye were not *redeemed* with corruptible things as silver and gold—but with the precious blood of Christ." 1 Pet. i. 18. "Thou hast *redeemed* us to God by thy *blood*." Rev. v. 9. "The Son of man came to give his life a *ransom* for many." Mat. xx. 28. "Who gave himself a *ransom* for all, to be testified in due time." 1 Tim. ii. 6. While we have such a warrant as is contained in these, and many similar passages, we shall never hesi-

But all these illustrations, although borrowed directly from the volume of inspiration, appear to be thought improper by the writer on whom we remark; for from one of them, which virtually embraces the whole, he derives an argument which he deems subversive of our whole doctrine. Hear him: "Your neighbour becomes indebted to you in a large amount, which he is utterly unable to pay. You resort to legal coercion—institute a prosecution, and eventually lodge him in prison. A third person, actuated by benevolence, inquires into the affair—is touched with pity for the tenant of the jail—becomes his legal surety—pays the whole demand, and restores him to personal freedom. Now, we ask on what principle that man is permitted to cross the threshold of his prison? Must he come to your feet, and beg to be released; or may he boldly demand liberty on the principles of law? And when he again rejoices in the light of heaven, to whom shall he express his gratitude; to his benefactor who paid the debt, or to you who set him at liberty when the last jot and tittle of your demand was extinguished? It is manifest that you have no farther claim upon this man, because the debt is paid.—He has a legal right to a discharge; and on the score of gratitude he is indebted to that benefactor alone who cancelled the demand."*

This case the author adduces as parallel to that of the atonement, according to the views of his brethren whom he is opposing. We deny the fact. Let him find, in pecuniary transactions, if he can, a *perfect parallel*; and then he may push the comparison as far as he pleases, and we shall be ready to meet all the consequences. But this case is by no means parallel. Here it is supposed that the creditor has no agency in bringing forward the surety; and of course no gratitude is due him for the payment of the debt. But let us suppose the creditor to provide the surety, and to engage his own son to become responsible for the debt, and to consent to his being found in a state of humiliation, while procuring the means to enable him to make the payment; would not, we ask, the debtor be, in that case, under obligations of gratitude to his merciful creditor, and have reason to thank him for the recovery of his liberty? Surely Mr. B. has not yet to learn that the Father, who demands from sinners payment of the debt which they have contracted by violating his holy laws, is constantly exhibited by us as being so merciful that He *provided* the surety for our fallen race, and that he sent into the world his *only begotten Son*, in a state of the deepest humiliation, to pay the debt which we could never have extinguished!

* Beman, p. 39.

Again, in this case it is supposed; that the debt is paid *absolutely*, so that the creditor is compelled by law and justice to release the debtor immediately. But let us change the circumstances. Suppose a benevolent individual visits a prison filled with debtors—He finds one who had contracted his debt through folly and vice. But he is touched at the recital of his case, and determines to pay his debt. Wishing, however, to reclaim the unfortunate man, and to humble his lofty spirit, he tells him, I will pay your debt; but remember, the payment will be made on this condition, that you shall not enjoy the intended benefit and obtain your freedom, till you acknowledge your fault to your creditor, and ask his forgiveness of your improper conduct towards him. Now, from this arrangement it is plain, that this debtor could not, on principles of law or justice, claim a release, until he had submitted to the prescribed condition; and his creditor could justly detain him in prison, with a view of humbling his proud heart, and bringing him to the required acknowledgement.

Jehovah had a perfect right to arrange the economy of salvation as he pleased; and his Son had a perfect right to pay the price of our redemption under what stipulations he chose. For aught we know, the plan, in respect to the application of the atonement, might have been different from what it really is, in a variety of respects. The whole economy of salvation was arranged in the counsels of infinite wisdom. It is what the Father, Son, and Holy Ghost chose it should be; and to carry into effect this wonderful scheme, the eternal Son of God laid down his life as a ransom for us, or as the price of our redemption.

But pecuniary transactions, we not only admit but insist, can furnish no *perfect* parallel to the mysterious transaction of saving sinners. A creditor cannot refuse the payment of his debt by a third person: but Jehovah might have exacted the debt from every sinner, and refused the mediation of a surety. A debtor may provide his surety; but a sinner cannot, and must be indebted for the blessing to the bounty of his offended sovereign. The creditor's pecuniary demands are satisfied the moment his debt is paid: but the demands of God upon the sinner are not satisfied till he believe in Christ, although the price of our redemption was paid long before he came into existence. The debtor, after the payment of his debt by another, is not commonly under obligation to his creditor for releasing him from prison: but the sinner must, according to the provisions of the covenant of redemption, be under eternal obligations to the Father, for delivering him from the curse of the law and the prison of hell, through the atoning sacrifice of his own Son. In human transactions the

surety is a different individual from the creditor: but in the divine transaction of saving sinners, the Son, our surety, though a different person from the Father, yet is with him one and the same infinite Being.

It is absurd then to infer that because the inspired writers illustrate the doctrine of atonement by referring to pecuniary transactions, that it must resemble them in every particular; and it is equally absurd from the fact that the atonement does not agree with pecuniary transactions in every particular, to infer that it cannot agree with them in some general principle, and is not a *price* in any sense whatever.

Let us view the remarks of the writer last quoted, a little closer, and we shall find in them several important errors.

"Their debt is paid. The law has no further demand; grace and pardon are out of the question," so says this author, but so say not the inspired writers. The entire consistency between the grace of God in our pardon and the satisfaction of Christ for sin, has already been shown; and any further proof on the subject is deemed unnecessary. But in regard to the law, it is perfectly plain from the testimony of scripture, that on *unbelievers* it has all its demands, and that they must remain under the curse, till they believe in Christ; for the stipulations between the Father and the Son are such, that they secure an actual release from its *penal* demand *ONLY* to *believers*.

"There is but *ONE BEING* in the universe to whom they would be indebted for their release; and that is the friend who paid their debt, or suffered the penalty of the law in their stead." Is this the language of a professed *trinitarian*? Does he not know that the Father, Son, and Holy Spirit are *ONE BEING*? Does he not know that they are so perfectly *ONE*, that if in prayer we address the Son, we address the Father and the Spirit; and that if we address the Father we address the Godhead? He has surely read what our Lord declared to the Jews: "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." John vi. 22, 23. Does he not know that there is a perfect concurrence of all the persons in the Godhead in all their works; and that although one part of the work of man's redemption is peculiarly appropriated to one person, and another to another person in the divine Trinity, yet they all concur in every part? Has he not read the Saviour's declaration? "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth,

these also doth the Son likewise." John v. 19. And after all this, in opposition to the perfect *unity* of the Father, Son and Spirit, and to their entire concurrence in all their works, does he venture to make so round and unqualified an assertion—"There is but ONE BEING in the universe to whom they would be indebted for their release; and that is the friend who paid their debt or suffered the penalty of the law in their stead?" Now, from this difficulty the writer cannot extricate himself by saying he admits the *unity* of the *divine being*, and that we are indebted both to the Son and the Father; because this would be abandoning his argument, which was to show, that, if Christ paid our debt, or suffered the penalty of the law in our stead, then we are indebted for our release not to the Father, but to the Son alone.

• This objection to the truth betrays its origin—*Infidelity* forged it.

But the author may say, as in fact he has said, "Be it so, that mercy to redeemed man is the same; but by whom is this mercy exercised. Surely not by God the Father. It is a vital principle of that scheme against which we contend, to represent the Father as rigidly insisting upon the infliction of the whole penalty of the law, before he consents to the offer of salvation to a rebellious world. Every particle of the curse must be inflicted. Every jot and tittle of the law must be executed."

Now, if when the penalty of the law was about to fall on sinners, the Son of God came forward and endured the exact amount of suffering due, on legal principles, to these sinners, be the number great or small, then *the whole mercy involved in their redemption is expressed by Christ alone*. The Father, as one of the persons of the Trinity, is inflexibly just, *without any inclination to the exercise of mercy*; while the Son is so merciful, that he has suffered the most rigid demands of the law, in order to obtain the consent of the Father to the salvation of his people. This representation appears to us derogatory to the character of God. It annihilates the attribute of mercy, and represents the Son as a kind of milder Deity, who has interposed and answered the stern demands of the Father, in behalf of his people, and in this way literally purchased them from perdition."*

"The Father is without any inclination to the exercise of mer-

make a proper, real, and full satisfaction to his Father's justice in their behalf. Yet, inasmuch as he was *given* by the *Father* for them, and his obedience and satisfaction accepted in their stead, and both *freely*, not for any thing in them, their justification is only of *free grace*; that both the exact justice; and *rich grace* of God, might be *glorified* in the justification of sinners." chap. ii. sec. 3. Had the author who has *subscribed* the Confession of Faith, attended to this and other articles of that admirable summary of Christian doctrine, it might have kept him from making such unjust misrepresentations of his brethren's views and statements.

But does he not know that all intelligent advocates of the scheme he opposes, have uniformly represented the plan of redemption as originating in the *unmerited mercy and boundless love* of GOD THE FATHER? Does he not know that they believe the attributes of Jehovah to be *immutable*; and that they teach that the death of Christ was not the *cause*, but the *fruit*, of mercy, as an attribute of the Father? Does he not know that, while they believe the satisfaction of Christ to have been necessary to a consistent and honourable exercise of mercy, they regard the gift of Christ as the *highest demonstration* of the FATHER'S UNBOUNDED MERCY? Does he not know that they can, with as much emphasis as he, repeat the delightful encomium passed on the *Father's love* by the Redeemer? "God so *loved* the world that he gave his *only-begotten Son*, that whosoever believeth in him should not perish, but have eternal life." Does he not know that they constantly teach that "the love of God was the *cause*, and not the *effect*, of the atonement?" These facts he ought to have known, before he assailed an important doctrine in the *Confession of Faith* and of the BIBLE; but if he did know them, he must account for misrepresenting so greatly the views of his brethren, as well as he can.

But I have not done with the quotations from this writer. If his remarks have any force they apply to his own scheme. He maintains the *necessity* of an atonement, to open the way for the exercise of divine mercy, and he has spent a whole sermon on that point, and in showing the love which God bears to his holy law. He contends that unless satisfaction had been made to *public justice*, salvation would have been impossible. Now, he be-

ners. He expressly says, "In the case of all believers, and such and such only will be saved, *the misery which Christ endured*, is the *real and only ground of their release*; because *without these sufferings, or the atonement, there could have been NO PARDON OR GRACE FOR SINNERS.*"* What follows from all this? Why? if his remarks be just, then it will follow, that according to his own scheme, we are indebted to *Christ alone* for salvation. How happens it that some writers, while objecting to the principles of others, do not perceive that they are fighting against themselves. The reasoning of this author, if fairly and fully carried out, would sweep away *two of the fundamental doctrines of the gospel*, the ATONEMENT and the TRINITY.

In my next, I propose to compare the two theories in regard to the *nature* of the atonement, in order to discover which accords best with scriptural truth. In the mean time,

I remain affectionately yours.

PROPOSED UNION BETWEEN THE ASSOCIATE SYNOD AND THE CONSTITUTIONAL ASSOCIATE PRESBYTERY IN SCOTLAND. *

As mentioned in our Summary for last month, a union between these two bodies has been for some time contemplated. In May last, a Basis was agreed upon with a view to this union. Aware that many of our readers take a deep interest in the movements of the Secession in Scotland, we have resolved to furnish them with this document entire. For the sake of those who are not familiar with the late history of the Secession it may be proper here to notice that the General Associate Synod, for reasons stated in the introduction to the Narrative prefixed to their Testimony, considered themselves as bound to adapt their Testimony more to the circumstances of the present time. The object proposed was, to embody in one plain and comprehensive Summary the several Acts and publications which, besides the Judicial Testimony were viewed as parts of their profession, exhibiting the distinguishing principles of the body, and to separate what was properly Narrative from their doctrinal Testimony. For the accomplishment of this object a Testimony was agreed upon and enacted on the 16th of October, 1801, and a Narrative, on the 2nd of September 1803. A few ministers however, I think five, among whom were Archibald Bruce of Whitburn, and Dr. M'Crie of Edinburgh, were not satisfied with the new exhibition of principles, alleging that in some things, and especially on the power of the civil magistrate, *circa sacra*, it differed from the former statements.—After repeated and earnest attempts to satisfy these brethren had proved unavailing, they withdrew from the Synod and formed themselves into a body under the title and designation of the CONSTITUTIONAL (ASSOCIATE) PRESBYTERY. They continued to adhere to the Judicial Testimony and other acts in which the principles of the Secession had been declared; and further exhibitions were given by them on the subjects on which they were supposed to differ from their former brethren.

The other party to the proposed union is the Associate Synod, consisting of those who protested against the late union between the two branches.

* Roman, p. 50.

of the Secession. Each of these bodies at present numbers about twelve ministers. With a few exceptions, their congregations are small and widely scattered. If a solid and harmonious union can be formed, it will greatly contribute to their strength and efficiency; but if, as has hitherto been the case, this attempt at union should result in still farther division, it will go near to effect the extinction of both. Happy the day when the Lord shall heal the divisions among brethren, and gather the dispersed of Israel into one. May he hasten it in his time! The Basis of which the following is a copy is entitled

ARTICLES

Agreed upon by the Associate Synod, and the Constitutional Associate Presbytery, May 1826, with a view to union between the two bodies.

The following notice explanatory of the plan and object of the Basis is prefixed.

"The subscribers were appointed by their respective Courts to see the following Articles printed. They are divided into two Series; the first of which relates to those points on which it was supposed there might be a difference of sentiment between the two Bodies; and the second contains an outline of what is to form a Statement of Principles, to be used as a term of ministerial and Christian fellowship in the united Body. A Committee has been appointed to prepare an Overture of a Statement agreeably to these Articles."

GEORGE PAXTON.
THO. M'CRIM.

EDINBURGH, }
1st June 1826. }

SERIES I.

1. WE agree in declaring, that the Church of Christ is a spiritual, free, and independent kingdom, essentially distinct and different from secular kingdoms in her origin, offices, laws, judicatories, formal objects, and special ends; and that she possesses from JESUS CHRIST, her sole King and Head, an intrinsic and unalienable power for all the purposes of her administration, not derived from, and not subordinate to, the powers of this world: More particularly, that Christ hath instituted a specific form of government in his church, to be exercised by such office-bearers as he hath appointed in his word, and that they have authority from him to meet in his name, in smaller or larger judicatories, as often as the necessities and welfare of the church may require, and to regulate whatever regards the affairs of the House of God, according to the laws of that house, without being subject to the direction or control of civil rulers, so long as they keep within the proper line of their office, and do not encroach on the peculiar business of secular government, nor abuse their power to the detriment of those interests which it has in charge.

2. That Natural Religion, an acknowledgment of which lies at the foundation of all confidence and duty in human society, forms an important object of care and attention to nations and their rulers. Mankind in their national, no less than in their individual capacity, are dependent on God. As it is to him they owe

their national existence and prosperity, they must be bound to acknowledge his supremacy, and take such measures as are competent to them, that he be publicly honoured and served among them. The voice of nature conspires with that of revelation in pronouncing this to be the homage that pertaineth to the "King of nations," who will not fail to resent the withholding of it on the "nations who call not on his name." It is a dictate of nature, that Nations, as such, should do homage to Him who ruleth among the nations. This is their interest as well as their duty, even in a temporal respect. Religion is not only of great advantage to society; it is its firmest pillar. Civil government could not exist among men, and far less could it gain its secondary and higher ends in promoting the public good extensively, by mere external laws and force, without the aids of religion and the secret but powerful operation of conscience.

3. That, though civil government is founded not on revealed but natural principles, yet it is the duty of nations and their rulers, who are favoured with Revealed Religion, not only to embrace it, but to recognise and give public countenance to the profession of it, and by their laws and administration to provide, in every way competent to them, consistent with its nature and peculiar laws, and the just rights and liberties of rational agents, that its salutary influence have free course, and be diffused through all orders and departments of society. Human legislation and magistratical authority have not for their direct and immediate objects supernatural doctrines and institutions, considered as such, but considered in respect of the external profession and observance of them, and of the relation in which these stand to the interests of society. Accordingly, in the exercise of their legislative authority, it is the duty of nations, or their representatives, to remove from their civil constitution whatever may be found to stand in the way of the progress of revealed religion,—to have the whole of their civil laws framed, and the whole of their administration regulated in such a manner as to be agreeable to it, and subservient to its interests,—to give decided countenance and public protection to its functionaries in the discharge of their duty, and to provide *all needful legal securities* in behalf

rying the laws thus framed into execution. The doctrine now stated, while it is consistent with the principles of sound reason, runs in accordance with the stream of approved examples, precepts, and predictions relating to this subject, to be found in the Bible. It was the doctrine held in common by the Protestant Churches, and which is applied to the national reformation and settlement of religion in our own land in the public papers of the Secession. In the Act, Declaration, and Testimony, the Associate Presbytery record and approve of the legal securities given to the Protestant and Presbyterian religion in Scotland, both in the first and second periods of our Reformation. And in their Answers to Mr. Nairn, they lay down the following proposition as the basis of their approval of our ancient civil reformation: "As it was once a peculiar duty of the Jewish nation, so it is peculiarly incumbent upon every civil state whereinto Christianity is introduced, to study and bring to pass that civil government among them, in all the appurtenances of its constitution and administration, run in an agreeableness to the word of God, be subservient to the spiritual kingdom of Jesus Christ, and to the interests of the true religion and reformation of the church; as otherwise they cannot truly prosper in their civil concerns, nor be enriched by the blessings of the gospel. This people (add they,) considered in their conjunct and political capacity (as thus only the matter is competent unto them,) should, by their deed of civil constitution, provide that their magistrates be obliged to concur in the same true religion and reformation; and to rule them by laws no way prejudicial but serviceable thereunto."

4th, That Church and State, though specifically distinct and different in their nature, and not to be confounded in their administration, are yet capable of being mutually helpful in the advancement of objects common to both. The powers and institutions which proceed from God according to the law of nature, through the medium of society, in his moral kingdom, and those that are appointed by him in his spiritual kingdom according to the law of supernatural revelation, must have a friendly aspect towards each other, and when they coincide and co-operate, their mutual influence must be of the most happy and beneficial kind. It has been already stated in what sense religion forms an important object of concern to nations and their governments, and it will be admitted by all, that public morals, although under a different consideration, is an object common to both societies; so that when each casts in its influence to promote that object, their co-operation must tend greatly to advance that "righteousness" which "exalteth a nation." This, however, is to be done by them distinctly, in a consistency with the nature.

of each, and in the way of pursuing their proper ends—without mixing or confounding their respective judicatories, subjecting the one to the other, or enforcing ecclesiastical censures by punishment properly so called, such as fines and imprisonment.

5th, That the due exercise of civil authority about religious matters, as above stated, does not lead to persecution for conscience sake, or to unjust and unnecessary restraint on the rights and liberties of men. To promote christianity by forcible methods is a violation of its nature. It can be productive of no good effects, either in a spiritual or political point of view: Not in a spiritual view, for force cannot reach the inward man: Not in a political point of view, for it is not the mere exterior form of religion, but the hold which it takes upon the heart, which chiefly strengthens and really improves civil society and government. Nor is it merely useless; it is productive of the most baneful effects, not only to individuals, but to the church and society at large, as the history of the church abundantly shews. Penal laws against any religious party can only be vindicated on the principle that there is something in the sentiments, spirit and conduct, of that party hostile to the general interests of society, or threatening the safety of other professors of religion, and the lawful institutions of a particular kingdom, as is the case with regard to popery. On the same principles it cannot be accounted persecution to restrain or punish the grosser violations of even the first tables of the divine law, such as blasphemy, profane swearing, and the open violation of the Sabbath by amusements or secular employments.

6th, That the doctrine respecting civil rulers contained in the Confessions of the Reformed Churches, and particularly in the Westminster Confession, can be defended on the principles of scripture and reason above stated. Whatever sense may be imposed on some expressions in it, taken by themselves, yet upon a fair and candid interpretation of the whole doctrine which it lays down upon the subject, the Westminster Confession will not be found justly chargeable with countenancing persecution for conscience sake, with subjecting matters purely religious to the cognizance of the civil magistrate, or with allowing him a supremacy over the church, or any power in it.

In the 4th section of the 20th chapter, after laying down the doctrine of liberty of conscience, the Confession proceeds to guard it against abuse, first, In reference to the authority of God in his law: secondly, In reference to the authorities on earth, civil or ecclesiastical. On the last, it mentions certain things for which persons of a certain description may be proceeded against; but

the Confession does not say, that, for these things, proceedings may be instituted against good and peaceable subjects, but against those who "oppose any lawful power, or the lawful exercise of it," who "resist the ordinance of God;" which plainly implies that the Confession, in this place, refers only to persons who are chargeable with faction and violence. The intention of this section is not to lay down the extent of the provinces of these powers, but only to remove the plea of conscience, and ought to be understood in consistency with their acting each in its own province, without the one interfering with the causes which come under the cognizance of the other.

In the 3d section of the 23d chapter, the compilers mention certain matters connected with the church, and of a religious nature, about which it is the duty of the magistrate (or government of a country) to employ his authority; but this part of the Confession must be understood in a consistency with other parts of it, where the freedom and independence of the church upon the powers of this world are asserted and vindicated. The magistrate must not claim a lordly supremacy over the church: "There is no head of the church but the Lord Jesus Christ." (chap. xxv. sec. 6.) He must not interfere with her internal government: "The Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate;"—"to these officers the keys of the kingdom of heaven are committed" (chap. xxx. sect. i. 2.) He must not, as a magistrate, sustain himself a public judge of true or false religion, so as to dictate to his subjects in matters of faith: "It belongs to synods and councils ministerially to determine controversies of faith, and cases of conscience." (chap. xxxi. sect. 3.) Moreover, in the section now under review, the compilers of the Confession set out with declaring, that the magistrate may not take upon himself the administration of the ordinances, or any part of the government, of the church: "The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven." After these limitations and restrictions of the magistrate's power with regard to religious matters by compilers of the Confession themselves, the authority which they assign to him in this section cannot be fairly interpreted as implying a

tarian principles. Accordingly, they set out with condemning Erastian principles, according to which the government and discipline of the church are devolved upon the civil magistrate, by declaring, that the magistrate may not take upon him either the ministerial dispensation of the word and sacraments, or the judicial management of religious matters. But, although they deny him all ministerial or judicial power in the church, in opposition to Erastians, yet, to guard against the other extreme, they assert, in opposition to the Sectarians of that age, that it is his duty to employ the influence of his high station and office for the good of the church, and the advancement of the interests of pure and undefiled religion; and in doing so, he does not go beyond his proper sphere, as the advancement of religion in a country is the most effectual means of promoting the public good of society, as has been fully stated in the former propositions. Hence it is added, "Yet it is his duty, and he hath authority, to take order, that unity and peace be preserved in the church," &c. These things they consider as peculiarly obligatory upon those at the head of a *christian* community: for it must always be kept in view, that they speak of the magistrate, not merely as a magistrate, but as a *christian* magistrate, who is bound, as by the moral law, so also by his christian vocation, not only to regulate his private conduct, but to order the whole of his public administration so as to prove subservient to the interests of evangelical truth and holiness, and the advancement of the kingdom of Christ; and it is by uniting the exertions of the pious christian and the enlightened magistrate, that he is to endeavour to have the ends here specified accomplished.

With regard to the *means* which he is to employ for this purpose, they set out, as we have already seen, with declaring *negatively* that he must not attempt to effect these things himself ministerially or judicially. "He may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven;" yet they assert *positively*, "that it is his duty, and he hath authority, to take order," that it may be done otherwise, and by persons to whom the cognizance of such business properly belongs,—not by subverting ecclesiastical authority, but by endeavouring to bring it into free and legitimate operation, after the exercise of it has been in a great measure suspended,—not by taking the doing of ecclesiastical business into his own hands, but by taking order that it be done by rightly constituted ecclesiastical courts. Hence it is added in the end of the section, "For the better effecting whereof, he hath power to call synods." &c.

This is the only means specified by the compilers, and considered by them as the most effectual; but the phrase, "for the *better* effecting whereof," obviously supposes that there are other means competent to him from which he is not precluded. To remove all difficulties as to the nature and extent of these, it may be necessary to remark, *1st*, That they are to be limited by the negative assertion mentioned above, viz: That he is not to interfere either ministerially or judicially in the internal affairs of the Church; *2dly*, With this limitation, the christian magistrate may nevertheless, in a number of particulars, bring the influence and authority of his station to bear directly upon the objects specified. *First*, As a pious Christian, he may promote these ends more effectually than others by advice and example, as his advice and example are calculated to have more weight owing to the high station which he fills in society; and *secondly*, as an enlightened and patriotic magistrate, he may contribute to the same ends, in a variety of ways, as we have already seen (art. 3.) in the due exercise of his official authority, "by recognising and giving public countenance to the profession of true religion,—by removing from the civil constitution of the country, whatever may be found to stand in the way of its progress,—by endeavouring in every way competent to him, and consistent with its peculiar nature and laws, that its salutary influence have free course, and be diffused through all orders and departments of society." &c. All this may be done without encroaching upon the proper business of the Church, or violating the rights of conscience. It is necessary, however, to remark, that, so far as any of the things mentioned in this section may be justly viewed as civil crimes, or gross violations of the moral law, the magistrate cannot be viewed as precluded from exercising his coercive authority for their suppression, as stated in the preceding article.

To return to the means specified in the section, and considered by the compilers as the most effectual, viz: bringing the matters specified under the cognizance of church-courts,—they allow him, for this purpose, *power to call Synods.*" &c. With regard to this power, which has given rise to much discussion, we may observe, *1st*, That they could not understand by it, a power lodged in him by virtue of any supposed supremacy over the Church, after the explicit manner in which they elsewhere assert the sole Headship of Christ over her as his independent kingdom,—or by virtue of any official character in her, after declaring, that the Lord Jesus, the Head of the Church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate. His calling Synods must then be viewed by

them, not as an ecclesiastical ordinance in the Church, but merely as a moral means to excite, and bring forward her office bearers to the discharge of their duty; 2dly, That the doctrine of the Confession on this head both here and in the 31st chapter, has always been received by the Secession Church, and continues to be received by us, as explained by the General Assembly of the Church of Scotland in their act 1647, approving of said Confession, in which they declare, that "his calling Synods, without any other call, is to be understood of kirks not settled or constituted in point of government, and not to the prejudice of the intrinsic power of the church received from Christ, to call her own assemblies."

With respect to the last clause, where a right is conceded to him, "to provide that what is transacted in them be according to the mind of God;" it may be observed, that it cannot mean, consistently with the doctrine of the Confession itself, that the magistrate, acting as such, is directly to provide what the decisions of Synods shall be, for this would amount to sustaining himself an official judge in matters properly religious, would be inconsistent with his calling of them ministerially to judge and determine in these matters, and would amount to a very glaring assumption of the power of the keys.

We shall only farther add, that, to assert that the Church has not an intrinsic right to call her own assemblies,—that the civil magistrate has a right to do this in ordinary cases, or that he has a right to do it in any case, by virtue of a pretended supremacy over the Church, and in matters ecclesiastical,—that his presence is necessary to give validity to their proceedings,—that he sits as a preses or director of the deliberations and votes,—that he has a right to prescribe or dictate to them what their decisions shall be,—or that, after they have deliberated and decided, he may receive appeals from their judgment, and review, alter, or reverse their sentences,—to assert any or all of these things, is to assert what is not only without countenance from the words of the Confession, but contrary to its express declarations, and utterly inconsistent with the common principles of Presbyterians; and, in particular, with the well known principles and contendings of the Church of Scotland, and the explicit declarations which she made in her act approving of the Westminster Confession.

7th, That, vowing, being founded in the moral law, and resulting from God's supremacy and man's dependence, is a duty, both singly and socially, in all periods of time, and under every religious dispensation; and that religious covenants and oaths in

which persons bind themselves to God, and solemnly confederate among themselves, in the cause of religion in general, or as to any thing connected with its interests, having the same origin and warrants, and being moral-natural, and not positive institutions, are capable of various modifications, and cannot be restricted to men merely in the character of church members. The moral law cannot be confined to men as members of the church: and moral obligations may be contracted by them in their various capacities, as subjects of the moral government of God. No duties, moral or religious, can be acceptably performed, but by those who are savingly acquainted with the gospel, and instated in the covenant of grace; but this must not be confounded with their warrant or obligation, and does not narrow either the one or the other. Such vows to God, and confederations with one another, may relate to the intrinsic concerns of the church, or they may be extended to the external state and interests of nations, in reference to religion. These covenants may be properly termed religious, in which there is not only a vow to God, but in whose matter or ends religion is the main thing; though other things may be introduced as connected with and subordinate to it; as was the case in the Solemn League and Covenant of Britain.

A nation may enter into such a vow or covenant in its religious character, the public authorities, ecclesiastical and civil, concurring to promote it, and the rest of the people cleaving to them, and entering into the oath. Besides this case, we are plainly to be understood as maintaining, that the national will, however expressed in the way of engagement, agreeably to the divine law, even when the rulers are not concurring, brings its members under covenant obligation. This, however, is not to be understood to the prejudice of that covenanting which is strictly ecclesiastical. Vowing and swearing to God is a religious exercise peculiarly suited to the Church, and which may be, and often has been, an eminent means of reviving religion, of establishing Christians in the present truth, and cementing the different parts of an ecclesiastical body in their adherence to their common profession in times of great temptation and danger. This may be done in countries where there never was national covenanting; where national covenants have been entered into, although the great body of the nation, including its rulers, may have renounced the obligation of them, or may refuse to perform their stipulations, it is lawful for a minority, or a smaller number, in an ecclesiastical capacity, to renew these solemn deeds, by publicly avouching their continued obligation, and engaging to promote

the ends of them according to their opportunity, and agreeably to the circumstances in which they are placed; "for there is a great difference between the renewing of national covenants, and a national renewing of them. In this case, the bond entered into should be purely a Church-bond, framed by her supreme judicatories, and entered into only by persons in her religious fellowship.

These are not to be viewed as mere general principles, founded in reason and revelation, but as bearing directly upon the cause of the Secession. One main design of the religious association, formed by the ministers and people who seceded from the National Church of Scotland, was to assert, and vindicate, and, by all means competent to them, revive that religious Reformation which had been happily attained in this land, agreeably to the word of God, ratified by sacred covenants, and secured by laws, both ecclesiastical and civil. Accordingly, in their Testimony, and other judicial papers, declaratory of their principles and views, they not only approve of the Westminster Formularies, as standards of uniformity for the three nations, and of what the judicatories of the Church did in the way of reforming and settling religion, but also of what was done by the public authorities of the State, especially in Scotland, in carrying on a civil Reformation, in connection with, and subservience to, the ecclesiastical, particularly by settling the civil constitution of this country on a reformed footing; "which deed of constitution (say they) in all moral respects is morally unalterable, because of its agreeableness to the divine will, revealed in the word, and because it was attained and fixed in pursuance of our Solemn Covenants." At the same time, their approbation of what was done during the period of reformation was limited, and they never pledged themselves, by approving all the acts or proceedings either of the State or of the Church at that time. So far as it can be shewn that any acts of the Church encroached on due Christian liberty, or that any acts of the State subjected good and peaceable subjects to punishment for matters purely religious, the principles of Seceders do not permit them to justify their conduct.

The founders of the Secession did not bring forward any new or peculiar principles, but declared their cordial adherence to those of the Reformed Church of Scotland, as stated from the Word of God in her subordinate standards, by which they were willing that all differences between them and the judicatories of the National Church should be determined. Their object was not to destroy or overturn that Church, but to correct the evils

which had defaced her beauty, and impaired her vigour; and they declared their readiness to return to her communion, as soon as the grievances of which they complained were redressed. In one word, they appeared as a part of the Church of Scotland, adhering to her reformed constitution, testifying against the injuries done to it, and the corrupt administration to which these had led, craving the redress of these, and pleading for the revival or a reformation, attained conformably to Scripture in a former period, approved of by every authority in the land, and sanctioned by public and national vows to the Most High.

SERIES. II.

1st, In giving a declaration of our principles, it is judged necessary to state our views of the nature and use of Public Creeds. These are received by us, not as the rule of our faith and manners, but as the form of our public profession; not as supreme, but only as subordinate and explanatory standards. We continue to adhere to the grand doctrine of Protestantism, That the Scriptures, contained in the Old and New Testaments, are the word of God, and the only rule of faith and practice. But as it is the bounden duty of a particular church, as well as of the church-catholic, at all times, to make a public and explicit profession of the doctrines and laws of Divine revelation; so it is necessary, when difference of sentiment prevails, and when error abounds among professing christians, for the more effectual detection of error and elucidation of truth,—for preserving that uniformity of sentiment among her own members, without which there can be no profitable religious fellowship,—for the information of other churches,—and for the transmitting of her religious attainments to succeeding generations, to commit the articles of her profession to writing, to give them her judicial sanction, and to require an assent to them from all those who seek admission to her religious fellowship.

2d, We continue to adhere to the whole doctrine contained in the Confession of Faith and Catechisms, compiled by the Divines who met at Westminster, with Commissioners from the Church of Scotland, as said Confession was received and approved by the Assembly of that Church in the year 1647. Moreover, in agreeableness to said act of Assembly, we adhere to that Confession, not simply as the confession of our faith, but also as a part

church by archbishops, bishops, &c, and in opposition to Independency, which assigns her government to the whole body of the faithful, and asserts that every congregation of Christians has a complete system of government within itself; but also in opposition to those who maintain, that no particular form of church government is laid down in the word of God, but that it is left to be framed and modelled according to her external circumstances, and agreeably to the genius of the secular governments of the different countries where she may be situated. More particularly, we maintain that the Lord Jesus Christ, the alone King and Head of the Church, hath appointed a particular form of government to take place in her, distinct from civil government, and not subordinate to the same; and that presbyterial government, without any superiority of office above a teaching presbyter, in the due subordination of judicatories (such as of kirk-sessions to presbyteries,—of presbyteries to provincial synods,—and of provincial synods to general synods or assemblies,) is the only form of government appointed by the Lord Christ in his word, to continue in his church to the end of the world unalterable.

4th, We continue to maintain the morality of the National Covenant of Scotland, and the Solemn League and Covenant of the Three Nations; or that these Covenants were, for the matter of them, just and warrantable, for the ends necessary and commendable, and for the time seasonable. And we farther maintain, that, as these covenants were national deeds, and as they had a permanent object, they must be of perpetual obligation upon all ranks in these lands; and that the violation of them, and the denying of their continued obligation, are great public evils, and grounds of the Lord's controversy with Britain and Ireland.

5th, We continue to maintain, not only that public covenanting is a moral duty, agreeably to the seventh article of the former series, but also, that it is eminently seasonable at the present time; and that it is competent for us, though a small minority of these nations which covenanted in the days of our ancestors in support of the cause of reformation, to renew their federal deeds in a bond suited to our circumstances, by publicly avouching their continued obligation, and engaging, according to our stations and opportunities, to prosecute the ends of them.

We further declare, that, agreeably to to the act of the Associate Presbytery 1743, and also to their act in 1744, the renovation of these covenants shall be a term of ministerial communion, and of christian communion, so as to exclude from sealing ordinances all opposers, contemners, and slights of the duty; it

being understood that such alterations shall be made on the Acknowledgement of Sins, as may adapt it to the circumstances of the present time. Moreover, it is also agreed, that upon the proposed Union being formed, every proper means shall be adopted to revive the practice of this duty in our several congregations, and that none shall be admitted to preach the gospel who have not joined in the bond.

6th, It is agreed, that any new Statement of Principles that may be found necessary, along with a pointed defence of the doctrine, worship, discipline and government of the Church of Scotland, as contained in her Confession of Faith, and other formularies, and a condemnation of the many defections from them in former and present times, shall also contain an explicit condemnation of practical evils, such as the oaths formerly condemned by the Secession Church, so far as these shall be found still to be imposed or taken; together with amusements which are in themselves sinful, or of immoral tendency.

7th, The Associate Synod and Constitutional Associate Presbytery, deeply sensible of the low state of religion among themselves, and the people under their charge, and that union in church-fellowship, unless improved for promoting vital religion, by mutual excitement to love and good works, will only tend to more ungodliness, do cordially agree, that should it please God to bring them together, they will endeavour to exert their combined influence for advancing practical religion, and raising the tone of morals among their people. And as a principal means for accomplishing these ends, through the divine blessing, is the regular exercise of the discipline of the Church, they shall endeavour in their several places and stations, to promote purity of communion through the Associate Body, by guarding against lax admission to sealing ordinances, and by employing every scriptural method for reclaiming the careless and immoral, and for excluding from their fellowship such as refuse to be reclaimed. Moreover, as latitudinarian tenets and practices are coming in as a flood upon the religious public, it is farther agreed, that they will exercise all diligence in instructing their people as to the importance of strict communion, for the maintenance of the scriptural unity, order, and purity of the church; and in endeavouring faithfully to apply the rules that already exist or may be framed for that purpose.

scenes too often realized in the days of blood-thirsty intolerance to which they refer.

THE CAMERONIAN DREAM.

By a Muirkirk Shepherd.

In a dream of the night, I was wafted away
To the moorlands of mist, where the martyrs lay:
Where Cameron's sword, and his Bible are seen,
Engrav'd on the stone, where the heather grows green.

'Twas a dream of those ages of darkness and blood,
When the temple of God, was the mountain and wood;
When in Wellwood's dark valley, the standard of Zion,
All bloody and torn, 'mong the heather was lying.

'Twas morning, and summer's young sun from the east,
Lay, in loving repose, on the green mountain's breast:
On Wardlaw, and Cairnstable, the clear shining dew
Glistn'd sheen 'mong the heath bells, and mountain flowers blue.

And far up in heaven, in the white sunny cloud,
The song of the lark was melodious and loud:
And in Glenmore's wild solitudes, lengthen'd and deep,
Were the whistling of plovers, and the bleating of sheep.

And Wellwood's sweet valley, breathed music and gladness;
The fresh meadow blossoms hung in beauty and redness;
Its daughters were happy to hail the returning,
And drink the delights of July's sweet morning:

But ah! there were hearts that cherished far other feelings;
Illum'd by the light of prophetic revealings;
Who drank from the scen'ry of beauty, but sorrow;
For they knew, that their blood would bedew it to-morrow.

'Twas the few faithful ones, who, with Cameron were lying,
Conceal'd 'mong the mist, where the heathfowl was crying;
For the horsemen of Earlshall around them were hovering,
And their bridle reins rung through their dim misty covering:

Their faces grew pale, and their swords were unsheath'd;
But the vengeance that darkened their brows, was unbreath'd:
With eyes raised to heaven, in calm resignation,
They sung their last song to the God of salvation.

The hills with the deep mournful music were ringing,
The curlew and plover, in concert were singing;
But the melody died, 'midst derision and laughter,
As the host of the ungodly rushed on the slaughter.

Though in mist, and darkness, and fire, they were shrouded,
Yet the souls of the righteous, were calm and unclouded:

The heavens grew dark, and the thunder was rolling;
When in Wellwood's dark moorlands, the mighty were falling.

When the righteous had fall'n, and the combat was ended,
A chariot of fire through the dark cloud descended:
Its drivers were angels, on horses of whiteness,
And its burning wheels turned on axles of brightness.

A seraph unfolded its doors bright and shining,
All dazzling, like gold of the seventh refining;
And the souls that came forth out of great tribulation,
Have mounted the chariot and steeds of salvation.

On the arch of the rainbow, the chariot is gliding;
Through the path of the thunder, the horsemen are riding:
Glide swiftly, bright chariot! the prize is before you—
A crown never-fading—a kingdom of glory!

Select Religious Intelligence.

WONDERFUL EFFECTS OF BURNING THE BIBLE IN PERU.

We find in the August number of the London Evangelical Magazine, an extract of a letter from a British captain, giving an account of a very remarkable occurrence which took place at the port of Africa, in Peru. He justly remarks, that the effect which this circumstance may produce on the coast of Peru, no one can calculate but He who caused it.—*N. Y. R. Chron.*

"Some of the inhabitants came on board to see the vessel; on their leaving, I presented each of them with a Spanish Bible. A priest, the same evening, came into one of their houses, and found a gentleman reading the Bible: this instantly attracted his notice, and he demanded it from him, which was refused; a scuffle ensued, and the furious priest caught it from him, summoned him before the governor, who gave directions, (influenced by the priest,) that it should be burned, which was done immediately, in the most public manner. A search was made for more, but the inhabitants hid them—only one was discovered. The day after, about ten in the morning, a furious hurricane of wind came on instantaneously, which blew some of the smaller vessels from their anchors, covered the town with dust, and left it in perfect darkness. The inhabitants, expecting some awful judgment, either shut themselves up in their houses or churches, using their usual incantations or prayers to their saints. This continued several hours; and it is necessary to remark, that on that part of the coast of Peru it never rains; the wind is always very moderate, and such an event was never known. When I came on shore, after it had subsided, I told them it was a judgment from God for burning his Word. This opinion they themselves had already formed. A universal inquiry was consequently made, whether I had any more Bibles.—The news spread all along the coast. I distributed five cases among them, and might have disposed of all I had, but preferred keeping some for Lima.—A few days after, the Prefector of Arequipa, next in rank to Bolivar, came to Arica to inspect the custom-house department, and regulate the duties.—He was informed of this outrage committed by the priest against liberty of conscience. The Prefector requested me to give him two copies of the Spanish Bible, which I did. One was sent to the Bishop of Arequipa, to know why that book should be destroyed; the other was retained for his own use.—After I left, he gave directions, I understand, for a circulation of the Bible, and of all religious books, free of any duty or incumbrance. The priest is in great disgrace, and despised by the people. The effect which this may produce on the coast of Peru, no one can calculate but He who caused it."

MORTALITY OF MISSIONARIES.

As no great scheme of national aggrandizement is accomplished, can be accomplished, by means of irresolute and transient exertions, so also it is with the conversion of the world. Those who embark in this enterprise, must expect to meet with difficulties, trials and discouragements. They have perils to encounter in the opposition of their "own countrymen," "perils of waters" in transporting their missionaries to the various fields of labour, "perils by the heathen" after they have arrived, in some cases "perils among false brethren," "in deaths often." But unless they can say with Paul, "None of these things move me"—unless they resolve still steadfastly to persevere—they evince either their own faint-heartedness, or their insensibility to the greatness of the cause in which they are engaged.

In reviewing the history of the American missions to India and the Holy Land, while there are many circumstances of peculiar encouragement, there is also much occasion for the exercise of this christian firmness.

It appears, that of 16 missionaries sent out by the American Board to establish or reinforce the mission at Bombay, 5 are dead, and 4 have returned home on account of ill health occasioned by the climate; leaving only 7 in any way connected with the mission, one of whom at least is not now in India: That of 15 missionaries sent to the Island of Ceylon, 5 are dead, and 10 still remain connected with the mission: And that, of 6 missionaries sent to Syria and the Holy Land, 2 are dead, while 4 remain connected with the mission.

The death of *twelve missionaries*, eight of whom were ordained ministers, in so short a time, and the ill health of 4 others, such as to render necessary a return to their native land, are circumstances which would be likely to discourage those who were doubtful of the goodness of their cause and are indeed sufficiently distressing to the most sanguine. But if thousands, for the mere purposes of gain, can cheerfully hazard the dangers incidental to the same climate, and even climates tenfold *more* unfriendly to life and health; if, when a breach is made in ranks placed before the cannon's mouth, others and others are marched up in succession, with the almost certain prospect of death, shall Christians shrink from far less dangers in saving the souls of men, than are met by others in destroying the bodies? "No! no!" we seem to hear from some thousands of churches, "this scandal shall not rest upon the Cristian name. If numbers of our missionaries fall in the glorious conflict, and if others are found willing to hasten to the aid of those that remain, (and we thank God there are many such,) the enterprise shall not fail nor falter for want of *means*. Our *prayers* too shall follow them, and in proportion to the difficulties that meet us, in the same proportion shall be our exertions.

It is pleasing to add in this connection, that two valuable missionaries, Rev. Elnathan Gridley, and Rev. Josiah Brewer, the latter recently a tutor in Yale College, have sailed within a few days past, from Boston, for the Holy Land; and that the Rev. Cyrus Stone, and probably two other young clergymen, all of them well qualified for the work, are expected to sail, in the course of the ensuing month, to join the mission at Bombay.

[N. Y. Obs.]

Summary of Religious Intelligence.

Our papers for the last month furnish us with but little Intelligence of general interest. The most important facts, are contained in the following Summary.

ASIA.

SANDWICH ISLANDS.—A letter from Mr. Goodrich, missionary on the island of Hawaii, (Owyhee,) informs us that the state of the mission at that place

is very interesting ; and that the want of labourers in that field is severely felt. Numbers have left the missionary School and gone to teach others. Eight or ten from different Islands wait upon Mr. Goodrich for instruction ; most of whom will soon be ready to commence the business of instructing others.— A letter from Mr. Bishop, stationed at Hawaii, on the west side of the island, states that his meeting house is crowded to overflowing, and that in the course of a month, 63 had called to converse on the subject of personal religion. The new meeting house at Honoruru is capable of containing 4000 persons, and is filled every Sabbath. A society has been formed at Kaava-rooa on the same island, for the support of missionaries, and has raised to the value of 50 dollars. Five young natives are learning to print, and 40,000 tracts have been published, they are sold to the natives for fresh provisions, which greatly lessens the expence of the mission.

PITCAIRN'S ISLAND.—There are now on this island 59 inhabitants. The venerable John Adams who exercises a kind of patriarchal sovereignty among them, is still alive. By a letter in the name of the inhabitants, addressed to Hiram Bingham, it appears that no missionary has yet been sent to them, though expectations have been excited for a number of years. The object of the letter is to renew their request.

CEYLON.—The mission church in Jaffna consists of 83 members collected out of their different *castes*. The following statement which we extract from the Religious Intelligencer, will shew the obstacles to be overcome by the heathen in the East, in embracing Christianity.

“Samuel Davis has now for a long time, given us evidence of a real change of heart. A few weeks ago, when his friends learned that he had been propounded for admission to the Church, and that he expected to be baptised and partake of the Lord's supper, they used all their efforts to prevent it. Their great objection to his joining the church, appeared to be founded on their pride of caste. The people of Batticotta have long boasted that no person of good caste, would ever join us from among them. In order therefore to prevent their pride being humbled, and disgrace brought upon 2000 persons, which they openly say has been the case, it was to be expected that they would use violent measures to keep him away from the intended meeting. Samuel being aware of this, requested permission to go secretly to Tillipally, two days previous to the meeting. After he had gone, his friends ascertaining that he had left Batticotta, came to Mr. Meigs in a great rage, and with many threats, protested against his being received into the church. It was in vain to reason with them. They went away as they came, with their “mouth full of cursing and bitterness.” Though Samuel had escaped them, they determined to make another effort to prevent his being baptised. As they expected him to pass through one of the two principal roads leading to the bungalow, many of his relations were posted in the way to seize him when he passed by. Before they were aware, he reached the bungalow, and seated himself among those who were about to make a public profession of their faith in Christ. When they were informed of his arrival, they made preparations to take him off by force. Expecting that they would make the attempt, Mr. Poor sent to the magistrate of Mallagum, requesting him to send a native from his court to preserve order. The presence of this officer probably prevented them from carrying their intended plan into operation.— When Samuel came forward to be baptised, one of his brothers with a loud voice protested against our baptising him. It was done however, and the Lord's name was magnified in the sight of the heathen.

BURMAH.—The Burmese war is at length happily ended. Mr. Judson and the Europeans, for whose safety so great fears were entertained, may now be considered as out of danger. Moun-Shaw-ba, one of the most distinguished Burman converts, continues to adorn his profession at Rangoon.

BOMBAY.—The mission at this place has suffered a severe loss, by the death of Gordon Hall, one of the missionaries. He had finished a translation of

the New Testament, and had gone on a tour from which he never returned; he died of the cholera-morbus at Doolee Dapoor, after eight hour's illness.—About six weeks before his death he wrote a circular to the American churches, containing an affecting plea in behalf of the heathen in India. Mr. Graves is now the only remaining missionary at Bombay. Two, we understand, are in readiness to go out by the first opportunity.

AMERICA.

UNITED STATES.—American Society for meliorating the condition of the Jews. At a meeting of the Board of Directors, a report of a committee was adopted, which states, that having taken legal counsel it is ascertained that the funds in the hands of the board cannot be disposed of for any other purpose than that for which they were contributed; viz; to form a settlement of converted Jews. And as this object is given up by the Society a committee is appointed to report upon the expediency of applying to the Legislature for such an alteration in the charter as to allow them to dispose of the funds in some other way for the benefit of the Jews.

THE WESTERN SUNDAY SCHOOL UNION has 250 schools, 1,700 teachers, and 13,000 scholars. She whole number of children attending the school of Mackinaw mission is 170. Some of these are from 2000 miles distance.

CANADA.—The London Evangelical Magazine states that the society which was formed last summer, for the promotion of Education and Industry in Canada, has been kindly noticed in different parts of the United Kingdom.—Several auxiliaries have been formed, and money has been collected to the amount of 1000*l*. Mr. Osgood, who has been travelling as the agent of the Society, is expecting soon to return to the field of his labours; and we understand it is the design of the Society to send with him one or two approved teachers, with such books and apparatus as may be required in establishing schools and libraries. Books and tracts, suitable for country libraries and distribution, are received at Mr. Nisbet's, Mr. Hatchard's, and at 59 Paternosterrow.

Ecclesiastical Chronicle.

The Associate Presbytery of Cambridge met on the 13th ult. Application was made, by petition, to be taken under the care of Pfesbytery, and for supply of sermon, from three different places not heretofore under the care of Presbytery, viz: from Esquising, Upper Canada; from a number of individuals in Bedford county, Lower Canada; and from the town of Howard, in Steuben county, N. Y.—A like application was made a short time ago, from York, Livingston county, N. Y. The Presbytery agreed to take them under their care and to furnish them with as much supply as in their power. Thus, four vacancies have been added to the list since the meeting of Synod in May last. Moderations were granted to the congregations of Putnam and Bovina, and a call for Mr Russel, from Stamford and Thorold, was sustained.—Mr. Thos. Goodwillie completed his trials for ordination, and his ordination and admission as colleague and successor of his father, in the congregation of Barnet, was appointed to take place on the last Thursday of September.—A communication was received from the Associate Presbytery of Philadelphia, proposing and requesting the appointment of some member of Presbytery to take the superintendence of the students, till such time as the Synod appoint a Professor of Theology for the Eastern Hall. The Presbytery agreed with their brethren of the Philadelpha Presbytery, as to the expediency of such a measure, and appointed the Rev. Alexander Bullions to this duty. The students will therefore, for the ensuing winter, prosecute their studies, at Cambridge, under his direction. The Presbytery unanimously affirmed a decision of the Session of Argyle, brought up by appeal, refusing a certificate of mem-

bership to an individual about to leave the country, on the ground that during his absence from the bounds of the congregation, he had joined in sealings or ordinances with societies not in communion with the Associate Church, and justified his conduct in so doing, contrary to the well known principles of the church on the subject of occasional communion.

ASSOCIATE PRESBYTERY OF OHIO.—On the 7th ult. Mr. Isaac Baggs was licensed, by this Presbytery, to preach the gospel of reconciliation.

View of Public Affairs.

EUROPE.

GREAT-BRITAIN AND IRELAND.—By the latest accounts which are to the 25th of August, it appears that the distress in that country among the manufacturing population still continues; though some accounts say, that there is a prospect of a little improvement. In some places the wages of women and children had been reduced to a *penny a day*! In Lancashire alone, three hundred thousand persons are out of employment! Matters are still worse, in Ireland. All the miseries of famine and disease, seem to be hanging over that unhappy country. Oats, had advanced to 20s. per bushel, and in some places, the people were living on "*one meal a day of boiled nettles*!" These things seem to be drawing to some awful crisis. It is also stated, that the revenue, had fallen short of the produce of last year, during the current quarter, not less than £100,000 per week. Parliament was to meet on the 2d of Nov. According to an order in Council, American vessels laden with American produce, are not to be admitted into the ports of the British West-India and N. American colonies, on the same terms with their own vessels, after the first of December. This is designed as a measure of retaliation on the U. S. for refusing to put British shipping in American ports on the footing of the most favoured nations, which refusal the U. S. justify, because in their trade with the colonies, American vessels, are admitted only from American ports and bringing only certain productions of the United States.

PORTUGAL.—The Emperor of Brazil has granted to the people of Portugal a constitution on very liberal principles, resembling greatly the constitution of Great-Britain. The Catholic religion is established by law; but no person is to be persecuted or molested on account of his religion.

NETHERLANDS.—Dreadful fevers prevail in several parts of this kingdom. This disease is supposed to have been caused by the late inundations.

GREECE.—Although the affairs of the Greeks appear unpromising, they do not seem to be conquered. Lord Cochrane has arrived at Napoli di Romania; where he was to await the gathering of his fleet. The Greeks have in all 235 vessels, and appear resolved fully to co-operate with him. Many of these vessels are small, but the aggregate of their crews is 14,000 excellent seamen.

TURKEY.—It appears that the attempt to put down the order of the Janisaries has been entirely successful; 15,000 of them, including those burnt in the barracks, have been killed in Constantinople. The slaughter goes on through the empire, and thousands are perishing. This may prove favourable to Greece.

AMERICA.

PANAMA.—The Congress at Panama, was opened on the 22d June. A speech was delivered by the minister from Peru, containing an exposition of the faculties, objects and duties of the Congress. He says that it is to be "a council in the hour of conflict, the faithful interpreter of treaties, a mediator in domestic contentions, which is charged with the formation of our new body of international law." The basis of its confederation is "*Peace with the whole world; free commerce with all nations*"; and a diminution of imposts on the trade of such as have acknowledged their independence. Religious toleration, —the abolition of slavery, and the enjoyment of equal rights, by persons of every colour." They adjourned to meet at Tacubaya, a village near Mexico.

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VOL. III.

Original Communications.

For the Religious Monitor.

**THE GLORY OF MINISTERIAL SUCCESS, DUE TO
GOD ALONE.**

A Sermon, from MSS. of the late Dr. Shaw, on 1 Cor. iii. 6, 7.

(Continued from page 224.)

"I have planted, Apollos watered; but God gave the increase. So then, neither is he that planted any thing, neither he that watereth; but God that giveth the increase."

II. In the vineyard of our Lord Jesus Christ, his servants have different parts assigned them; the performance of which, constitutes their proper office or business. Our former observation, was intended merely to show, that God is pleased to make use of instruments and means in fulfilling his purposes; and what these were, and are. Our present, is meant to show the adaptation of the instruments to the work, and of the means to the end—whatever be the nature or the portion of service, in which he engages them, and for which he gives them endowments. Thus, he assigns to Paul, the office of a planter; and to Apollos, that of a waterer, in the vineyard of his church. All Christ's accredited servants, indeed, agree in this, that they *are but servants* in his employ: none of them are masters. They are all one, also, as to the general nature of their work, and the great common end they have in view: yet this general unity of character, work, and end, by no means prevents the existence of many specific differences, both as regards service and qualifications. "Our Lord called his own servant, and unto one he gave five talents, to another two, and to another one." Matt. xxv. "They have gifts differing according to the grace given to them." Rom. xii. 6. In the first chapter of the first epistle to the Corinthians, which is wholly devoted to the subject of spiritual men and spiritual gifts, the apostle has converted the human body, (consisting, as you well know, of

numerous members and organs, formed by the great Architect of the universe into a piece of living workmanship of the most exquisite contrivance, structure, harmony and unity,) into a most instructive allegory to set forth the admirable beauty and order of the church of God. Any thing richer or finer than this, was never penned. But so it is, precisely, in the body of Christ; in which, is a similar variety, dependence and unity of members, all "fitly joined together in Christ, and compacted by that which every joint supplieth." Eph. iv. 16. As in the natural body, so in his body the church, Christ has assigned to each individual his station and office, with suitable gifts. The eye occupies its own position, and performs its own office; so does the ear, and so do the hands and the feet. And in the church, apostles, prophets, evangelists, pastors and teachers occupied, each, their own stations, and fulfilled their respective functions. And thus too, did the gifts of healing, of faith, of discerning of spirits, of tongues, of helps and governments, answer their several ends, and produce their specific results. The eye, is not better fitted for seeing, nor the ear for hearing, than these several spiritual offices and gifts are for the ends they were designed to effect. And, as the many members of the body, whilst they answer, each its own special object or end, yet combined—produce one wonderful whole: so the various members of Christ's body united, constitute one glorious superstructure, the delight of heaven and earth, for symmetry, glory, and beauty!

In order to show you by examples, that God assigns different parts or pieces of work, to his different servants; and in doing so, adapts the instrument to the work, we might begin with the instance of Moses. In choosing a leader for his people, he selected neither one of the strawgatherers, nor brickmakers, as he might have done; but one, both in respect of intellectual endowments and moral habits, admirably fitted as an instrument for the great work—a man versed in all the learning and wisdom of Egypt—a man of meekness to bear privations—of benevolence to supply their wants—of courage to face dangers—of wisdom to organise their civil community, and of skill in political economy to manage their domestic and foreign relations.

We might instance the ministry of John the Baptist, and of the Lord himself. In what petrifying terms, did they sometimes

used mild persuasion, and winning argument, and assailed his hearers by parable and allegory, in order to reach their understanding through the gate of the imagination, he showed equal regard to the state of his hearers' understandings and heart.

Again, in the selection of the twelve apostles from the humble walks of life, whilst we regard it as a glorious proof that the success of the gospel was not owing to human wisdom or power; but to the power and Spirit of Jehovah, who chooses weak things to confound the mighty, we must at the same time think that there was not less wisdom, than sovereignty displayed in the choice of such men. There was a suitableness in such men for such a work as the Redeemer called them to. Whilst the Holy Ghost, by his miraculous gifts qualified and enabled them to execute their divine mission to the world, their other endowments, qualities, habits of thinking, acting, and expressing themselves, remaining the same as before, rendered them qualified, as instruments, to profit men of similar acquirements, circumstances, modes of thinking, feeling, and speaking, with themselves.

But not only are different classes of instruments, ranking under different general names, adapted to different purposes, but even in instruments of the same class we often meet with greater or less degrees of aptness or efficacy. The telescope, which is an instrument contrived, as you know, for viewing objects at a distance, is often possessed of very different magnitudes and powers. Some of them are of power enough to assist the astronomer in viewing only a few of the largest and nearest of the heavenly bodies which are visible even to the naked eye: others have been erected of such stupendous dimensions and prodigious powers as to enable to observe and prosecute a career of discovery and research in every part of the heavens, and penetrate into remote regions of space, surpassing all calculation and conception, and to develope in the workmanship of his hands, the incomprehensible glory of the Almighty Father of the universe. In like manner, there was not only a difference of talent and work, in respect of Paul who planted, and Apollos who watered; but even in the family of the apostles themselves, the same gifts were conferred in very different degrees. This is intimated in the additional names given to some of them at their first selection. Simon, he surnamed Peter, i. e. a stone, to signify that resolute and patient steadiness and intrepidity of character which he should afterwards display in maintaining, the cause of his Master. The two brothers James and John, he surnamed Boanerges, sons of thunder, intimating that, as in the resistless power of thunder, or of an earthquake, they should bear down

opposition by their inspired preaching and miracles. Heb. xii. 6 Haggai. ii. 6. Peter says, that Paul "wrote his epistles according to the wisdom given him;" (2 Pet. iii. 15.) implying some peculiar measure of it. Paul, calls Peter, James and John, "pillars," (Gal. ii. 9.) chief supporters and ornaments of the church; and also, "the greatest apostles. (2 Cor. xi. 5.) Only six of the twelve, viz: Matthew, Paul, Peter, James, John and Jude, have left any of their revelations behind them in writing, whilst the others, it would seem, had none given them for transmission to future ages, and distant nations. It is manifest, therefore, that their Master assigned to each of the apostles different parts to act, and qualified them severally for the allotted service, by suitable measures of illumination and miraculous power.

Had we time to make Paul's individual case the subject of distinct remark, how happily would it both illustrate and prove the adaptation of the instrument to the work, in the economy of divine grace! Called by Jesus in person, and constituted by express commission, (Acts xxvi. 16—18.) the apostle or planter of the Gentile churches by way of eminence, he laboured in that department of the service, more abundantly than all the other apostles. But in order to understand how well he was adapted as an instrument for this most dangerous and difficult service, we must know the state of the heathen world, and what sort of hearers, his audiences were composed of. In the first place, then, in the course of his travels and labours in the heathen world, he met with numbers of his countrymen, who were his bitterest enemies, and who, as the historian remarks, "spoke against the things spoken by Paul, contradicting and blaspheming!" Now, the only weapons with which he could successfully encounter such adversaries, were arguments drawn from the armory of the Old Testament scriptures. In consequence of his learned education as a Jew, being profoundly and accurately versed in the knowledge of the Old Testament, and having, by the Spirit of God, had his mind opened to understand the meaning and application of the ancient oracles, he was fitted to meet the Jews with ability and propriety, on the principles of their own law, and to demonstrate, with convincing clearness and precision, that in embracing the gospel he did not reject their favourite Moses, and venerated prophets, but was their true disciple and interpreter. How well he acquitted himself as an expounder of the law and the prophets, you may judge from one specimen of his expository reasoning in Acts xiii. 13—42. Next, observe the dexterity of his address among Gentiles of every description. Witness his conduct at Lystra, a city of Lycaonia, whose inhabitants were a simple and rude people.

little better than barbarians. Acts xiv. 6—22. On such a people, abstract doctrines, acute argumentation, deep and general reasoning, would have been utterly thrown away. But the apostle's knowledge of human nature, taught him how to approach such persons with the certainty, almost, of success. He treated them like children, as they really were, in understanding. He operated upon their senses and imagination by signs and wonders, which were more effectual, than all arguments, to strike stupid and ignorant idolaters. Having thus arrested their attention and forced their admiration, he preached to them in a plain way upon the vanity of idols, declaring that the works of creation and providence, afford a palpable demonstration, that He who made and preserves all things, is the only proper object of worship.—

Again: view him amongst the Greeks, a people directly the reverse of the former—philosophical, cultivated, and learned; and who “did not so much require a sign, as seek after wisdom.”—1 Cor. i. 22. Accordingly we do not find that at Athens, so famous as the seat of the liberal arts, he wrought a single miracle. Yet even there in the presence of those great and wise men, he appeared armed at every point, and encountered them with weapons drawn from the storehouses of their own literature. For having been born and educated at Tarsus, which excelled, according to some, even Athens itself for philosophy and polite literature, he was as well fitted to meet the Greeks on the ground of their own literature, as the Jews on the subject of the law and the prophets. To show you with what skill and power he acquitted himself here, we must refer you again to the book of the Acts, xvii. 16—34, where you will find his most eloquent oration, which was delivered before the supreme court of Areopagus, before which he was brought as “a setter-forth of strange Gods.” We have no time to analyse it. Behold him, finally, before a Roman governor, notorious for his lust and injustice. Here is a new situation; but the apostle was always ready in mind and speech.—And with such wisdom and power did he insinuate himself into the soul of that great sinner at whose tribunal he stood, that while the prisoner at the bar reasoned, the judge on the bench trembled. Acts xxiv. 25. With wisdom equal to that manifested in all the instances now referred to, this great luminary of the

talents and acquirements, what knowledge and wisdom, what activity and zeal and prudence, what integrity and honesty, what patience of labour and of suffering, what affection and tenderness of spirit ! What endowments, graces and virtues, are found clustered together in his character ! What a fit instrument to be employed in displaying the banners and spreading the triumphs of Christianity among the nations. I am deeply sensible that without the extraordinary gifts of the Holy Ghost even Paul would have achieved nothing ; for my text says so : yet does not the employment sometimes of weak, and sometimes of powerful instruments show, that the infinite Jehovah is not confined to any one set of instruments, but employs diversities of gifts, as it pleases him, in confounding the wise and strong and mighty of the earth ? Are not his wisdom and sovereignty conspicuous in availing himself of natural means, as well as miraculous gifts, in supplying such a variety, “ distributing to every one severally as he will ? ” And if Paul’s Hebrew and Greek literature were such important auxiliaries to him even in the first age of the church, when the miraculous gifts of the Holy Ghost were poured out in such abundance, how necessary must it be for ministers, now that these gifts have entirely ceased, to qualify themselves for the ministry by a course of painful study and laborious preparation, if they would be useful in the church of God, whether as planters or waterers ? And how happy would it be for the church and the world, if all ministers of the gospel had but such qualifications as Paul had, abstract from the extraordinary gifts of the Spirit, and like him, with similar wisdom, integrity, affection, and heavenly-mindedness, and devotedness, were enabled and inclined to make indefatigable exertions to spread the glad tidings of salvation, to comfort and establish the churches, instead of spending their days in indolence and folly, in projects of ambition and self-aggrandizement, neglecting their own souls, and heedless of the vineyard of the Lord Jesus Christ !

Were we to travel out of the inspired record, we might be able from authentic ecclesiastical documents to show, the wisdom and grace of the Lord Jesus, in giving to the church, from age to age, men of the most various and suitable endowments, wonderfully adapted to the stations in which he places them.

[To be continued.]

For the Religious Monitor.

A SERMON,

On the Duty of Heads of Families.

(Concluded from page 213.)

V. It is the duty of heads of families to converse with their households of divine things; and to see that such a conversation is maintained as becomes the gospel. There are few things which more clearly indicate the prevalence of lukewarmness and apostasy in the present day, than general backwardness to engage in religious conversation. How many, who about every thing else can speak with fluency, spirit and intelligence, if any thing of a religious nature be introduced, are altogether dumb, or so cold and insipid that it is evident the subject is unpleasant. Why should men, professing to be Christians, be so backward? If Christ be indeed first in our hearts, why not first in our words and actions? We are by no means backward with our friends, and especially with our own families, to unbosom ourselves respecting our secular affairs, to tell our sicknesses, our cares, our difficulties, our pleasures and our plans. Have we no diseases of the soul, no spiritual cares, no trials, no temptations, no gracious benefits, no plans of piety or usefulness, of which we may tell them? Or is there less reason to communicate in these things? Or is there less prospect of pleasure or advantage? Alas! we too plainly show that Christ is not as precious as he should be; that we are not disposed to make his service the one thing needful, and to seek *first* the kingdom of God. A pious writer has remarked, that when Christ had spoken to the people in public, he inquired of the disciples when alone, if they understood what had been said, and expounded to them his words. And after his resurrection, as he journeyed with two of them, he opened up the scriptures, and their hearts were made to burn within them. And is not his conduct a noble example to heads of households?—Should they not, in like manner, recall to mind, and explain to their families what has been said by the Lord's servants in public? And would not the Lord's blessing attend such exercises? Would not their hearts be made to burn within them? Would not this be a much better way of spending the Sabbath evening, and a much better evidence that we receive not a dispensation of the grace of God in vain, than useless and sinful trifling, or a conversation about religion, which goes no deeper than externals, about ministers and their manner, or the assembly and their appearance? Would it not be well to introduce questions relating to the doctrines of the word, the duty and exercise of the believer, calling upon the different members of the family to state their

views? Such things are attended to in some families, and they are followed with the happiest effects. It is only when men begin to instruct themselves that they will visibly increase in knowledge. Truth, purchased at much expense of labour and thought, will be much prized and long remembered, while knowledge acquired from books or men, takes but a light hold of the mind, and soon escapes. Nor is it sufficient that these things should be attended to punctually on the Sabbath. We should speak of the law of God in rising up and lying down; we should exhort one another daily. How much influence has the conduct of members of the same family on each other; how many opportunities are daily furnished for cherishing the fear of God and promoting the exercise of grace. And what must be the feelings of those who are not utterly hardened, when daily companions, when brethren, or children, are called away by death, if these opportunities have been neglected? if they have never taken pains to inform them of the nature and necessity of faith in Christ, of the character and exercise of those who are in him; if they have never laboured with them, and prayed for them, that Christ might be formed in their hearts the hope of glory.

VI. It is the duty of heads of families to be an example to their households. Abraham would command his children, and household *after* him, that is, after his example; he would go before, and require them to follow him. Or, if the expression be considered as denoting their succession in respect to time, the same truth is implied, that he would command those who were to fill his place when he was gone, to follow his footsteps in the service of God. The Israelites were commanded to have the words which they taught their children first in their own hearts. Joshua first resolves that himself would serve the Lord, and then his house. David first declares his resolution to walk with a perfect heart in his house at home, and then that those who dwelt with him should walk in a perfect way. And the best instructions and arguments will be vain, unless we commend what we teach by our practice. Hearers of the gospel are always ready to reply to those who reprove them, if they be guilty of the same sins, physicians heal yourselves. And such will be the reply

guments which produce no conviction in him who urges them; how can we expect them to be persuaded by exhortations which are blighted in the life of the exhorter. It is when men speak from the heart, and from an heart not merely heated at the time by natural animation, but permanently warm with love and zeal, that the hearts of hearers will be touched with holy affections.—The righteousness of God is revealed not by great powers of mind nor eloquence of speech, but from faith to faith. And the same things are true of the heads of families. Their own piety of deportment is the most important of all their instructions, the most powerful of all their commands, the most severe of all their reproofs, the most convincing of all their arguments, the most winning of all their exhortations. We find some weak fathers having children who are ornaments to religion, while others of gifts far superior train up a seed for the devil; and in general, though other causes may contribute, the difference is chiefly owing to the difference of example. How can a parent or master command a child to pray in secret, if himself neglect secret prayer. How can he enjoin honesty, who defrauds. How can he forbid profanity, who blasphemes. How can he command to walk in any of God's ways, who walks not in these ways himself. Moreover, he who transgresses one law is guilty of all, and he lays a snare for himself and others to fall into every iniquity. If the parent be dishonest, or intemperate, or profane, he not only lays a temptation before his household to follow him in these things, but to make these sins pleas for every other to which they may be inclined. The natural consequence of any vice in the parent, is to destroy his authority and diminish the odium of vice in general; his children will be ready to say that many other things are not worse than what they have observed in him; they will be ready to deny in their hearts the truth of religion, and cast off the fear both of their earthly and heavenly father. If then you would have your household attend to the duties of religion, go before them, and see that you walk in all things so circumspectly that they will find nothing with which to excuse themselves, or upbraid you as inconsistent with your profession. As in the things of the world, when you wish to instruct them to plough, to sow, to reap, or do any manner of work, you do not merely tell them how it is done, but show them by example. So let them see by your lives, as well as by your instructions, what it is to be a Christian.

CONCLUSION.

Having considered some of the most important duties incumbent on the heads of families, I shall conclude with a word to parents and children.

I. To godly parents. Let me urge you to follow the example of faithful Abraham. Remember that it is a duty which God requires, and which you have solemnly engaged to perform, "to bring up your children in the nurture and admonition of the Lord." To you the care of their immortal souls has been entrusted; and of you, if they be lost, their blood may be required.—There are indeed many difficulties attending the faithful discharge of your duty; but there are more promises to encourage than difficulties to alarm. Are you insufficient? yet there is a sufficiency of grace. Are the labours great? so are the rewards. "Train up a child in the way in which he should go, and when he is old he will not depart from it." "I will pour out my Spirit upon your seed, and my blessing upon your offspring. For the promise is to you and to your children." Godly parents may, through negligence, have ungodly children; and sometimes their faithfulness may not be rewarded with success. Yet in general where the means are diligently used, the blessing will follow; and if not, their labours will return home to their own bosoms. The seed sown does not always produce fruit; yet there is so general a connexion between sowing and reaping, that we are encouraged to sow; and there is as general a connexion between sowing the seeds of instruction in the minds of children and their conversion to God. Parents cannot give grace, but in the diligent use of the means they have good grounds to hope that it will be given. Through your negligence souls may be lost—through your faithfulness, they may be saved. And should not these considerations urge you to use all diligence, seeking first the kingdom of God for you and yours. Alas! of what consequence will it be to you or to your children when you die, that you can give them rich inheritances, and leave them happy and respectable in the world, if you leave them strangers to grace, the children of wrath, the heirs of hell; soon to blaspheme the name of God, to curse their careless parents, and gnaw their tongues in the anguish of eternal despair. Train up your children in the ways of God, and though you leave them nothing of the world, they will have the best security against want and infamy; and having grace,

may, like Abraham, be the means of transmitting down to many generations the knowledge and the fear of God. Parents may be extensively useful or hurtful long after death. Your children's children, to the latest ages, may have reason to bless God that you were their parents; or to mourn over the curse of God which your carelessness has entailed upon them. Think not then, as you value your own peace, your own souls—as you value the present and eternal interests of those who are your own flesh—think not, as you value the good of Zion, and the glory of God, that you can labour or pray too much or too earnestly to save your own souls and the souls of your children.

II. To parents who are ungodly and neglectful of their duty.—How would you be grieved to find your children guilty of crimes which would render them a disgrace to you; and are you not grieved to find them guilty of crimes which dishonour God?—How would you be grieved to find them poor in the things of the world; and are you not grieved to find them poor and perishing in the things of eternity? How would you grieve to find them afflicted with a loathsome and mortal disease in their bodies; and are you not grieved to find them afflicted with that disease of sin which is more loathsome than nature's greatest abominations, more dreadful than her most awful plagues, and which is fast hurrying them on to the second, the eternal death? Is it not enough to destroy yourselves, will you destroy your offspring also? How was the rich man grieved at the prospect of his brethren's coming to that place of torment, where he was already enduring the wrath of God? How much more will it add to your misery to find your children there, and there by your neglect?—It is an awful thought to go down to hell with all our own guilt upon our heads; how much more, charged with the sins of others, and guilty of the blood of souls. Think how you can endure it, when the wrath of God will be kindled against you, when conscience, and devils, and the fruit of your own bodies will upbraid you. Is it so, that you fear not God with your house, that you call not on his name? Think of that awful imprecation, "Pour out thy fury upon the heathen who know thee not, and upon the families which call not on thy name." You live in a Christian land, and perhaps boast the christian name, but God ranks you among the heathen. He will punish you in his fury, in the fierceness of his wrath, and he will pour it out upon you in all its fullness. And every morning when you arise and go forth to work, every evening when you retire to repose, without calling upon his name, you do virtually challenge God to do as he has said.—You practically defy the Lord of hosts. The prayer of your con-

duct is, Lord pour out thy vengeance upon me. O bethink yourselves in time, lest that threatening be accomplished to your everlasting confusion. "When I called, ye refused; when I stretched out my hand, no man regarded. Then they shall call on me, but I will not answer; they shall seek me early, but they shall not find me." God will at last render to men according to their works; he will do to them as they have done to him. Those who set at nought his counsel, he will laugh at their calamity; those who would none of his reproofs, he will mock when their fear cometh; those who would not hear when he called on them, he will not hear when they call on him. The wicked must at last eat of the fruit of their own way, and be filled with their own devices. Are you convinced that it is your duty to serve the Lord with your house? Delay not. This very night commence the duty. In the name of our Great Master I charge you to do it; and warn you, that if you neglect it, this very night your souls may be required: and where then will be your resolutions of amendment? What will be your eternal state? Lay aside all your excuses, conquer the reluctance of your hearts, break through all difficulties. The first attempt will be a mighty effort, but it will almost insure the victory. Those things which at first discourage, will soon be of small moment. In a little time, if rightly engaged, the manner of performance will give you little trouble; your great concern will be about the heart. But the longer you delay, the more your embarrassments will increase. And every call to duty which you resist, renders it more probable that the next, and the next, and the last, will be refused, and that the soul must perish. If then you would ever be wise, ever be saved, now is the accepted time. And let it now be the sincere, and the firm purpose of your hearts, that whatever others may do, as for you and your houses, you will serve the Lord.

III. To the children of pious parents. Bless God for this great mercy, that you were not born of heathens, of hypocrites, or infidels, who would have trained you up in those ways which lead down to death. And see that this mercy, through its abuse, does not bring upon you double condemnation. You are soon to fill the places of your parents; on you the hopes of the church especially depend; you are to be the race to teach those who succeed you; by you the character of Zion may be affected for ages to come. Let me therefore urge you to remember and fear your Creator. If it be the duty of your parents to command you in the way of the Lord, it is equally your duty to submit, and to walk in these ways. God requires you to serve him. You have much need of religion to guard you against the strong corrup-

tions of your nature, the enticements of sinners, the allurements of the world, and the devices of Satan. You are under strong obligations, not only from the law of God, but from the authority, instructions and example of your parents. See then that you follow their footsteps. Count their well-meant severity, kindness; honour them for their faithfulness, encourage them by compliance. Harken to their counsels, respect their age and experience, bear with their infirmities, resist not rudely their prejudices. Even when confident that they err, depart not from their ways farther than compelled by conscience. Grieve not their hearts whose hearts are bound up in your welfare, whose labours have been devoted to your support, whose treasures have been expended for your comfort, whose prayers have daily ascended to God for your salvation. Remember that these prayers will either be answered in your conversion to God, or in fearful wrath. Parents have a special care of their offspring, and a great influence over their conduct; and children have a great influence over their parents, though they do not often perceive it. How many a parent finds himself discouraged, in attending to his duty, by the carelessness of his household. Who would be encouraged to sow from year to year, where thorns and briars were the only product of his labours? Who can be encouraged in sowing the seeds of instruction among men, where he sees them only producing fruit unto death? Who can pray with an heart overflowing with love and desire, when all around him are overcome with sleep? How many parents not only become disheartened in the religious education of their children on account of their persevering obstinacy and blindness, but give up, themselves, with the duties of religion. How many are driven by this temptation to shameful courses of iniquity, the guilt of which must rest on the heads of their children. On the other hand, how many parents have been spurred on in the pursuit of knowledge by the inquiries of their children, and have delighted to seek for wisdom that they might impart it to them. How many have found their hearts warmed in prayer by the confidence that the hearts of their children go with them. How many have found their hands

counsels and neglect their comfort, with what shame and bitterness of soul will you mourn at the last, and say, "How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!"

IV. To the children of ungodly parents. If you have not copied their example—if, like the son of the wicked Jeroboam, there be good things found in you—what reason have you to bless God, who has saved you from the dangers to which you were exposed; what grounds to adore his free and sovereign grace, who chose you under so many disadvantages, rather than many of whom better things were expected. Be not cast down because of the sins of your parents, for if you have truly turned from their evil ways, the child may be involved in the judgments, but shall not bear the sin of the father. Pray for your parents, and so far as consistent with that modest and dutiful conduct, from which neither their ungodliness nor your grace releases you, labour with them that God may give them repentance, and that you may have the rare and distinguished honour of being the spiritual fathers of the fathers of your flesh. And if ever placed at the head of an household, warned by the evil example of your parents, make it your great concern to command your children in the way of the Lord. But if yet following the example of ungodly parents, remember that their conduct will not be an excuse for yours; that by approving of their ways you add their iniquity to your own, and it becomes your crime to be the seed of evil doers. Remember that though your parents may indulge you in sin, God does not allow it; and though they may permit it to pass with impunity, he will not. Remember that those who keep and encourage you in sin, will be able to give you no help in the day of God, when the deluge of his wrath will overflow the wicked and sweep away the refuges of lies. O, be warned to flee from that wrath which is to come! The promise is especially to the righteous and their children; but it is also to you, to those who are afar off, to as many as the Lord shall call. Arise then, and come, for lo, he calleth you, whosoever you be, the Lord, and not man, calleth you. The preacher may not know you, may not intend you; but God knows you, and intends each of you; be not then disobedient to the heavenly admonition. If they escaped not who refused him that spake on earth, if he that despised Moses' law died without mercy, how shall we escape? how surely and how severely shall we suffer, if we refuse the Lord Jesus, who speaks to us, who is even now by his servants speaking to us from heaven! Let us hear, that we may live; and

may God give unto each of us grace to keep his way, and to labour in our respective places to bring souls to Christ, that having turned many to righteousness, we may hide a multitude of sins, and shine as the stars for ever and ever. T. B.

[We would earnestly call the attention of the Associate Church, and of our correspondents to the subject of the following paper. It is all important to the interests of the church in general, and of smaller congregations in particular. Many of these, with a little assistance from a fund such as that proposed, would be able to support a settled ministry among them; without which, their ability to do so is constantly decreasing; and having perhaps only a few days supply in the course of the year, they are exposed a prey to every invader, and the knowledge of, and regard for secession principles must decline. A general contribution of such a kind as can be made without effort by every individual, and continued without wearying, would be of incalculable advantage to the destitute portions of our church. Were such a contribution made every year, in *every congregation*, it would be made in *all* with greater zeal and alacrity; for where only a *few* engage in it, these few are constantly discouraged by the reflection, that theirs will be of comparatively little benefit. We hope that Presbyteries will call the attention of congregations to the measure, and that every congregation will pledge themselves to their respective Presbyteries to co-operate in any general plan which the Synod may see fit to recommend, and that a report to this effect will be made from every Presbytery to Synod, at their next meeting. In the mean time, any proper hints for the maturing a plan, or for explaining or enforcing its importance, will be gladly received, and published in the Monitor.—Ed.]

LETTER TO THE EDITOR.

MR. EDITOR—

In the 52d page of the June No. I see that the plans which have been hitherto devised for raising funds in the Associate Church to defray the expense of missions, have failed of success; and that the Synod, at their meeting, in May last, found it necessary to appoint a committee to devise, if possible, a more efficient plan for this purpose.

I know not any subject which ought to interest the Christian heart more than that of missions, when conducted on the *spiritual* plan. The glory of free grace, the edification of *sinner*, the conversion of sinners, the instruction of youth in the

I am not convinced, sir, that the greatest difficulty in raising adequate funds is either the want of *ability*, or of proper expedients for collecting. When I consider the immense sums that are raised throughout the christian world, from the very smallest resources, I cannot believe that either is the cause. If the people of the Associate church had the same *desire to contribute* or the same degree of *zeal in their cause* which is manifested by thousands of societies in the present day, the Associate Synod would be able to give constant sermon to every place at present applying for it.

A disposition to contribute to the spread of the gospel is *God's gift*. Until this truth have its own proper weight on our plans we cannot reasonably expect them to prosper. David was fully aware of this when he said, "But who am I, or what is my people, that we should be able to offer so willingly after this sort, for all things come of thee, and of thine own have we given thee." 1 Chron. xxix. 14.

Had we and the people amongst whom we live this gift, funds for the said purpose would be most abundant. We may see a proof of this remark in the abundance offered for the construction of the tabernacle, which had to be restrained as too much. That contribution was made by "Every one whose *heart* stirred him up, and whose *spirit* made him willing." Exod. xxxv. 21. All the world knows with what alacrity money is contributed to any object, no matter what, when the *heart* stirs up and the *spirit* makes willing. A thousand shifts will be made then, rather than be behind. Did you ever hear of a *Theatre* standing long unfinished for want of funds? How many extensive projects are there accomplished with despatch, year after year; turnpikes, canals, academies, colleges, and churches? Could you, sir, have at your disposal a sum equal to the cost of the *superfluities in dress* used within the bounds of the Associate Church, (and I am sure they are nothing uncommon.) You could easily support 100 ministers, which is almost double the number employed at present. The 37th, 38th and 39th pages of your June No. make statements which ought to convince the dullest that *disposition only* is wanting.

I would propose, therefore, that, as this disposition is not a native in the depraved heart, prayer should constantly be made to Him who has the heart in his hand, that he would stir it up, and make the spirit willing; that the Christian, when he retires into his closet—the father, when he gathers his family around him—and the minister, when he enters the pulpit—and, if there be still a few, as I hope there are, who "fear the Lord, and meet to speak often one to another"—that they should lay this constantly before him.

Farther—a permanent plan for raising funds should contemplate the interest of the contributors themselves. Disinterested benevolence has no existence in God's creation, except in the metaphysics of some philosophical divines, and therefore all expectations of help from its exertions must be disappointed. This has not perhaps been sufficiently attended to. The interest of contributors has been too remotely connected with the object which they were called on to support. Their obligation to support the ordinances of the gospel among themselves, has therefore stood in the way of their doing any thing to send them abroad. Let then the interest of the contributors be a distinct and visible part of your plan, if you wish to succeed.

Let every congregation, settled and vacant, which pays into your fund, and only they, be entitled to receive assistance out of it, when they become unable of themselves to support gospel ordinances.—In order to create a fund for this purpose, it would be necessary that congregations should contribute for a certain time, or the sum required in that time, before they could be entitled to receive any thing out. I shall say three years, more or less. Each congregation willing to contribute, ought to fix a certain sum which they will pay annually, according to the number of communicants. For example—50 cents per communicant, more or less, as themselves may find expedient. Farther—I would say, if a congregation, after becoming a contributor, should fall in arrears to a certain amount, say the amount of three years, it should forfeit its title to the fund, until renewed as at first. Let the proportion of assistance to be given be regulated by the number of congregations depending on the fund at the time, and the rate at which they have respectively paid in. Let the congregation needing help, apply through the medium of its own Presbytery; who shall make a special inquiry into its circumstances; and if they appear to Presbytery to justify the application, it shall present their claim to Synod. These, and similar points, would have to be determined by judicial enactment, and due pains taken to make the plan understood before putting it into operation.

I shall only add, in the way of planning, that public begging requires a particular talent, which all men and women do not possess. Special care should be taken to appoint such only as have a talent for this business. If a congregation, or session, appoint a person to it who is naturally of a modest and reserved turn, and who would perhaps give a dollar out of his own pocket, rather than hear his own voice asking a cent from his neighbour; they ought neither to be surprised nor offended, if he puts off to

the last, setting out on this business; and if he be very unsuccessful when he does.

I am not so vain as to expect, sir, that this method will be much more successful than others tried already, or that its intrinsic merits entitle it to much attention; but if it shall draw the attention of some able correspondent to the subject, and something more worthy of adoption shall be produced, my labour will not be lost. This much may however be said, that the plan now proposed does not appear of itself to be impracticable. It is in the power of the smallest society to give *something*. The assistance which the weak would receive in this way would come from the strong. And is not this expressly their duty? "He that hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in that man." And surely, when it is not *one*, but *many*, standing in need, not of provision for the body, but the soul—not for time, but eternity—the case is much stronger. The assistance which the needy would in this way receive, would in some degree be the fruit of their own industry in contributing to the fund: if they sowed sparingly, they would reap sparingly; but if they sowed bountifully, they would reap bountifully. Would not this, therefore, be an honourable way? Weak congregations, by paying into such a fund, would be laying up much more for the time of need, than their contributions would amount to. Would it not, therefore, be an economical way. To show what might be done—

Were each communicant in the Associate church, as per statistical table, which must be far below the real number, to contribute *one cent a week* it would amount in three years (the term supposed ere they would be entitled to receive any thing,) to the sum of \$13,932, the interest of which at six per cent, \$835 92 added to the annual subscription, would be \$5479 92. Suppose that \$200 would enable each congregation entitled to this fund, to pay for constant sermon, this *one cent a week* would secure (so far as money can,) constant sermon to 27 congregations! Who can tell the amount of good to the many thousands of old and young! !

Were such a plan in operation we might reasonably suppose that it would be a motive to some to hold by their profession, to

multiply opportunities of serving the gospel cause, and also the means of support. While they ought not to enter the ministry for filthy lucre's sake but of a ready mind, neither are they to expect miracles to support them. It might also enable some already in the ministry to devote their time and talents exclusively to the duties of their office, who are, in present circumstances, obliged to attend to other pursuits.

It is surely much to be regretted that when opportunities of extending the influences of a scriptural profession are multiplying beyond any precedent in the history of the Associate church, that the Synod should be without both the men and the money necessary to embrace them. The Associate Presbytery of Cambridge at its recent meeting in September, had petitions from four new places, for a supply of sermon. Perhaps there is not an individual in communion with our church, who would not acknowledge it to be his or her duty to bring the situations of these four places before the throne of grace, and without hesitation essay the duty itself; and does not this infer an obligation equally strong to keep every cent we can spare over necessary purposes, in order to send them the blessing we pray for. I shall in conclusion only ask you, sir, to consider in what light Jehovah can view those persons who every day perhaps pray to him to bless a testimony for truth; to spread the gospel to the utmost ends of the earth; to send ministers to break the bread of life in destitute places, &c. and who are every day contriving how they may gratify their own taste, and aggrandise their own families, but who cannot contrive in a *whole year* to contribute a dollar to aid in spreading the gospel? Can he put them among the children? No; but with that hateful group of ice-hearted pretenders, who can say over human misery, "be warm, be ye clothed," but move not a finger to relieve them. How do these persons mean that God should answer their petitions? By creating money to the poor people, or an order of preachers who can live upon wind? Or in the same manner that he answers petitions for a plentiful crop? Which? Let conscience speak. "Any way he pleases, provided he do not trouble me." Over this we can

Selections.

UNSCRIPTURAL FORBEARANCE, AND THE NO-CREED SYSTEM ILLUSTRATED;

Extracted from "TRANSATLANTIC RECOLLECTIONS," published in the
Christian Advocate.

Properly speaking, there are four denominations of Presbyterians in Ireland—the Synod of Ulster; the Southern Association; the Associate* Synod of Ireland; and the Covenanted or Reformed Presbyterians, who trace their original to the Waldenses.

Concerning the Southern Association we know very little, with this exception, that it is generally supposed in the north to be Arian; but whether it deserves this appellation as a body, or has got it in consequence of distinguished individuals belonging to it, who hold these sentiments, we will not take it upon us to say; though, for our part, we do conscientiously think, and unhesitatingly say, that any body which permits its members, or any of them, to proclaim and vindicate a doctrine contrary to its standards, does in this world deserve the stigma attached to those who avow such doctrine, and certainly will not be held guiltless before God. We would say with the poet—

"He who *allows* oppression, shares the crime."

On this subject we are not left to conjecture, or to grope our way through darkness; for the Great Head of the church has commanded us, saying, "Come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing."—I confess freely, that I am one of those who would think that I was polluting the mantle of charity, by covering with it the clean and the unclean. And perhaps this is one of the most effectual ways, in which the great adversary can injure the church of the living God. A brother sees something wrong in our standards of doctrine—he is too zealous and conscientious not to declare it wrong; but, yet he is a brother, and better that the ark of the covenant should get a *little* wrong touch, than that a *good brother*, who sets at nought his fathers and his brethren without hesitation, should be dealt with fully and fairly and fearlessly! Out upon such tender-heartedness say I; "let God be true and every

* We take the liberty to correct a small mistake of the author of the "*Recollections*," by striking out the word "Reformed," there being no religious body in Ireland known by the name of the "Associate Reformed Synod."—The denomination intended is a branch of the Scottish Secession Church, which in Ireland as well as in Scotland was divided into the Burgher and Anti-burgher Societies. About nine years ago a Union was formed between these two bodies; and they are now known by the designation of "The United Associate Synod of Ireland."—ED. REL. MON.

man a liar;" let *right* continue to be *right*, no matter who says it is wrong. If we are not assured that our doctrines and standards are according to the word of God, why let us be very cautious in awarding censure to those who gainsay them, until by diligent and prayerful research we find out what is truth; but, on the contrary, if we have confidence in them, let us act so as to keep them pure, uncontaminated, and unadulterated. Against the practice so generally prevailing of permitting those to remain within the pale of our church who are opposed to our standards of doctrine and discipline, too strong a protest cannot be entered. I am the more particular on this subject, because I have seen and witnessed the effects of such dereliction. And I will now show you how far this unhallowed lenity, this kindness to a brother at the expense of being unfaithful to Christ, carried a respectable section of the church. I am sorry that I can say so little concerning the Presbyterians known by the name of the Southern Association, especially as connected with their reputed Arianism. This much I do know, that they and the "Presbytery of Antrim," a body of avowed Arians, are upon the best terms; and indeed the General Synod of Ulster recognise them so far, at least, as to admit them freely into their pulpits.

A number of years have now elapsed, and their transactions are long ago recorded in heaven, since certain members of the General Synod of Ulster, in the north of Ireland, complained that their *consciences* were grieved and burdened, by reason of being obliged to adopt "a Confession of Faith." They spoke fluently and pathetically, and they spoke with effect, on the hardship of being *necessitated* to adopt a human and therefore a fallible Confession of Faith, when they had the Holy Scriptures, in all their fulness and purity, to which they were willing at any time to subscribe. Neither, they observed, did those unerring records of heaven require or impose such a duty upon them; and surely it was hard that brethren should impose a task upon their consciences which was not required by the law of God, and which to them was difficult to bear. They did not wish to be understood as insinuating any disrespect to the Synod's Confession of Faith, or that it contained a single doctrine which was not to be found in the Bible; but the Bible was the religion of Protestants, and by the Bible alone they wished to be bound. To say the least, the Confession of Faith was useless, and in some cases it might be injurious. If it contained nothing but what the Bible contained, where was its use? And if it contained less or more, its tendency was damnable, the Scriptures being the judge. And who! oh who! dare say, that man, partial, ignorant, fallible

man, could compile any synopsis which would exactly embody the mind of the Spirit of God? Looking upon it in this light, then, they believed, nay, they were assured, that their brethren in Christ Jesus would not impose upon them as a duty, what must of necessity grieve their consciences, and perhaps endanger their final salvation; especially as they adhered to the doctrines and discipline of the Presbyterian Church.

The appeal was too much for the Synod. Some of its most guileless and holy members took the part of the appellants.—They indeed revered, and ever should revere, and hold by the “Confession of Faith,” as the palladium of their church’s safety and glory. They thought, indeed, that there was illogical reasoning in their brethren’s arguments; but since they held the same faith, and pledged themselves to support the same church government, and since their consciences were so laudably tender—for it was certainly a laudable tenderness to be afraid of adding to or deducting from the word of God—and since they were willing to pledge themselves to admit none but such as should be Presbyterians in doctrine and discipline into the church, they would move, “that it should be voluntary with the respective Presbyteries of the Synod, to require their candidates to subscribe or not to the Confession of Faith. This, after some debate, was carried, at least in substance; and from that time until lately, the Synod was divided into *subscribing* and *non-subscribing* Presbyteries.

But what was the result of this? Oh! it is a tearful tale, but it is a true one, that *Arianism* and *Socinianism*, and, indeed, the admission of every error into the church, was the consequence. Yes, and some of the very men too who pleaded so warmly for the exemption, because their consciences forsooth were so tender, were at that moment *Arians* and *Arminians* in their heart. Immediately after it was known that such a Presbytery was a non-subscribing one, the heterodox of all kinds and grades flocked to it, and as *they believed the Bible*, and were willing to subscribe to all its doctrines, they were admitted without controversy, however gross or erroneous were their sentiments. But great as was the defection, there were many men in the Synod, and several Presbyteries, that did not “bow the knee to Baal,” and, for the sake of those, God was pleased to continue to be merciful to them. It is supposed that the “Presbytery of Antrim,” a body avowedly Arian, had a hand behind the scenes, in bringing about the above event. Hence, the non-subscribers began to be looked upon by them as brethren; the licentiates of those Presbyteries began to be eligible to the congregations of the Arian Presbytery; and, finally, they became so bold as to avow heresy in almost all

its forms. Their boldness, however, was fatal to them; for when "the enemy began to come in like a flood, the Spirit of the Lord lifted up a standard against him." After things had remained in this situation for some years, Dr. Bruce, of Belfast, famous for his talents and erudition, but infamous for his heretical opinions, published a volume of Sermons, in the introduction of which he exultingly announced, that "Arianism was making slow but certain progress in the Synod of Ulster."

This scandalous charge immediately fired the zeal of the orthodox party; they came out the very next Synod in their might, or rather in the might of their God and of his Christ, and they not only carried a motion, giving the lie direct to Dr. Bruce's assertion, but repealed their former law, which gave permission to Presbyteries to omit at discretion a subscription to the "Confession of Faith."

I believed, at the time this privilege was granted, that its tendency would be fatal, and subversive of the peace and purity of the church; but some did not think so, and were willing to try it, who have since seen their error, and have deeply repented of their concession. This, then, is "an evil under the sun," which I have seen in my own days; and I have simply related it as I have seen it. I do not pretend to say that it is calculated to teach us any thing more important, than if I had informed you that the consequence of a child's putting his hand into the fire was—that he got it burned; for me the event, in either case, was equally to be expected; and yet I thought it proper to record it among my Recollections, as at least a memorable era in the Irish Synod.

Presbyterianism in Scotland and in the north of Ireland, is substantially the same, though differing in many respects widely, from Presbyterianism in this country. I wish to be understood, particularly in what I shall say in future upon this subject, as having reference to the "Associate Synod of Ireland." This body comprised something more than one hundred congregations, at the period to which these Recollections allude; to which they have added since, by missionary exertions perhaps ten or twelve others, eight of which have already settled and installed Pastors. In this Synod there is *nothing* preached but the doctrines of the Confession of Faith. Its most critical and insidious enemy might travel from congregation to congregation through all its bounds, and I would defy him to say, that there was *one* man unfaithful to the standards of his church. The doctrine which he would hear from one pulpit, he would hear echoed and re-echoed in all its fulness and purity from all. It differs then from this country in this—that you will not hear *Hopkinsianism* here, *Arminianism*

there, and *Calvinism* in a third place; but in all and each, the pure and simple doctrines of the New Testament. This is the difference as to the preachers. As to the people, there is still a greater difference. Brought up from infancy to know and respect religion, its doctrines are familiar to them, and these doctrines, as might be expected, they love just in proportion to their knowledge of them. Hence, no sermonizing is so popular as that which enlightens while it feeds, and feeds while it enlightens the soul. They literally love to hear the strictest doctrine of the church, however humiliating to human pride, in its plainest garb. So much is this a fact, that I do conscientiously believe that no sermon would be so popular with them, as an able and lucid exposition of the peculiar and discriminating doctrines of grace.— Their motives in going to church seem, in some measure, essentially different from many who belong to the Presbyterian congregations of America. Their primary motive is, to render thanks to God for the mercies of the past; to lament their iniquities, and to implore their Heavenly Father, for Christ's sake, to pardon what his pure eyes have seen amiss; and to grant them spiritual strength to guide and direct them in future. As subordinate to this, they go to receive spiritual information. They expect their minister to be a man "mighty in the scriptures," able to unfold their doctrines, and to deduce those practical lessons from them, which are so cheering and consolatory to the drooping spirit; and hence they go as *learners* to receive *information*. Nothing is less expected than a sermon to arouse the feelings, without enlightening the understanding: in fact, they are Christianized, if I may so speak, not by the instrumentality of *sound*, but *sense*. It is not merely the passions, but the whole man that is influenced; and hence, he continues to be what he professes, after his feelings have subsided. It is true, they may not be enabled to say, that on such a spot, and in such an hour, they became "Sons of God;" though they believe they are such, and they pray and strive to continue such. It is the "witness of the Spirit," and not of time and place, upon which they depend, as a proof that they "have passed from death unto life." It is the state of the *soul*, and not of *feelings*, which may be only corporeal, upon which they build their dearest expectations. Hence, it is an occurrence, so rare as hardly to afford an exception to the general rule, to hear of heresy getting among them, or of one of them turning from the doctrines of the church. So remarkably is this the case, that no sect has ever been able to get a footing among them that held a different doctrine. You might as well try to make the *myrtiflora* bloom and blossom upon the unshel-

tered top of the Andes, as to propagate Arminianism, or Arianism, or even Hopkinsianism, among the *Irish Seceders*. On this subject I speak advisedly, deliberately, and knowingly.

I trust I shall not be understood as meaning, even by implication, that the ministers in this country are generally dispensers of that airy and inflammatory aliment, which stimulates the soul without purifying and strengthening it; or that the congregations are chiefly composed of such as have merely, as it were breathed the intoxicating gas of such preaching, and are therefore Christians only while this continues to make them loud and noisy, rather than still and humble. This is not the fact: there are many able, pious and pure dispensers of the very milk of the Word; and many, very many, who have drunk this milk of the gospel, in the American churches.

LETTERS ON THE ATONEMENT.—No. V.

DEAR BROTHER—

The doctrines of the two schools in relation to the atonement, have now been compared in three particulars. It has been shown, I trust, that in regard to its extent, in regard to a free and unfettered preaching of the gospel, and in regard to the riches of Divine grace displayed in our salvation, the views of the new school have no superiority over those of the old; and that the latter present the riches of Divine grace in by far the strongest light.

Let us now proceed to institute a contrast between these conflicting views, in several other particulars; in which, I think, it will clearly appear that ours have a most decided advantage.

1. Let us compare the *nature* of the atonement as explained and advocated by the two schools respectively, and see whose views and representations accord best with *scriptural truth*. The nature of the atonement is not a subject on which human philosophy should speculate. It is matter of pure revelation; and nothing farther can be known of it than God has been pleased to reveal. The Bible is our teacher; and those views which accord with the instructions of inspired writers must be true, while those which disagree or depart from them must be false.

The advocates of the *indefinite* scheme, differ in their views of the nature of the atonement. Some say, it consists in making a

They admit that Christ's sufferings are a *substitute* for our punishment; but they deny that He was the *substitute* of his people, and that, charged with their sins, he endured the *penalty* of the law, and thus made a real satisfaction for them, and paid a real *price* for their redemption. They all speak of the atonement as merely opening the door, and removing the obstacle in the way of the exercise of mercy. Let me cite a few quotations from a recent publication— "The atonement consists, not in cancelling the demands of the law for *one* or *all* men, but in *opening the door of hope*, in rendering the pardon of sinners consistent with the character, law and universe of God."* Again: "This atonement *MERELY opened the door of mercy*; it prepared the way for the offer and the exercise of pardon."† Again: "The atonement does not of itself save a single soul. It *BARELY opens the door* for the accomplishment of this object by free and sovereign grace."‡

Now, these views are, in my opinion, repugnant to plain and decided testimonies of holy scripture, and tend to destroy the very nature of the atonement.

The sacred writers speak of the death and righteousness of Christ, in more exalted terms than our brethren bestow on them. They teach us to attribute to his divine sacrifice, much more than the bare honour of opening a door of hope and mercy to sinners. They tell us that the Saviour, by his *sufferings*, became the "*author of eternal redemption* to all that obey him." Heb. v. 9. They tell us that on the ground of his *sacrifice* and intercession, Christ "is able to save to the uttermost them that come unto God by him." Heb. vii. 24—27. They assure us that his *BLOOD cleanseth from all sin*; and that it *purges* the "conscience from dead works to serve the living God." And it has been shown, in a former letter, that *forgiveness, reconciliation, justification, sanctification, adoption, and eternal life*, are all attributed to the sacrifice and righteousness of our divine Redeemer, as their meritorious and procuring cause; and consequently that, while grace reigns in our salvation, it reigns through *righteousness* unto eternal life. We therefore deem it dishonouring to the invaluable atonement of our Lord Jesus Christ, which the holy scripture represents as being the spring of every blessing of salvation,

Rev. i. 5, 6. "Thou wast slain, and hast redeemed us to God by **THY BLOOD** out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. v. 9, 10.

If the atonement consisted, as our brethren affirm, in a display of the evil of sin and of Divine justice, it might reasonably be expected, that the inspired writers would have stated the fact. But in what passage is it stated? Frequently, indeed, the death of Christ is called an *expiation* or *purging away of sin*, a *propitiation*, a *ransom*, a *price*, a *reconciliation*; but no where do they denominate it a display of the evil of sin and of Divine justice. That there was such a display, and that in the highest degree, is readily admitted. This, however, we are not expressly taught; we are left to infer it from the mysterious transaction on the cross, viewed in connexion with its causes and its effects. In no passage of scripture that I can recollect, is the death of Christ spoken of as exhibiting the evil of sin and the justice of God. I am not ignorant that our opponents will immediately refer to a passage in Rom. iii. 25, 26, as furnishing a proof that we are taught to regard the Redeemer's death as an illustrious display of Divine justice. But, I apprehend, the righteousness there mentioned means, not an *attribute* of the Godhead, but that *glorious righteousness* of Christ, of which the sacred writer had spoken in the preceding verses; and of which he treats throughout this epistle, as the ground of a sinner's justification; and through the medium of which Jehovah can, consistently with his own glory, bestow salvation on every one who believes in Christ, and thus appear a just God, while he assumes the character of a Saviour.

Now, this profound silence of scripture on the point, furnishes conclusive proof that the atonement does not consist in a display of the evil of sin and of Divine justice. The fact is, this display is the *result* of the atonement, and not the atonement itself; just as the glorious sight or appearances which our eyes behold, when the sun pours his beams upon heaven and earth, are the *effect* of his light, and not the light itself.

Besides, if a display of the evil of sin and of Divine justice were all that was required to constitute an atonement, it might be asked, where was the necessity for the sufferings of the great Immanuel? Has not such a display been made in the sufferings and death both of rational and of irrational creatures? Is not such a display made, and will it not be eternally made, in the torments of the damned? Was all this insufficient? Was a more awful spectacle required, a sacrifice of greater value, in order to produce a stronger impression on the minds of the in-

telligent universe ? Should this be admitted, it would furnish no reason why the sufferings of the present and the future world should not be regarded as forming constituent parts of the atonement. But how opposite would this be to the language of holy scripture, which every where attributes the great work of propitiating an offended Sovereign to Christ alone, exclusive of the agency of any creature either in heaven or on earth !

In a subsequent letter it will be shown, that, on the principles adopted by our opponents, there is really no display of the evil of sin and of Divine justice. I now proceed to explain and vindicate the views which the advocates of a *definite* atonement entertain of its nature.

They believe that Jesus Christ, in accomplishing the salvation of his people, acted as their *legal substitute*; that he was *charged with their sins*; that he bare the *penalty* of the law; or endured the *punishment* due to them; and thus made a complete satisfaction for their guilt to Divine justice, and paid the price of their redemption. Such are the views of this mysterious transaction, exhibited in the life and death of the Son of God. If these views can be shown to be *scriptural*, then it will follow, as a necessary consequence, that the opposite views of our brethren must be *unscriptural*. Let us examine the subject carefully.

1. *Christ acted as the SUBSTITUTE of his people.*

Substitution is evidently conveyed in the meaning of the preposition '*hyper*,' for, when it is applied to the death of Christ. That this is its import in Rom. v. 6—8, can hardly be denied.—When Paul says, "Scarcely *for* a righteous man would one die, yet peradventure *for* a good man some would even dare to die," he clearly means dying in the *room* and *stead* of a good man, in order to save his life; and consequently when he speaks of the superior love of Christ, in dying *for* us, he must mean his dying, as *our substitute*, in our room and stead. "*Raphelius*," (Not. ex Xen. in v. 8.) says Doddridge, "has abundantly demonstrated, that '*hyper emon apethane*,' signifies, *he died in our room and stead*; nor can I find, that '*apothanein hupertinos*,' has ever any other signification than that of *rescuing the life of another at the expense of our own*: and the very next verse shows, independent of any other authority, how evidently it bears that sense here; as one can hardly imagine any one would die for a good man, unless it were to redeem his life by giving up his own."

The Redeemer is expressly called a *surety*; that is, one who stands engaged to become the substitute of another, to fulfil his obligations, and pay his debts. "By so much," says the author of the Epistle to the Hebrews, "was Jesus made a *surety* of a

better testament." Ch. vii. 22. With this writer accords Peter, in exhibiting the Saviour as a substitute for sinners: "For Christ," says he, "hath suffered for sins, the just for ('*huper,*') the unjust"—the just *person* in the room and stead of unjust *persons*, "that he might bring us to God." The Redeemer himself teaches the same doctrine; for he tells us, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for" ('*anti,*') in the room and stead "of many." Now in these texts we are taught, not merely that the sufferings of Christ come in place of our sufferings, but that He took *our* place, and endured the punishment that we should have endured, and laid down his life to save our lives.

This was no new doctrine in the Church of Christ. By the institutions of Moses, the Jews had become familiar with the idea of substitution. Through a long course of ages they had seen, by divine appointment, an animal substituted in the place of a human offender, and the life of the animal destroyed to save his life. And why this appointment of heaven? Could the life of a dumb animal save a rational creature from deserved vengeance? "It was not possible," says the apostle, "that the blood of bulls and goats should take away sins." Heb. x. 4.—Why then did the altar at Jerusalem continually stream with blood? Doubtless to typify "the offering of the body of Jesus once for all;" that "one offering" by which "he hath perfected for ever them that were sanctified." Animal sacrifices did in *type*, what Christ did in *reality*. They were *typical* substitutes; he was a *real true* substitute. "Christ our passover is sacrificed ('*huper,*') for us." 1 Cor. v. 7. The blood of bulls and of goats sanctified to the purifying of the flesh; but the blood of Christ purges the conscience from dead works to serve the living God. He offered up *himself*, his *person* for us. Heb. ix. 14. "He needed not daily, as those high priests, to offer up *sacrifice*, first for his own sins, and then for the people's: for this he did once, when he offered up HIMSELF." Heb. vii. 27. *He himself* was our *substitute*.

2. *Being the surety and substitute of his people, the Redeemer was CHARGED WITH THEIR SINS.*

They were imputed to him, and he became responsible for the

Christ, and not man, is the sinner. But Christ and man cannot exchange characters, because sin and holiness are *personal*, and cannot be transferred from one moral being to another. The sinful or holy acts of one person, may in a thousand ways, affect another—exert an influence upon his happiness or misery—but it can never be so transferred as to become his sinful or holy act.”* Such are the assertions of a writer, who a little before had said, “We do by no means intend to deny the doctrines of *substitution* and *imputation*.” of consequence, we are to understand his affirming that the advocates of a definite atonement teach, by their doctrine of the imputation of sins to Christ, that there is such a transfer of moral character in this divine transaction, that it is no longer true that the sins which were actually committed by the sinner were actually committed by him, but were actually committed by Christ, who actually did not commit them.

That they do not teach an absurdity so extravagant, need not be told to any acquainted with their writings. Nor does it follow as a fair and legitimate consequence of their doctrine. In that admirable Epistle of Paul to Philemon in favour of Onesimus, he says,—“If he hath wronged thee, or oweth thee ought, put that to mine account,” (*touto emoi ellogei*;) *charge this to me, impute this to me.* “I Paul have written it with with mine own hand, I will repay it.” Now here the apostle offers to become responsible for any debt that Onesimus might owe to his master, and requests Philemon to impute, or reckon the debts to him, and look to him for the payment. But according to the writer to whom we refer, this transaction was impossible; because it would involve such a transfer of character, that Paul would become the original contractor of the debt and not Onesimus. A benevolent man sees a poor debtor forced along the street by an officer of justice to prison; he is touched with compassion; he goes to the unfeeling creditor, and says to him, I will be surety for your debtor; charge the debt to me; I will pay it.—But he is met by the writer who rises up and says—“The thing is impossible. Such a transaction would imply that you, and not the debtor, had contracted the debt. His act is *personal*, and it can never become your *personal* act.

remained true that the debt was *originally* contracted by Onesimus, and not by Paul? And who does not see, in relation to a surety, that, after a man has become responsible for the payment of another person's debt, it still remains true that the debt was originally contracted by this person, and not by his generous friend? Why then should any intelligent individual impute such absurdities to our doctrine? or how is it that the minds of some are so blinded by prejudice, that they cannot understand a divine transaction, which can be so aptly illustrated by familiar and daily occurring examples in human affairs? When we say that our sins were charged to Christ, our brethren certainly ought to know we do not mean that our sins were taken from us and *infused* into Christ, so that we became *innocent* and Christ *actually the sinner*: and I may add, our statements are so far from implying any thing of the kind, that it seems difficult to account for such erroneous conceptions, unless we attribute them to a wish to substitute misrepresentation for argument. By the charging of our sins to the Redeemer, we simply mean, they were so imputed, or reckoned to him, that he became responsible to divine justice for their penal consequences. Our opponents may affirm this to be impossible: but, if we search the scriptures, we shall find, that, in the judgment of inspired writers, it was not only *possible*, but a *glorious fact*.*

This important truth was exhibited in the sacrifices under the ancient economy. Having brought the animal to the appointed place, the worshipper was required to put his hand upon the head of the *burnt-offering*. The victim being then slain, the blood was sprinkled round about upon the altar. Lev. i 3—5. The imposition of the offender's hand, it is believed, was generally accompanied with a confession of his sins: at least the act denoted his wish to have his guilt imputed to the animal, that, being slain in his place, he might escape deserved punishment. Certain it is, that, on the great day of atonement, the imposition of the high priest's hands was accompanied with a confession of the sins of the people; and the whole transaction exhibited, in the clearest manner, the imputation of sin to the animal. "And Aaron shall lay both his hands on the head of the live goat, and *confess* over him all the iniquities of the children of Israel, and all their

22.) "Even the righteousness of God which is by faith of Jesus Christ *unto* all and *upon* all that believe;" and again, (chap. iv. 6.) "Even as David describeth the blessedness of the man unto whom God *imputeth* righteousness without works"—so Christ was made sin for us, by having *our sins imputed* to him, that he might justly bear the punishment of them.

But suppose we adopt the construction put on the phrase by some able commentators, that Christ was made a *sin-offering*, because sin offerings under the law were called *sin*; yet the result will be the same. For a question arises, Why were sin-offerings denominated *sin*? There certainly was a good and sufficient reason for this denomination, or the Old Testament writers would not have given it to the legal offerings: and no other reason can be assigned than the fact, that sin was imputed to the victim, and the victim was slain in place of the offender, whose iniquities it bore. In like manner our Redeemer became a *sin-offering*, by having the *sins* of his people *imputed* to him, and dying as their *substitute*. Peter was crucified; Paul was beheaded; thousands of martyrs shed their blood; and all suffered in consequence of *sin*; but neither Peter, nor Paul, nor any martyr ever became a sin-offering; nor is it ever in scripture said of any mere man that he was made *sin* for us. And the reason is that, although the prophets, and apostles, and martyrs suffered much, and in consequence of sin, yet none but Christ was ever charged with our sins, and died as our substitute, to make expiation for them.

In entire harmony with Paul, Peter inculcates the same important truth: "Who his OWN SELF *bare* OUR SINS, in his own body on the tree, that we being dead unto sin, might live unto righteousness." 1 Pet. ii. 24. BARE OUR SINS. How? Sins were not a tangible mass that could be taken from us as a burden, and placed on the Saviour. Nor could they be infused into him, so as to render him inherently polluted by them. In what way then could he bear them? In no other than by having them *imputed*, *charged* to him, so as to be made responsible for their penal consequences. Or will any prefer saying the Redeemer bore the *punishment* of our sins? That this idea is included in the apostle's meaning we shall readily admit: but, if he bore the punishment of our sins, it will follow, that they were previously charged to his account; because this imputation was necessary to render him responsible for them, and make it just to inflict on him the punishment due to them.

"Abigail, when mediating between David and Nabal, when the former was provoked to wrath against the latter, and had determined to destroy him, (1 Sam. xxv. 24.) fell at David's feet

and said, 'Upon me let this iniquity be, and let thy handmaid, I pray thee, speak in thy audience, and hear the voice of thy handmaid.' And in verse 28 she calls Nabal's iniquity her iniquity. By this it appears, that a mediator putting himself in the stead of the offender, so that the offended party should *impute* the offence to him, and look on the mediator as having taken it upon him, and looking on him as the debtor for what satisfaction should be required and expected, was, in those days, no strange notion, or considered as a thing in itself absurd and inconsistent with men's natural notion of things." President Edwards, vol. viii. p. 515.

Again, observes this profound theologian in the same page: "The word translated here in Isaiah liii. 4 and 12, is *nasha*: the same word and the same phrase of bearing sin and bearing iniquity, is often used concerning things which are the types of Christ's priesthood and sacrifice, viz. the Levitical priests and sacrifices. It was no uncommon phrase, but usual, and well understood among the Jews; and we find it very often used in other cases and applied to others besides either Christ or the types of him. And when it is so, it is plain, that the general meaning of the phrase is lying under the *guilt* of sin, having it *imputed and charged upon* the person, as obnoxious to the punishment of it, or obliged to answer and make satisfaction for it; or liable to the calamities and miseries to which it exposes. In such a manner it seems always to be used, unless in some few places it signifies to take away sin by forgiveness." Edwards, vol. viii. p. 515.

In my next I shall proceed to show that Christ bore the penalty of the law, or endured the punishment due to our sins.

Affectionately yours.

Note.—The following note on the word "*condition*," was designed for page 229 of our last number, but as it was omitted, we insert it here—see the 10th and 15th lines from the top of that page.

Some old divines who are substantially orthodox in their views, distinguish between the *covenant of redemption* and the *covenant of grace*: meaning by the former the eternal transaction between the Father and the Son for the redemption of sinners, of which the righteousness or perfect obedience of Christ is the sole condition; and by the latter, the transaction between God and the sinner, by which he is put in possession of the blessings of Christ's purchase: and that in this, faith and repentance are required as

made with Christ from eternity as the representative of his seed, that according to the provisions of this covenant they are brought into it in the day of effectual calling, and that faith and repentance are not properly a condition, though required in order to salvation as a part of duty, but as blessings of, and an *evidence* of interest in this covenant. On this subject see Larger Catechism, Question 31, 32. Declaration and Testimony of the Associate Church. Art. xii.

THE THEATRE,

In this city, says the *Boston Recorder and Telegraph*, was opened for the season on the Monday evening of last week. We do not mention this fact to give *information*;—we mention it to excite christians to pray against the wide-spreading pestilence; to exhort Christian parents to keep their children from the vortex of destruction; to sound an alarm among all ranks of society, where a relic of virtue or morality remains, and beseech them to feel, and tremble while they feel, that “the hour of temptation is come.” We mention it too, for the purpose of introducing the following extract. It was written by a wise man, who well understood his subject, and the foundation of private and public morals; by a man of urbanity and politeness, who would not rudely assail the innocent practices of any portion of the community. Having mentioned and condemned the amusements of Horse-racing, Cock-fighting, Bull-baiting, and Gaming, Dr. Dwight proceeds as follows:

“From the gaming table turn your researches next to the *Theatre*. Think, first of the *almost uniform character* of the miserable wretches, who are trained to create the diversion. How low are they, almost without an exception, fallen; and how low do they fall, of course, by the deplorable employment, to which they are most wickedly tempted to devote themselves! If you are at a loss, read a history, or even a professed panegyric, of this class of mankind. You will find it filled up with crimes, which disgrace the name even of sinful man, and with characters which are a blot even on this guilty world. Consider, next, the *Performances*, which these unhappy men and women are employed to exhibit. How few can be read without a blush, or without a sigh, by a person not seduced by habit, or not lost to virtue, and even to sobriety! How great a part are mere means of pollution! What art, labour and genius, are engaged in them to garnish gross and dreadful vice; to disguise its nature and effects; to robe it in the princely attire of virtue; and to crown it with the rewards of well-doing! How often is even common decency insulted, ridiculed, and put to flight! In how many ways, and with how much art, is corruption softly and secretly instilled into

the soul! In how many instances is virtue defaced, dishonoured, and, like the Saviour of mankind, crowned with thorns, sceptred with a reed, and mocked with pretended and insolent homage!

"Turn your eyes, next, to *the Audience*, whose wishes and property give birth to the whole establishment. Of whom is this audience composed? Of how few persons, whom virtue ever knew, or with whom she would not blush to confess her acquaintance! Of how many, who are strangers to all good! Of how many, who are ignorant even of decency; to whom vice is pleasing, and grossness an entertainment.

"Accordingly, all the course of exhibition, except a little part thrust in as sacrifice to decency and reputation, is formed of polluted sentiments, and polluted characters, in which whatever is not directly and openly abominable is meant merely as the white covering, intended to shroud from the eye the death and rottenness within. Our own copious language, employed in the thousands of dramatic performances, probably cannot boast of a sufficient number of plays, such as an Apostle would have pronounced innocent, to furnish a single stage for a single season.

"From the Stage, men are directly prepared to go to *the Brothel*. The corruption of the one fits the mind, with no common preparation, to direct its course to the other."

THE CHRISTIAN PHILOSOPHER,

Or the Connection of Science and Philosophy with Religion.

(pp. 397, 12 mo.)

A work, bearing the above title, has lately been republished in this country. Its author is *Thomas Dick*, formerly a clergyman belonging to the Secession Church in Scotland, and who, from the particular turn of mind and talent for which he was distinguished, and the course of study he has pursued, is qualified in an eminent manner for the production of such a work. It is divided into five chapters, the *first* of which contains an illustration of the natural attributes of Deity, and forms a brief system of Natural Theology. In the *second*, he takes a cursory view of some sciences which are related to religion and Christian theology, such as Natural History, Geography, Geology, Astronomy, Natural Philosophy, Chemistry, Anatomy, Physiology, and History. Chapter *third* treats of the relation which the inventions of art bear to the objects of religion. Chapter *fourth* contains an illustration of scriptural facts from the system of nature, and he concludes in the last that "the system of nature is a system of religion."

to be found in any other volume of the same size. The object of it is "to illustrate the harmony which subsists between the system of nature and the system of Revelation, and to show that the manifestations of God in the material universe ought to be blended with our views of the facts and doctrines recorded in the volume of inspiration." We know of no book on this truly interesting subject, better calculated to interest the young, to form a taste for reading and research, and to supply a fund of entertainment infinitely more rational, dignified and useful than dancings, frolics and bar-room associations. We extract, as a specimen of the style and manner of the work, a part of the second section of the last chapter, on the tendency of connecting science with religion, to enable Christians to take AN EXTENSIVE SURVEY OF THE KINGDOM OF GOD. p. 340—346.

"How very narrow and limited are the views of most professors of religion respecting the universal Kingdom of Jehovah, and the range of his operations! The views of some individuals are confined chiefly within the limits of their own parish, or at farthest, extend only to the blue mountains that skirt their horizon, and form the boundary of their sight. Within this narrow circle, all their ideas of God, of religion, and of the relations of intelligent beings to each other, are chiefly confined. There are others who form an extensive class of our population, whose ideas are confined nearly to the county in which they reside, and to the adjacent districts; and there are few, comparatively, whose views extend beyond the confines of the kingdom to which they belong—though the whole island in which we reside is less than the two-thousandth part of the globe we inhabit. Of the vast extent of this earthly ball, of its figure and motions, of its continents, seas, islands, and oceans; of its volcanoes and ranges of mountains, of its numerous and diversified climates and landscapes; of the various nations and tribes of mankind that people its surface, and of the moral government of God respecting them, they are almost as completely ignorant as the untutored Greenlanders, or the roving savage. With regard to the objects which lie beyond the boundary of our world, they have no precise and definite conceptions. When the moon is "walking in brightness" through the heavens, they take the advantage of her light to prosecute their journeys; and, when the sky is overcast with clouds, and they are anxious to travel a few miles to their destined homes, they will lift up their eyes to the heavens to see if any of the stars are twinkling through the gloom, that their footsteps may be directed by their glimmering rays. Beyond this they seldom soar. What may be the nature of the vast assemblage of shining points which adorn the canopy of their habitation, and the ends they are destined to accomplish in the plan of the Crea-

tor's operations, they consider as no part of their province to inquire.

" Their minds, fair Science never taught to stray
Far as the Solar Worlds, or Milky Way."

How very different, in point of variety, of grandeur, and of extent, are the views of the man who connects all the different departments of knowledge, and the discoveries of science, with his prospects of God's Universal Dominions and Government?—With his mental eye he can traverse the different regions of the earth, and penetrate into the most distant and retired recesses where human beings have their residence. He can contemplate and adore the conduct of Divine Sovereignty, in leaving so many nations to grope amidst the darkness of Heathen Idolatry,—he can trace the beams of the Sun of Righteousness, as they gradually arise to illumine the benighted tribes of men,—he can direct his prayers, with intelligence and fervour, in behalf of particular kindreds and people,—he can devise, with judgment and discrimination, schemes for carrying the "Salvation of God" into effect,—he can realize, in some measure, to his mental sight, the glorious and happy scenes which will be displayed in the future ages of time, when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ," and when the "everlasting gospel" shall be published, and its blessings distributed among all who dwell upon the face of the earth. He can bound from this earth to the planetary worlds, and survey far more spacious globes, peopled with a higher order of intelligences, arranged and superintended by the same Almighty Sovereign, who "doth according to his will among the inhabitants of the earth." He can wing his way beyond the visible region of the sky, till he find himself surrounded on every hand with suns and systems of worlds, rising to view in boundless perspective, throughout the tracts of immensity—diversified with scenes of magnificence, and with beings of every order—all under the government and the wise direction of Him who "rules among the armies of heaven," and who "preserveth them all," and whom the "host of heaven worship" and adore. He can soar beyond them all to the Throne of God, where angels and archangels, cherubim and seraphim, celebrate the praises of their Sovereign Lord, and stand ready to announce his Will, by their rapid flight to the most distant provinces of his empire. He can descend from that lofty eminence to this terrestrial world allotted for his temporary abode, and survey another unbounded province of the Empire of God, in those living worlds which lie hid from the unassisted sight, and which the microscope alone can descry. He can here perceive the same

Hand and Intelligence which direct the rolling worlds above, and marshal all the angelic tribes—organizing, arranging, and governing the countless myriads of animated existence which people the surface of a muddy pool. He can speed his course from one of these departments of Jehovah's kingdom to another, till, astonished and overwhelmed with the order, the grandeur, and extent of the wondrous scene, he is constrained to exclaim, "Great and marvellous are thy works, Lord God Almighty!"—"Thine understanding is infinite!" The limits of thy dominions are "past finding out!"

By taking such extensive surveys of the empire of Jehovah, we are enabled to perceive the spirit and references of those sublime passages in the sacred writings, which proclaim the Majesty of God, and the Glory of his Kingdom. Such passages are diffusely scattered through the inspired volume, and have evidently an extent of reference far beyond what is generally conceived by the great mass of the Christian world. The following may suffice as a specimen:

"Thine, O Lord! is the greatness, and the glory, and the majesty; for all in heaven and earth is thine! Thine is the kingdom, O Lord! Thou art exalted above all, thou reignest over all, and in thine hand is Power and Might. Behold the heaven, and the Heaven of heavens, is the Lord's; the earth also, with all that therein is. Ascribe ye greatness to our God; for there is none like unto the God of Israel, who rideth upon the heavens in his strength, and in his excellency on the sky. Thou, even thou art Lord alone; thou hast made heaven, the Heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein; and thou preservest them all, and the Host of Heaven worshippeth thee. He divideth the sea by his Power: by his Spirit he hath garnished the heavens: Lo! these are only parts of his ways; but how little a portion is heard of him, and the thunder of his Power who can understand? The Lord hath prepared his Throne in the Heavens, and his kingdom ruleth over all. O Lord our God! how excellent is thy name in all the earth! who hast set thy glory above the heavens. When I consider thy heavens, the work of thy fin-

the dust of the earth in a measure. He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers. I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their hosts have I commanded. The Most High dwelleth not in temples made with hands; for the heaven is his throne, and the earth is his footstool. With God is awful Majesty. Great things doth He which we cannot comprehend; yea, the Lord sitteth King for ever. Praise ye the Lord in the heavens; praise him in the heights; praise him all his angels; praise ye him all his hosts. Praise him sun and moon; praise him all ye stars of light; praise him ye Heaven of heavens. Praise him ye kings of the earth, and all people, princes and judges of the earth; both young men and maidens; old men and children—let them praise the name of the Lord; for his name alone is excellent, his glory is above the earth and heaven."

These sublime descriptions of the Supremacy of God, and of the Grandeur of his Kingdom, must convince every reflecting mind, of the inconceivable magnificence and extent of that Dominion "which ruleth over all." It is quite evident, that we can never enter, with intelligence, into the full import, and the grand references of such exalted language employed by inspired writers, unless we take into view, all the discoveries which Science has made, both in the earth, and in the heavens, respecting the variety and extent of the Dominions of the Creator. If the "Kingdom of the Most High" were as limited in its range as most Christians seem to conceive, such descriptions might be considered as mere hyperboles, or bombast, or extravagant declamation which far exceed the bounds of "truth and soberness." But we are certain, that the conceptions and the language of mortals can never go beyond the reality of what actually exists within the boundless precincts of Jehovah's Empire. For, "who can utter the mighty acts of the Lord?" or "who can show forth *all* his praise?" The language and descriptions to which we have now adverted, seem to have had a prospective reference to later and more enlightened times, when more extensive prospects of God's dominions would be opened up by the exertions of the human intellect. And were we to search all the records of literature, in ancient or modern times, we would find no descriptions nor lan-

of God's universal kingdom, we shall be qualified and disposed to comply with the injunctions of Scripture, which represent it as an imperious duty, *to communicate to the minds of others such elevated conceptions.* This duty is enjoined in numerous passages of Sacred Scripture, particularly in the book of Psalms: "Declare his glory among the heathen, and his wonders among all people. I will extol thee, my God, O King. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts; and shall declare thy greatness. All thy works shall praise thee, O Lord; and thy saints shall bless thee. *They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men thy mighty acts, and the glorious majesty of thy kingdom.*" When we look around us in the world, and in the visible church, and mark the conceptions, and the conversation of the members of religious societies, we need scarcely say how little this ennobling duty is attended to by the mass of those who bear the Christian name. We hear abundance of idle chat about the fashions and politics of the day—how Miss A. danced so gracefully at the ball, and how Miss B. sung so sweetly at the concert; how Mr. C. acted his part so well in the character of Rob Roy, and how Mr. D. made such a flaming speech at the corporation dinner. We listen to slanderous conversation, and hear abundance of mean, and base, and uncharitable insinuations against our neighbours; which indicate the operation of malice, hatred, envy, and other malevolent tempers. We spend whole hours in boisterous disputations about metaphysical subtleties in religion, and questions "which gender strife rather than godly edifying;" but "to speak of the glory of God's kingdom, and to talk of his Power," with the view of "making known to the sons of men his mighty works," is a duty which remains yet to be learned by the majority of those who profess the religion of Jesus. And how can they be supposed to be qualified to enter into the spirit of this duty, and to proclaim to others "the glorious majesty of God's kingdom," unless such subjects be illustrated in *minute detail*, and proclaimed with becoming energy, both from the pulpit, and from the press? These powerful engines, when conducted with judgment and discrimination, are capable of producing on the mass of mankind, a tone of thinking, and an enlargement of conception, on such subjects, which no other means can easily effect; and it is to be hoped, that more precise and luminous details, and more vigour and animation, will soon be displayed, in this respect, than in the ages that are past.

Select Religious Intelligence.

APOCRYPHA CONTROVERSY.

It appears from what has been elicited in the discussions on this controversy, that from the year 1812, almost all the copies of the scriptures which have been circulated by the Bible Societies on the continent of Europe, have had the Apocrypha either appended to, or intermingled with the canonical books of scripture. This was done partly to conciliate the Roman Catholics, among whom the Apocryphal books are received as on a level with, and forming a part of the inspired records. In so far, therefore, as during that time grants were made by the British and Foreign Bible Society to the Societies on the Continent, (and these were neither few nor small,) the funds of the Society were partly expended in printing and circulating the Apocrypha, contrary to the principle on which the Society rests, and which is held forth in all their declarations as the corner-stone of their strength and prosperity, viz—"that its sole and only object is the circulation of the holy scriptures, the pure, unadulterated Word of God, without note or comment."* This practice, though it met with some opposition in the London Committee, was little noticed, and continued almost wholly unknown to the British public till the year 1824.—In the year 1821, some gentlemen from Scotland remonstrated against the practice with some members of the London Committee; and in 1822, an animated discussion on the subject took place in that body. Nothing, however, was effected; only that the evil complained of now became more public, and its extent began to be inquired into. In the mean time every exertion was made by individuals to prevail upon the members of the London Committee to endeavour to put a stop to the evil; and other individuals in London were seconding their exertions. But all attempts were unsuccessful. A complaint was then formally tabled at the meeting of the Committee, and a correspondence was opened, during which the most strenuous efforts were made to put an end to the grievance that had been discovered. This happened in the year 1824, when the grant of 500*l* was voted to Leander Van Ess. This opposition to the practice of the London Committee has been made on two grounds. First, as being contrary to the grand constitutional principle on which the British and Foreign Bible Society is associated and has prospered, viz—"the printing and circulation of the holy scriptures, without note or comment;" and in the faith of which all contributions to its funds have been made. And secondly, they oppose the practice on the ground of *principle*. It is to give the sanction of the British and Foreign Bible Society to the circulation, as equally authentic, and of the same authority with the Word of God, not only of a book which is uninspired, and therefore on a level with other human productions, but of one far below the level of many human productions, as it is abundantly interspersed with falsehoods, false doctrines, superstitions and contradictions of itself and of the Word of God. For "when a Bible Society gives a book, under the name of the Bible, and accompanies the gift with the strong profession, and under the statutory restriction of giving nothing but the pure and unadulterated Bible, then, if there is any consistency on the part of the donor, and simple faith on the part of the receiver, it is clear that the dreams of human folly are put on a footing with the dictates of inspired wisdom; especially when connected with the fact, that the Apocrypha is viewed by those to whom it is given as a part of Revelation." To print and circulate the Apocrypha, therefore, in such circumstances, is plainly to pro-

and New Testament; and that he was to procure other funds for printing the Apocrypha. This restriction, obviously *totally useless*, was all that could be obtained. All negotiations had hitherto been carried on privately between the Committees themselves. In May, 1825, the Edinburgh Committee published their "First Statement," giving an account of the Facts that had come to their knowledge respecting the management of the London Board, and stating their own unanimous resolution to withhold all contributions till such time as the Committee of the British and Foreign Bible Society should give ample security for their disbursement according to the constitutional principle of the Society, by "ceasing to allow any grants to Societies who circulate the Apocrypha, and making such changes in their own Board as to warrant the faith that this would be done." This step roused the attention of the public, and the London Committee found themselves compelled to do something. Accordingly, on the 1st of August a special committee was appointed "to consider the proceedings and communications on the subject of the Apocrypha." This special committee, on the 21st of November, reported the following resolution, which was adopted by the Committee, viz:

"That the funds of the Society be applied to the printing and circulation of the Canonical Books of Scripture, to the exclusion of those Books, and parts of Books, which are usually termed Apocryphal; and, that all copies printed, either entirely or in part, at the expense of the Society, and whether such copies consist of the whole, or of any one or more of such Books, be invariably issued bound; no other books whatever being bound with them; and, further, that all money grants to Societies or individuals be made only in conformity with the principle of this regulation.

This was confirmed at another meeting of the Committee on the 28th, at which Lord Teignmouth, President of the Society, presided. The following extracts from the Minutes of the Edinburgh Bible Society of the 12th of December, 1825, shew their proceedings in relation to it.

"The Committee of the Edinburgh Bible Society having maturely considered the Resolution of the Committee of the British and Foreign Bible Society, dated 21st November, 1825, and communicated by the Rev. Mr. Hughes to the Rev. Dr. Peddie,

"Resolve, that the said resolution is unsatisfactory, inasmuch as it is inconsistent with those views which this Committee deliberately adopted, on the very important subject it involves, and which are explained in their printed statement of the 18th of May last.

"That it is with deep and unfeigned regret that they thus find themselves disappointed in the hopes which they ventured to entertain of renewing their friendly intercourse with the British and Foreign Bible Society. But,

"That they feel it impossible to depart from the declarations contained in the statement above alluded to; for it is plain that a grant of money made to any of the Continental Societies which are in the practice of circulating the Apocrypha along with the Canonical books, indirectly affords to such Societies, in terms of the statement, 'the means of printing and circulating the errors of the Apocrypha; for it enables Foreign Societies to devote *their whole funds* to this object, much of which otherwise would be employed in printing and circulating the inspired books themselves. And the effect of the resolution thus is, to apply towards the Apocrypha, funds which notoriously are inadequate for supplying the wants of those numberless quarters of the earth, which are seeking for the pure word of God, but cannot obtain it.

"It does not appear, accordingly, to the Edinburgh Society, that any

red books alone. Without this, they do not conceive that the Christian world can be satisfied. And they again repeat, what they have already stated in former resolutions, that while without it the Bible Societies are actually doing what is wrong in itself, they are at the same time breaking faith with their subscribers; who have intrusted them with such ample means for the circulation of the Holy Scriptures.'

(Signed)]

"GEORGE ROSS, *Pres.*"

A more detailed statement of the grounds on which the Edinburgh Bible Society Committee came to the above resolution, was immediately drawn up and circulated for the information and satisfaction of the public. This was called "The Second Statement," and amounted to above 100 pages, giving a full exhibition of their grievances, and of what they considered necessary to give universal satisfaction on the subject.

On the 16th of January, 1826, the Edinburgh Committee received a letter from one of the Secretaries of the British and Foreign Bible Society, stating that they adhered to their resolutions of the 21st of November. They then resolved to adhere to their resolution of the 12th of December above given.—The subject, however was not at rest in the London Committee, and various modifications of that resolution were proposed and discussed. In the month of April, the London Committee sent a deputation of their number to Scotland. It consisted of the Rev. Mr. Hughes, Percival White and E. N. Thornton, Esq's. Though they had no powers to determine any thing definitely, they conferred on the points at issue with great freedom and explicitness.—The following are the propositions that the Edinburgh Committee made to the deputation :—

"I. That the fundamental law of the Society, which limits its operations to the circulation of the Bible alone, be fully and distinctly recognised; and that the circulation of the Apocrypha, which has hitherto taken place, be explicitly declared to have been a departure from that law.

II. That no farther connexion be held with Foreign Societies which in any manner circulate the Apocrypha.

III. That all Bibles belonging to the Society at home or abroad, in which the Apocrypha is contained, whether interspersed or appended, be immediately and effectually freed from it.

IV. That all stereotype plates belonging to the Society at home or abroad, or in the hands of any of its agents, which contain the Apocrypha, or part of it, be immediately destroyed.

V. That such changes take place in the Committee of Management, as shall afford a reasonable ground of confidence that no countenance shall be henceforth given to the circulation of the Apocrypha."

The Gentlemen of the Deputation agreed to the third and fourth Articles. In place of the first they proposed to substitute the following :—

"That the fundamental law of the Society, which limits its operations to the circulation of the Bible alone, be fully and explicitly recognised; and that the circulation of the Apocrypha is inconsistent with that law."

In place of the second Article they propose the following :—

"That this Society shall grant no pecuniary aid to any Society circulating the Apocrypha.

"That in all cases in which grants of Bibles or Testaments shall be made, whether gratuitously or by sale, the books be issued bound; and on the express understanding, that they shall be distributed without any alteration or addition."

And the fifth Article they deemed unnecessary.

The result of all the reasonings, and of all that passed was, that the Committee considered there were still additional grounds for holding by the principles which they had formerly adopted, and which they had fully developed in their "Second Statement," the details of which were allowed by the deputation to be substantially correct.

A Third Statement was then drawn up by the Edinburgh Committee, and sent to London before the meeting of the Society in May, the object of which was to illustrate the futility of even the amendments proposed as a method of preventing Apocryphal circulation at the expense of the British and Foreign Bible Society, and pointing out numerous ways in which its provisions would be evaded.

In the Report made by the Directors to the public meeting, three resolutions were reported as having been adopted on this subject. They are substantially the same as those made by the deputation at Edinburgh, and of course will not prove satisfactory to that Society. As they show what has been gained by the opposition that has been made, and contain what is now considered the authoritative interpretation of the Society's fundamental law, we give them entire.

"I. That the fundamental Law of the Society, which limits its operations to the circulation of the Holy Scriptures, be fully and distinctly recognised as excluding the circulation of the Apocrypha.

II. That, in conformity to the preceeding Resolution, no pecuniary aid can be granted to any Society circulating the Apocrypha; nor, except for the purpose of being applied in conformity to the said Resolution, to any Individual whatever.

III. That in all cases in which Grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made to any Society, the books be issued bound; and on the express condition that they shall be distributed without alteration or addition."

FARTHER ILLUSTRATIONS OF MASONRY.

The following communication respects an outrage on the laws of the community and the rights of the citizen, of so unparalleled a nature, that did it not rest on the testimony of men of indisputable respectability, and that sanctioned by a public meeting of the citizens of Batavia, it would be impossible to believe it. The facts alluded to, viewed in detail, show, more than any thing we have yet read of in a civilized country, the power and the disposition which persons, belonging to the self-constituted and superlatively virtuous society of Freemasons, have to trample with impunity upon any laws, and with savage cruelty to sacrifice the comfort, the liberty, and lives of men, to their unhallowed mysteries. It is worthy of notice, that though it is now seven weeks since these events took place, yet till last week, when some account of them was published in the *National Observer*, they were totally unknown to the public in this city: And so far as we have been able to learn, nothing or next to nothing has yet been done, by those whose business it is to give effect to our laws, to bring those who are guilty to punishment. In all this, there is no mystery when it is considered, that almost all the editors of our public prints, and not a few of our magistrates themselves are members of the fraternity, and it appears will not, or perhaps dare not expose the deeds of their craft by doing their duty to the public. It shall be our endeavour to obtain possession of all the documents and facts, relative to this illustrious display of Masonic virtue, and so far as we may deem them interesting to the public, or of use to guard the readers of the Monitor from the toils of this dark association, they shall not be withheld.

For the Religious Monitor.

HORRIBLE OUTRAGE.

MR. EDITOR—

The following transaction is without a parallel in the annals of our country, and is scarcely equalled by the dark and bloody proceedings of a Spanish Inquisition. It appears that a man by the name of William Morgan, a native of Virginia, and for

about eight years past a resident of the village of Batavia, Genesee county, N. Y. a seceder from the fraternity of Masons, was about publishing a book, supposed by them, to reveal some of their secrets, which produced among them no inconsiderable excitement. And on Monday the 11th of September, a band of them armed with clubs, (after an unsuccessful attempt had been made to fire two buildings, which contained printed sheets of the said book, and in which fifteen persons were sleeping at the time,) forcibly seized Morgan, and notwithstanding his loud cries for help, conveyed him to some place not known, and it is supposed by many, that he has been murdered, especially as many of the Masons themselves are bold to declare, that they think he has.—The writer of this article heard a Mason, a man of high standing in this city, justify the conduct of this banditti, at the same time declaring, that “they,” Morgan’s friends, “might find his bones, but that would be all they *would* find of him.”* There is abundant reason to believe, that the obligations of the fraternity to each other, are paramount to the duty they owe the laws of their country, and every obligation, however sacred or binding. The wife of the unfortunate Morgan, subsequently received the most barbarous treatment from these savage monsters, and is now in the most deplorable condition of mind for the fate of her husband. But, Mr. Editor, what will be said of our free civil institutions when it is known, that WILLIAM R. THOMSON, the Sheriff of the county, connived at, and aided in this outrage, and that the influence of the Masons is so great as to prevent the execution of the laws on these offenders, although their names are *known*!!—Governor Clinton, indeed, issued his proclamation for their apprehension, but even this, amounted to little more than a recommendation to the people of Batavia to keep the peace. Such things excite in every mind, not under the influence of masonic principles, feelings which it is not easy to suppress. We had better be the slaves of the most despotic government on earth, than tamely submit to such outrage. May the spirit of our fathers rise and overwhelm such a system of iniquity!

Let the young men of our country beware how they irrevocably bind themselves to an association, whose operations strike so deadly a blow at the very foundations of justice, humanity, and civil order—who, whilst they claim sole possession of *ALL the virtue of Oriental wisdom and Christianity!* in the face of day, and in defiance of the laws of God and man, drag from his helpless, weeping family, to secret bondage or death, a free uncondemned citizen of these United States!

A CITIZEN.

We subjoin the following resolutions which were passed by the meeting of the citizens of Batavia, on this subject, Sept. 29.

Resolved, That this meeting deem it a sacred duty to their country, to themselves and their fellow citizens, to take all lawful means for the full investigation of these outrageous violations of the rights and liberty of a fellow citi-

* It may be proper to state that a subsequent attempt was made to soften down the expression a *little*, but with less apparent sincerity, than that with which the sentiment was uttered.

zen, however humble his situation in life, or however he may have secretly offended ; and for that purpose,

Resolved, That the above statement of facts and circumstances be laid before the American Republic, and that such statement be accompanied with a suitable address, calculated to call the attention of our fellow citizens throughout the United States, to these horrible transactions.

Ecclesiastical Chronicle.

ASSOCIATE PRESBYTERY OF CAMBRIDGE.—At Barnet, Vermont, on the 27th September, Mr. Thomas Goodwillie was ordained to the office of the holy ministry and admitted as assistant and successor to his father, the Rev. David Goodwillie, now in the 48th year of his ministry. An appropriate sermon from 2 Cor. ii. 16.—“Who is sufficient for these things?” was preached by the Rev. James Irvine of Hebron, and after being ordained to the work of the ministry by prayer and the laying on of the hands of the Presbytery, the charge to him was delivered by his father, and to the congregation by the Rev. Alexander Bullions of Cambridge; who concluded the services, by a sermon on Ephesians i. 22, 23.—“He gave him to be head over all things to the church.” The assembly was very large, supposed to exceed fifteen hundred, and conducted with great decorum. The day was favourable and all the services were in the field.

ASSOCIATE PRESBYTERY OF PHILADELPHIA.—Mr. William Easton was licensed to preach the gospel on the 1st of June, and Mr. John G. Smart on the 17th of August. Mr. Easton has since that time received a call from the united congregations of Octarara Oxford and Muddyrun.

Summary of Religious Intelligence.

EUROPE.

Our arrivals during the last month bring us very little intelligence, that can be called new, and as our room in this number is nearly occupied, we shall be very brief on this head. In a speech delivered at a late monthly concert for prayer, in behalf of missions, it was stated that though it is now only about thirty years since missionary exertions began to engage the public attention, there are already throughout the world, 300 missionary stations, 984 missionaries, (400 of whom are natives,) 40 printing presses, 130,000 scholars, and in the judgment of charity, 40,000 converts to Christianity and vital godliness. The population of the world, yet strangers to Christianity, is six hundred millions. “There is yet very much land to be possessed.”

SCOTLAND.—The Glasgow papers, received by late arrivals, give the names of nine or ten auxiliary societies, which have dissolved their connection with the *British and Foreign Bible Society*, and sent their funds to the *Edinburgh Bible Society*. They state, as a reason for their proceedings, that they are dissatisfied with the conduct of the London Committee, in permitting the Apocrypha to be circulated in connection with the Holy Scriptures.

IRELAND.—About two years ago a proposal was made for uniting the Protestant Episcopal church with the Roman Catholic church. It is now proposed to unite the former with the Presbyterian church of Ireland! What next?

CONSTANTINOPLE.—About seven hundred testaments have been distributed in this city during the past year, double the number of the year proceeding.

ASIA.

Ceylon.—At this missionary post the gospel, for some time past, seems to have been attended with great success. At Oodoville, and Jaffna, on the 26th of July last, forty-one, some of them old, but most of them young, were formally admitted as members of the christian church. The season was pecu-

ially solemn and affecting: those of them who had children brought them forward to be baptised, and eighty-six in all, sat down to the communion table in the presence of the heathen; these also, seem to have been deeply impressed with the solemnity of the scene.

BURMAH.—In our last we mentioned the safety of the missionaries, Mr. and Mrs. Judson, and Dr. Price. Letters have been received from them giving an account of their sufferings which, they say, appear to them upon reflection, more like a "horrid dream," than reality. They were received under the protection of the British army and treated with the greatest kindness. A large field of labour is now open for them, in which they will labour under effectual protection. There is every reason to hope, that all that has yet happened at this scene of war, will turn out for the furtherance of the gospel.—"O Lord, how unsearchable are thy judgments!"

SANDWICH ISLANDS.—Copious statements have been received from this interesting field of missionary labour, under date of October 24th, 1825, and down to the beginning of 1826. They give a very cheering account of the success of the mission generally. The preaching of the gospel is well attended, the schools are in prosperous operation, the press is constantly at work, and the demand for books is very great. In December eight were added to the church.

AMERICA.

LABRADOR.—The ship *Harmony* belonging to the United Brethren, which brings them their annual supply, arrived at Hopedale on the 13th of July.—The appearance of this vessel is ever greeted with feelings of peculiar interest, by the missionaries and their flocks, as she pays them her yearly visit. Mr. and Mrs. Stock, rejoined their fellow labourers in these inhospitable regions.

View of Public Affairs.

GREAT-BRITAIN AND IRELAND.—Parliament has been farther prorogued until the 14th Nov. Oats, rye, peas and beans, are to be admitted for a while. Accounts generally state that there is an improvement in the manufactures.—The distress continues unabated in Ireland, and attempts are making to connect it with the Catholic question.

PORTUGAL.—A conspiracy is said to have been discovered at Lisbon, the object of which was to overthrow the new Constitution, and establish the Queen's party. Five hundred persons of police are said to have been arrested.

RUSSIA.—The coronation of the Emperor Nicholas took place at Moscow, on *Sunday* 3d of Oct. The preparations were very splendid. The Grand Duke Constantine assisted at the ceremony and walked in the procession. It is said that war had broken out between Russia and Persia, the main object of which, on the part of Russia, is to find employment for her troops.

GREECE.—Something like infatuation seems to hang over the interests of this country in other parts of the world. After immense treasures have been expended in fitting out steam vessels for her service in England, they are found to be nearly unfit for use, owing to defects in the machinery. And of the two frigates which were building at New-York, one had to be sold to complete the other, though more money had been expended than was sufficient to

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Original Communications.

**THE GLORY OF MINISTERIAL SUCCESS, DUE TO
GOD ALONE.**

A Sermon, from MSS. of the late Dr. Shaw, on 1 Cor. iii. 6, 7.

(Continued from page 258.)

"I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

III. The agents, even the most perfect of them, whose instrumentality Christ employs, possess no commanding, independent efficacy of their own. "I have planted, Apollos watered; but neither is he that planteth any thing, neither he that watereth." It is a leading principle in Revelation, which besides being thus plainly asserted, is also clearly implied in the figurative allusion in the text. A vineyard may be planted, or a field sown with grain by the hand of man; but will these manual operations ever produce a crop of vines, or of grain, without the sunshine of heaven, or rain from the clouds? No such thing. What then, shall a man of Paul's rare and shining talents, of so cultivated an understanding, of so sound a judgment, of such a warm, affectionate and feeling heart, of such strong faith and fervent love, such a scholar, and such a Christian, adorned with such an assemblage of virtues, and such a constellation of graces; and shall such a minister as Apollos, so "mighty in the scriptures," not much inferior in estimation to the highly gifted apostle himself, be able to accomplish exactly nothing at all? This is not exactly the thing meant or asserted. For if so, for what purpose were men of such great and gracious endowments given to the church?—Every instrument produces its own proper effect, according to the measure of its fitness. Paul and Apollos then shall do all that such instruments can do, but not a whit more. It is, as we apprehend, with means and instruments in religion, as it is with them in every other case. The patriotic statesman may take every

measure that human prudence can suggest for the good of his country—nations struggling for freedom may do all that gallant men can perform—the farmer may cultivate his fields with the utmost skill and industry—and so the devoted minister of the gospel may “spend and be spent in the service of Christ”—but the issue will in all cases depend on God, the success is such as the Great Supreme dispenses to each. The cause, indeed, in which a servant of Christ is engaged, is by much the noblest of all causes—its end, the salvation of the soul from death, is the most sublime object of all human ambition, and should stimulate to action all the noblest energies of man, whose honour, and whose office it is to “watch for souls,” for, in unceasing care, effort and watchfulness lie the very life and soul of the ministry. But that grandeur of aim and object imparts no supreme, sovereign efficacy to means and instruments, the utmost extent of whose operations is limited by heaven’s decree, saying to them, “hitherto shalt thou come, but no farther.” In operations within those fixed bounds, according to their natural fitness and perfection, effects of various kinds are produced upon the hearers of the Word, without any saving results. The gospel is adapted as a means to act upon all the principles of human nature, and without any measure of special or saving grace, its action as a natural, well-adapted instrument, is often productive of effects suitable to a certain extent upon the whole intellectual and moral constitution of man. The history of its dispensation abounds in proofs, and that in every age. Thus of Ezekiel’s hearers God said “lo thou art unto them as a very lovely song of one who hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.” Ezek. xxxiii. 32. Thus the stony ground hearers “receive the word with joy, and for a while believe, but in time of temptation fall away.” Luke viii. 13. And Felix trembled while “Paul reasoned on temperance,” &c. and thus Agrippa was “almost persuaded to be a Christian.” And their natural effects are produced in proportion to the powers and perfection of the instruments employed in wielding the divine armour of the gospel. Abstracting from this consideration of efficacious grace, one preacher, by acute and irresistible argument, may stimulate and convince the understanding; another, by a faithful description of the sublime scenes of revelation, may regale the imagination of his hearers; solemn and affecting images may afford play and amusement to the fancy of a third; fascinations of style, the voice, the manner, the loveliness of the song, may rivet the attention, tickle the ear of another, and send him away mightily pleased with himself, and fancying that he is pleas-

ed with the gospel too, merely because he likes the tones of the preacher's voice, or the enticing words of his wisdom. A representation of the majesty of God may elevate the soul to some sublime conceptions; or when we hear the uttering of his voice, and see the lifting of his hand on high, as he marches through the land in indignation, threshing the nations in his anger, we may say and feel with the prophet, "When I heard, my belly trembled, my lips quivered at the voice, rottenness entered into my bones, and I trembled in myself." Hab. iii. 12—16. Emotions of joy, and fear, and delight; or sensations of pleasure or pain, may be awakened, and thrill through the whole man—the homeliness of unadorned truth, or the pungency of plain truth, will sometimes partially refine and reform, and in other cases provoke and torment those that dwell on the earth. Thus, you see the judgment may be informed and directed, the imagination regaled and feasted, the passions moved, the conscience stung and roused, the faculty of taste gratified, and the life in some degree reformed by the representation of the intellectual scenes and moral pictures of the Bible; but all these effects may very well be, and every day do take place, and yet the hearer leave the preacher and his performances, really the same man as he came, with all his earthly and unsanctified affections cleaving as tenaciously to him as ever, as practically indifferent to God and eternity as always before. The religion of many people is the easiest thing in the world; they come to and go from the house of God; and that is all. But indeed these results deserve not the name of religion, they are the mere accompaniments of it, without a particle of its essence, spirit or habit. Does that deserve the name of religion, which leaves the soul as profoundly drenched in spiritual slumbers, as if hushed by the insensibility of death? Does that man deserve the name of religious, who, though orthodox, is a liar, a drunkard, a swearer, an adulterer, a slanderer? Nay, but such characters are a heavy load and curse on the earth, and a burden on the patience of God. In all the best and happiest effects which the mere agency of means produces, and that in their utmost extent, there is no casting down of lofty imaginations, no renovation "in the spirit of the mind," no grafting into the true vine, no subduing of the pride and enmity of carnal nature, no turning of the current of the affections, no doing away of all old things, nothing of the new birth, of the sanctification of the spirit, of victory over the world, of a life of faith, love and new obedience. When we come to this class of effects we find that we have before come to the end of nature's strength; for here we meet a barrier obstinate and impenetrable, neither to be broken down nor

passed over by human effort. The production of these effects, by breaking down this barrier, constitutes the sacred and exclusive province of the Deity, within the sphere of which no natural or gracious abilities of man can make an inch of entrance. Here, sovereign grace must be put forth, and do all. In surmounting this barrier between the boundaries of nature and the kingdom of grace, the loftiest talent is on a level with the humblest instrument. The special dews of divine grace must come down upon the audience—the Word must be preached with the Holy Ghost sent down from heaven: the Word must come, not in word only, but in demonstration of the Spirit, and with power, in order to break down nature, and rear a new building of grace and mercy. In every instance where a sinner is converted, sanctified, built up, and finally saved, there we say Paul and Apollos is nothing, God is all, is at the beginning, middle, and end of the whole process. They may be the instruments with which God works; but in every instance the blessed product is the proper effect of efficacious grace, the instrument in its own sphere does nothing in comparison of what God does. Planting and watering are operations which are really nothing at all, if compared with the quickening of the seed, and growth of the future harvest. As to growth and fruit, we are literally and absolutely nothing at all. We cannot “make a hair of our heads black or white.”—Not I, but the “grace of God which was in me.”

Now what does Paul's most humble acknowledgment, both of the real and comparative inefficacy of the labours of the greatest ministers, imply? Plainly this: the existence of great and mighty obstacles, which neither Paul nor Apollos could remove out of the way. That these impediments are no trifles may be seen in this, that the natural, gracious, and miraculous strength of Paul was, when grappling with them, feebleness itself. But when we add that this is a case worthy of the interposition of God, and that here are impediments requiring the power and wisdom of God to unravel and overcome them, and to give full effect to the institution of the christian ministry, what a wonderful idea does all this imply and convey of the great and pressing difficulties which are always counteracting the success of the ministerial functions. The impediments implied in Paul's concession in the text, are of two kinds, either general and permanent, or differing according to places and times. Of the former kind are those which in all times and places adhere to the subject of the gospel ministry, to the administrators, and to the auditors.

Borne down by a profound sense of the weight and importance of the ministerial functions, Paul came forward to proclaim his

inability to execute the duties of his office with any commanding efficacy. The gospel ministry requires no exaggerated colouring of friends, no accumulation of pompous expressions and magnificent images, no exacting of superstitious respect and blind veneration, no arrogant claims to the possession of some magical or mysterious power, no display of a mighty contrary agency, whether secret or open, to set forth the sublimity, the sanctity, and laboriousness of the employment. Every man of conscience, who, being put by Christ into the ministry, has so great a trust as the glorious gospel of the blessed God committed to him, feels himself exalted indeed, yet almost overwhelmed with a view of the intrinsic moment and difficulty of this above every other office with which mortal is clothed. With a full view before him of the duties and responsibilities of this high employ, hear how Paul uttered the sentiments of his feeling heart: "Who is sufficient for these things?" 2 Cor. ii. 16. Again, 2 Cor. iii. 5. "We are not sufficient of ourselves *to think* any thing as of ourselves; but our sufficiency is of God." Now, if so small a thing as a good thought be beyond the compass even of apostolic powers, is it to be presumed that the fulfilling of the ministry with wisdom, fidelity, honesty, ardour, tenderness of spirit, and adaptation to the diversified circumstances of a whole congregation, and in a manner to win souls to Christ, is a work within the range of the best directed human abilities, or at all compatible with the spirit and character of the drone, the trifler, the ignorant, or the worldling? If a lawyer lose his cause, his client may be reduced to poverty; and if the skill of a physician is unavailing, his patient will die; but if the high and sublime end of the ministerial office is not attained, oh! who can bear to think of the tremendous issue.—To be sure, it is consoling to the spirit weighed down under the burdensome sense of unsuccessfulness, to reflect, that both reason and religion concur in awarding the honour of approbation and acceptance, not to the prevailing and victorious alone, but to the faithful and upright servant, "for we are unto God a sweet savour of Christ, in them that are saved, and in them that perish." 2 Cor. ii. 15. Yet a view of the consequences, either way—of eternal destruction, as the certain consequence of the gospel dis-

thing among you, save Jesus Christ and him crucified." But *them* this one topic is a summary of that revelation. Every part of divine truth bears upon this, and it supports the whole. The cross may be considered as the central pillar in the house of God, which supports the whole building, on which is inscribed in very legible characters, and we may read all the leading truths of Christianity, the evil of sin, and God's abhorrence of sin expressed in a manner the most awful, and sinners exposed to the tremendous curse of the law, and that sin is not to go unpunished, the grace and condescension of the Lord Jesus Christ, mercy and truth meeting together, righteousness and peace embracing each other, a just God justifying the ungodly who believe in Jesus. Or the cross may be compared to a genealogical tree, of which itself is the stem and trunk, in which the whole of divine truth shoots up in innumerable branches, in the most beautiful order, every branch laden with leaves and fruits pleasant to the eye and sweet to the taste. "Jesus Christ and him crucified," is a doctrine having such a multiplicity of particular parts, aspects, connections and tendencies, that the fulness of grace and truth contained in it is, to the human understanding, literally unfathomable, and it will require an eternity to unfold them. When Paul would express a thorough sense of his own utter insignificance, in contrast with the vastness, excellence, and variety of the gospel treasures committed to his keeping and dispensation, he uses the following wonderful language: "Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. iii. 8. Now, my brethren, to give out these riches in measure, time, and manner, adapted to the wants of saints and sinners, or, laying aside all figure, to deliver the doctrinal and preceptive parts of religion, without mutilation or corruption, in a plain, orderly, and coherent manner, and not in the form of vague, disjointed, and roving harangues, which convey no clear ideas to the understanding—to deliver the exhortations, and consolations, to apply the admonitions and rebukes of the Word of God, where, when, and as they ought to be—to ascertain, and speak suitably to those of every age, character and condition, to discriminate characters, to speak to cases of conscience, "rightly dividing the word of truth, and giving to every one his portion of meat in due season;" now, I say, all these duties of the ministry, and the never once omitting to give Christ his due place, whatever be the more immediate point in hand, shows how wonderfully this one grand topic of Christ crucified, may be expanded, and what ample scope for variety it affords, and what a fund of knowledge, care, pa-

tience, wisdom, skill and tenderness, is requisite to meet such diversified duties, and fulfil the ministry. And if to these pulpit duties we add the two laborious and important services of public catechising and family visitation, who that has mind enough fully to understand the extent of a minister's obligations, a heart to feel their force, and a conscience ever and anon telling him that the eternal weal or woe of his auditors is at stake, and that the dread alternative of being lost or saved is a certain issue of his administrations, must not in great commotion of mind join in Paul's passionate exclamation, "Who is sufficient for these things?—Neither is he that planteth any thing, nor he that watereth."

But obstructions also, neither few nor small, which adhere to ministers themselves, authorize the humble acknowledgment, "Neither is he that planteth, any thing, nor he that watereth." It must be greatly lamented that many look on the office in the mean light of a trade or a living, and assume it in all the baseness of a mercenary spirit, or, to use the emphatic language of the Spirit of God, "they enter into the priest's office that they may have a piece of bread to eat." 1 Sam. ii. 36. "That feed themselves, and not the flock." Ezek. xxxiv. 2. To denote their bad motives, principles, and practices, they are likened to those crafty, ravenous, and treacherous creatures, the wolf and the fox, which, under the shade of night, prowl about for their prey, seeking "to kill, and steal, and to destroy." They are also called "wells without water," filled only with empty or deadly vapours, and the wind of false doctrine." They are further called "deceivers, and Anti-Christ's," masters of dissimulation, bewitching men in the gospel. Can the planting or watering of "these spoilers of the vineyard," these impostors, who "with cunning craftiness lie in wait to deceive," who sow tares and briers, instead of good seed, or who at best serve up adulterated, turbid, nauseous mixtures, instead of "the good wine of the kingdom." Can, I say, such planting or watering effect any good thing? Oh! no.—Such as we sow we shall reap. As such "spare not the flock," so they themselves, "as natural brute beasts, which they resemble, are made to be taken and destroyed." But supposing ministers are in the main capable, faithful, and conscientious, yet what are they at the best, mere mortal men, frail, sinful men, men of like passions with those to whom they minister. The rich treasure of the gospel is put into earthen vessels. An immaculate minister, without a flaw, or weakness, or inconsistency, or blemish, either in his official or personal conduct, may be desired in the pride and folly of the human heart, but such an angel of a man has never yet lighted upon our earth. I would not be understood as

wishing, by these remarks, to throw a coating of varnish over any of those unsound earthen vessels; but neither do I pretend that any uninspired mortal, even though put in the ministry by Christ himself, is so free from flaws or cracks as not to need the mantle of charity and forbearance; for in truth my present object is to show that their real imperfections are such as often seriously to hinder their usefulness and success. Ministers, like every one of their hearers, have their own salvation to care for, lest when they "preach Christ to others, they themselves should be cast away." And their personal care of themselves seems to be enjoined even as a part of their official duty as ministers, in order to be greatly useful in their high and holy vocation. "Take heed to thyself, as well as to thy doctrine, for in so doing thou shalt both save thyself and those that hear thee." Nothing is more natural than that the personal conduct and character of ministers should have a propitious or unfavourable influence upon our hearers. When we reflect upon our numerous defects and imperfections, upon the want of knowledge, judgment, and wisdom; upon the want of that "rich indwelling of the Word of Christ," which the apostle recommends, or upon the want of spiritual, devotional feelings and habits, which diffuse a sweet odour upon all around; or upon the want of that gentle, sympathizing, and tender temper which gains immediate access to the heart—when to their wants we add a list of direct and positive faults, as neglect of study, of reading, unacquaintance with human nature, and the peculiar necessities of a flock, coldness, unkindliness, or even harshness and acrimony of temper, or worldliness of spirit—I say, when we reflect upon their frailties and failings, or it may be worse evils, can it be doubted that such imperfections, which cleave less or more to every minister, must have a baneful influence in obstructing the efficacy of the most evangelical ministrations? Considering how poor and imperfect creatures we are, to whom the rich treasure of the gospel is entrusted, is there not reason to say with Paul, "I was with you in weakness, and in fear, and in much trembling," (1 Cor. ii. 3.) lest through our sinful spirit or manner, "the cross of Christ should be made of none effect?" Of such weak and sinful natures, may it not well be said, "Neither is he that planteth any thing, nor he that watereth?"

But besides these burthensome difficulties, there is a direct *contrary agency* implied, and alluded to in the figurative language of the text. The seed of plants is cast into the ground. There are great varieties of soil in the earth. If the soil is not kindly, the seed will not mingle with it, nor vegetate, nor come to per-

fection. The ground into which Paul cast the seed of the gospel, is the human soul, which, like the natural earth, is not now what God made it in the beginning. But though this ground of the human soul is now universally bad and degenerate, "bearing briars and thorns, and nigh unto cursing," yet our corrupt race differ exceedingly in respect of understanding, judgment, memory and affections, just as you see varieties of soil in different regions and climates of the world. Of this variety of spiritual soils, we have the finest descriptions imaginable in our Lord's beautiful parable of the sower. Mat. xiii. Three different kinds of bad soil there mentioned and interpreted, show that the depravity of man branching out into different kindred, corrupt principles, resists and defeats the kindly operation and tendency of the good seed of the Word of God. The soul of man is not a passive substance, and operated upon and moulded just as a cultivator pleases, but in its state of depravity presents a vigorous opposition to all the salutary principles of the gospel, which sets at defiance and baffles all merely human energy and skill. In fallen man, there is not only a distaste for, but positive enmity, a principle of sinful, bitter and decided activity against every thing holy, and like God; and to a mind in such a state, the doctrine of the gospel cannot be smooth and pleasing, but is essentially and utterly opposed to its every feeling and inclination. Rom. viii. 7. There may be great difference in the natural tempers of men, and also in the degree of actual depravity, yet the soil of the human heart being essentially and universally bad, there is no side on which we can approach and assail the sinner, but we find him armed at all points, and ready for the encounter. If we ply him with the polished shafts of the Word of God, he has a whole host of evil principles and passions, and appetites, always at command to act against us. "The flesh lusteth against the spirit, and the spirit against the flesh," and these are contrary. If we preach Christ crucified, the pride of human wisdom and learning is affronted, and our doctrine is set down as foolishness, and ourselves as babblers. At the same doctrine another is offended, and he stumbles and falls, as he would over a stone or a block in his way, because it crosses some favourite predilections and partialities. It was to the Jews a stumbling block. If we say to another, "Put ye on the Lord Jesus and his righteousness," immediately the pride of self-righteousness is inflamed, and the "sinner goes about seeking to establish a righteousness of his own." If we say to another, "Make no provision for the flesh, to fulfil it in the lusts thereof—he that liveth in pleasure is dead while he liveth," or give a home thrust in any instance, as John the Baptist did to Herod, "It is not lawful for thee to have

thy brother's wife," instantly the whole soul is in commotion, the passions blaze out, and the preacher's character, if not his life, must pay the forfeit of his honesty. If we say to the aspirant after worldly honours, riches, and friendships, "That whosoever loveth the world, the friendship of the world is enmity with God—the love of money is the root of all evil," "they go away grieved," like the young man in the gospel, because if they have not, they *desire* to have great possessions. If we press and hem in another so closely that he feels in danger of being caught in the net of the gospel, or is all but persuaded to be a Christian, he cries out a truce, and puts off the minister with fair words, "Go thy way for this time, when I have a more convenient season I will call for thee." If we say to the decent, ostentatious formalist, "Except your righteousness exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," it is well if he turn him not round to beat his fellow-servants, and in all the big importance of self-conceit say, "Stand by thyself," keep off, "come not near to me, for I am holier than thou." Isa. lxxv. 5. or, lifting up his hardened face, proclaim his own praises to his very Maker, or in terms of the most offensive arrogance, say, "God, I thank thee, that I am not as other men," &c. Luke xviii. 11. If we, as bidden, invite to the marriage feast, one and all offer some frivolous excuse or other, but the truth is, "they are drawn away of their own lusts and enticed." This is the great secret of their neglect and of their hostility, though men wish and choose to varnish over hostile principles and passions with some plausible pretexts, which deceive none but themselves. To stem, or make head against this countercurrent of corruption, which is always meeting us, is more than human. We have no might against that great host of human corruptions that cometh against us. "Neither is he that planteth any thing, nor he that watereth."

But there is a *contrary agency* from another quarter, which combines with, and excites, and works upon our own natural enmity to the gospel. When the seed is sown, "then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." Luke viii. 12. This agent being an invisible spirit, it is difficult to trace his operations. But scripture shows him to have been from the beginning an unwearied enemy, whose power and subtlety are constantly at work against the Saviour, and the salvation of man, and therefore greatly to be dreaded. The lie of Annanias and Sapphira, which is the first recorded instance of dissimulation in the christian church, is traced to his suggestion. Acts v. 2. His malignant capacity to

compass the destruction of the churches which were planted, made the apostles apprehensive for their safety. *Thess. iii. 5.*—Paul commands Christians to stand clothed with the whole armour of God, ready to meet his assaults. *Eph. vi. 11.* He possesses the power of perverting good to evil, benefits into curses, our advantages into facilities for extending and establishing his authority over us. Against such an enemy, “neither is he that planteth, any thing, nor he that watereth.” But here again is our refuge “when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him.” But besides all this mighty contrary agency arising from man himself, and from Satan, and which is permanent and universal, there are difficulties and obstacles peculiar to different ages, times, places, characters, and stations. A factious spirit was characteristic of the Corinthians. Among the Ephesians, “grievous wolves had entered, devouring the flock.” The Galatians were bewitched by legal doctrines. Our Lord’s messages to the seven churches show, that these churches had their own peculiar faults. In like manner, in our own day, in city, and country, professors have their peculiar views, tastes, prejudices, sins, and temptations. If we add that a minister of religion must encounter all these pressing difficulties, and all this mighty opposition, “as one that must give account,” how awful and how responsible is the situation in which he is placed. God is saying to all such, as he did to Ezekiel, (*iii. 17.*) “Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.” Who that has any proper feeling of the importance of such a situation, would not “in weakness, and in fear, and in much trembling,” cry out “who is sufficient for these things?” “O my Lord, I pray thee, send by the hand of him whom thou wilt send.” *Exod. vi. 10.* “But I pray thee have me excused.” “Who is Paul, and who is Apollos,” when such a burden is laid upon the shoulders?

Upon the whole, is it not evident that the best and most abundant means have no saving efficacy in themselves? If such a thing were possible, Paul’s oration before the court of Areopagus, at Athens, offered fair to effect it. Every circumstance there combined to make a decisive experiment whether the best means could or could not command submission to the gospel. There the human faculties were carried to the highest state of cultivation, and there Paul, before an illustrious assembly of senators, statesmen, philosophers, and rhetoricians, delivered a speech, which, if any natural means would do it, would have effectually won them over from idolatry to the reception of the gospel.—

But all in vain, the history does not say that any miracles were wrought at Athens, and perhaps this was divinely ordered, in order to demonstrate to all after times, how abortive the best efforts of man must ever prove without the special grace of God. Only God, who made the heart, can make a saving impression on it. "Without me ye can do nothing." John xv. 5. We may denounce the terrors of the law, but sinners will continue at their ease. We may preach the gospel in all its attractiveness and glory, but we cannot give a taste for it. All that we can do is merely to speak, and make use of our voice, to beseech, exhort, invite, or command, or reason with you, but can we reason life into a dead man? Can our entreaties make the blind see? Can we create light? With a faint heart should we go forth to speak to men lying slain by the wicked one, were it not for the gracious promise, "Lo, I am with you always to the end of the world." Such is the fate of human arguments and exhortations; but it fares no better with the arguments of God himself. "Come, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "I have called, but ye refused—no man regarded—all day long have I stretched out my hands." How little efficacy had the divine discourses of the blessed Saviour. As a teacher, he seemed to spend his strength for nought and in vain. Israel was not gathered. In short, we must plainly tell you, that unless God be with us, in the exceeding greatness of his power, when we deliver his messages, you will never be effectually roused from your delusions, till you find yourself face to face before the God whose warnings you now neglect, and whose offers of mercy you disregard. May all faithful ministers have to rejoice in the day of Christ, that they have not laboured in vain, nor run in vain. Phil. ii. 16.

[To be concluded in our next.]

For the Religious Monitor.

ON THE CHARACTER OF SATAN.

To insure the success of the commander in the field of contest, it is indispensably necessary that he be well acquainted with the number, the discipline, and spirit of his own troops, and with the dispositions, stratagems, and prowess of his enemies. Without the knowledge of both, his enemy, with ten thousand, may rout his twenty thousand, and opposing carelessness to circumspection, be destroyed with his whole army. Hence the prudent warrior, while he carefully inquires into the state of his own ar-

my, uses every precaution to guard against the attacks of his enemies, and to acquire correct information of their strength, intentions and stratagems. His scouts are alert, his spies every where collecting authentic information, and transmitting it to him for the regulation of his conduct. Every Christian is a soldier in the field of battle, and never a single moment exempt from being attacked by his foe. Some of these reside in his own heart, and combine their assaults with his external enemies. He has to wrestle not only with flesh and blood, but also with principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in high places. His external foes are either human or hellish. The former comprise the whole world that lieth in the wicked one; and the latter, the devil and all his hosts. Both are formidable enemies, ever near, and watching every opportunity to effect our destruction. In particular, our safety requires us to be armed in heavenly panoply against Satan and his angels, well acquainted with their devices, and constantly vigilant against their assaults. They are cunning, powerful, malicious foes, and unwearied in their exertions against us.—They are ever near, and working energetically, going about like roaring lions, seeking whom they may devour. As this renders their history and character most interesting to us, it is our intention to attempt a brief delineation of both, to expose their wiles and their power, that we may guard against them.

As we have only detached fragments of their history, we must content ourselves with a very brief sketch of it. Some, sadduceanly inclined, though professing great veneration for the scriptures, deny the existence of devils, and give mystical interpretations of those places which positively mention their existence.—This is to give the lie to the very heathen, to experience and observation, and to the God of truth himself. From his word we learn, that within the six days of creation, and probably on the very first, the angelic hosts were created, and stationed in heaven itself. Being created mutable, though perfect, some of them early transgressed the law of their creation, and were thrust down to hell. These rebel angels were henceforth denominated devils. What precise number joined in this foul rebellion is not known. Some, influenced by the 4th verse of the 13th chapter of the Revelations, which speaks of the great red dragon drawing with his tail the third part of the stars of heaven, and casting them to the earth, apprehend that the one-third of the angels revolted, and that their number corresponds to the whole number of the redeemed from among men, who are exalted to glory to supply their vacant stations. As John, however, is treating of a

very different subject, the influence of the devil in the militant church, and, unless indirectly, has no reference to the primitive apostasy of angels; the passage cannot infallibly support the position for which it is alleged. Whatever be their precise number, it is very great. A legion of them, probably 6,000 in number, possessed one man, and who can tell how many myriads of them were at the same moment roaming up and down the world, seeking for opportunities of working mischief? How the first motions towards rebellion arose in their pure hearts, in their favoured situation, is above the ken of mortals. All that we can know of the matter is, that they were created perfect, and fell freely. But whether it was envy against the Son of God, or against some of their own superior kindred spirits, or against man, or spiritual pride, is uncertain. The latter is the most probable: for Paul cautions against the choice of a novice into the office of a bishop, lest being lifted up with pride, he fall into the condemnation of the devil. And this is the great temptation wherewith they have assaulted men. It is likely that they began to survey their own excellencies, and to admire themselves, and being elevated above their condition, they ceased to admire Jehovah; and to divide empire with him has ever since been their main struggle. So dangerous is it for men or angels to admire themselves. Pride cometh before a fall. Man being the representative head of his whole progeny, in him they all sinned and fell. Such was not the case with angels. Each stood or fell for himself, and the personal conduct of one had no influence, but by example and persuasion on others. They had a head, and sinned with him, but not in him. This renders it uncertain whether they all sinned at once, or successively. The former seems most consonant to scripture: for it mentions one as prince among them, the Devil, and his angels. He is the prince of the power of the air, and of the spirit that worketh in the children of disobedience. He set up the standard of revolt, and the rest joined him. An aristocracy seems to exist among the angels of God, but monarchy obtains among the devils. By the appointment of God, or by their own voluntary consent or homage, constrained by the superior accomplishments of one called Satan, and the Devil by way of eminence, he is the king of the rest. Our Lord calls him Beelzebub, the prince of devils, and owns that he has a kingdom. Hence he is called the prince of the power of the air. His kingdom is ancient, extensive, and set up in direct opposition to the kingdom of Christ. He numbers among his subjects all fallen angels, and all unrenewed men. Proud as the former are, they renounce their own wills and ends to embrace his measures, as deemed most con-

ducive to the interests of their hellish confederacy. Sinful men he has taken captives, and deluded, and they willingly obey him. Over both branches of his kingdom Satan presides by an authoritative right: for the term we translate power, is the very same which is used to denote the power or right by which a magistrate reigns, or by which Christ himself occupies his throne. He holds it at least by the permission of God, and probably with the consent of his hellish subjects, and unquestionably with the consent of sinners. His power, however, is neither absolute nor perpetual. He could not touch Job, nor enter the herd of swine, without the permission of Christ, and will be one day hurled from his throne, and made the footstool of Christ. Their rebellion in heaven procured their immediate expulsion: for God spared not the angels that sinned, but cast them down to hell.—In harmony with this, our Lord tells us that the Devil was a murderer from the beginning, and kept not the truth. He was a murderer, destroying himself, his confederates, and our first parents. Early as man fell, Satan had already left his first state, and was the prime author of his seduction. He abode not in the truth of his communion with God, nor in the performance of due obedience. As a king thrusts from his presence a rebellious courtier, and shuts him up in confinement, so Jehovah cast out from heaven the rebel angels, and reserved them in everlasting chains under darkness to the judgment of the great day. These chains are just the power and providence of God restraining their operations, and which are for special purposes at times relaxed, and they allowed to gratify their insatiable malice in the perpetration of sin. When holy angels, heaven was their abode; but it has since been principally this lower world, especially the regions of the air. Because Satan is said to appear before God, and to accuse the saints before God, day and night, some have imagined that devils have at times returned to heaven since their expulsion; but of this there is no satisfactory evidence. Yea, the very contrary is far more probable. The sentence passed upon them dooms them to the pit. God is therefore said to have thrust them down to hell, in the same sense that the judge is said to hang the criminal he condemns to the gallows. In the mean time these fallen spirits have a respite of their sentence, and are allowed to establish their empire in the air. He is the prince of the power of the air. By the air is unquestionably meant fallen angels, and the seat of their kingdom. As a kingdom is denominated from its place in space, so the kingdom of Satan is denominated from the air, its principal seat. There he and his subjects hover, behold the children of men, and concert their measures against them,

and descend to earth to carry them into effect. When the heavens will pass away, and be burnt up in the final conflagration, the very seat and empire of Satan and his associates will be forever destroyed, their chains fastened on themselves, and their prison doors immediately closed. And along with them shall be shut up all the fallen sons of men, who refused the indemnity offered in the gospel: for these also shall go into everlasting fire prepared for the Devil and his angels.

Having briefly sketched the imperfect history of our hellish enemies, we shall now advert to the prominent features of their character. To its development the names given to them in scripture greatly contribute. They are called spirits, expressive of their immateriality and immortality; and unclean, wicked, and lying spirits, expressive of their defilement by sin, eagerness to perpetrate it, and the deceptions they practise in compassing the ruin of men. They are called devils, slanderers, because they slander and accuse God and the righteous. Paul denominates them principalities and powers, the rulers of the darkness of this world and spiritual wickedness in high places. Here the abstract is put for the concrete, and principalities and powers, the rulers of darkness, and spiritual wickedness are put for princes and powers, and wicked spirits. They are called princes and powers, to denote the authority which they possess and exercise over one another and over the children of men. Over the latter, the dominion of these potent princes is so great that they are styled the rulers of the darkness of this world. They are so styled, either because their kingdom is a kingdom founded and maintained in darkness, the rulers hating the light, and endeavouring to reign in darkness, or because their human subjects are the darkened world of heathen and unregenerate men. All the unregenerate, within and without the pale of the church, are called "Darkness," and over these the princes of darkness reign. They work in the hearts of the children of disobedience. "They are spiritual wickedness in high places." The word "*places*" is inserted, and in its room may be inserted *things*. Which ever of these words we adopt, or if we take both, the meaning undoubtedly is, that these malicious spirits are eminently set against religion, and that it is their main aim to deprive us of salvation and heaven.

The prince of the powers of darkness, the leader of all the infernal hosts is described in terms highly expressive of his mighty energies, and well calculated to inspire us with just apprehensions of danger. He is called "*the Devil*," by way of eminence, as the most malignant slanderer of God and of saints. Satan is

another of his names, and denotes the spiteful enmity which rankles in his heart against God and all goodness. He is called the God of this world, to denote his ambitious aim and successful struggle to be worshipped by his deluded votaries. His power, and his cunning, and his malice, are strongly marked when he is compared to a lion and a serpent. In short, such is his natural or delegated superiority to all the other infernal spirits, that he unites in himself all their separate powers, and directs all their movements. Hence to denote the unity which obtains among the powers of darkness, they are spoken of as a single enemy, and Satan is called "the prince of the power of the air," and not the prince of the *powers* of the air. The following are the grand traits of his character, as combining in himself and directing the energies of all his compeers in wickedness: for our acquaintance with, and caution against Satan, our enemy, we may with perfect truth assert.

1. That he is a very ancient enemy. "He is a murderer from the beginning." He is the old serpent, the Devil, that entered paradise, assaulted and destroyed the whole then existing human race, and has ever since hated, deceived; and warred against the nations of the earth. The enmity subsisting between individuals and states, however protracted, is but of yesterday, compared with the hostility of this ancient foe. Jehovah, when only two human beings existed, thus addressed the one of them through the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel;" and to this day the enmity between them is implacable and inextinguishable. He is indeed a veteran, but not a decrepid warrior

2. He is an enemy intelligently experienced. As a spirit, his intelligence is great, and free from the confusion produced by bodily perception. If any portion of his original intelligence vanished with his fall, it is amply compensated by his experimentally acquired information. He is no unconcerned student of the ways of God and men. He has carefully looked into both to acquire information to enable him to work mischief. Of his acquaintance with the book of God, he gave a specimen in the temptation of the Saviour in the wilderness. He could quote it readily, seems to understand it well, but misapplies, mutilates,

vants of the Most High God, who showed unto men the way of salvation. Experience has given him a deep insight into the human heart. He has often approached it by every avenue, and assailed it with every kind of temptation, and now employs all his extensive experience for compassing our hurt. In addition to his own knowledge, our enemy receives much information from his numerous spies scattered throughout all the regions of the earth. An earthly tyrant has had thousands of spies in one city, but the prince of the power of the air has innumerable, experienced, invisible spies, in every city, and some of them mingle with every council and cabal, and transmit to him, with the rapidity of spirits, whatever information they collect. It is little wonder, therefore, that his knowledge is great, and that at times he has uttered predictions savouring of the truth of oracles. But great as is his knowledge, intimate as is his converse with the human heart, the direct penetration of its secrets and of futurity is concealed from his view, it is the prerogative of Jehovah alone to foretell the things to come, and to search and know the heart.

3. He is desperately and inflexibly bent on mischief. All his knowledge, however extensive, is merely speculative, and has no influence to bend his obstinate and malignant heart to the love and practice of goodness. With destruction, and increasing misery before his eye, the wickedness of his nature necessarily constrains him to perpetrate iniquity. To do ill, though at the expense of everlasting felicity, and the certain prospect of the endurance of eternal torments, is his sole delight and sole pursuit. He calls good, evil, and evil, good. In his proud soul, the most distant thought of repentance never rose, and the smallest propensity was never felt to return to his primitive allegiance.—Reckless gloomy despair ever involves him, and malice prompts him to war against God and man. It is his meat and his drink to work mischief. On this he is so inflexibly bent, that nothing but the limiting power of omnipotence prevents him from putting forth all his energies in the destruction of comfort, and the augmentation of sin and misery. Hence he is emphatically called “the evil one,” and “spiritual wickedness.” His very essence is aversion to good. Influenced, therefore, by his very nature, he incessantly practises iniquity, and tries by every stratagem to tempt others to the commission of it.

4. He is an enemy deceitfully cunning. To denote his subtilty he is called “the old serpent.” Versant in the arts of hell, and filled with malice, he practises every wile to circumvent and ruin every being within his reach. And to unfold a little the depth of Satan’s wiles, only attend to his temptations, and they will be

found presented at the season and in the circumstances best adapted to seduce. Witness his timing of the first temptation. He assaulted the woman when alone, and not in the assisting company of her husband; early, before her habits were confirmed and her experience extended. He tempted Christ to convert the stone into bread, not at the commencement, but termination of the forty days' fast, when hunger solicited him to compliance.—Attend also, and you will perceive his cunning, not only in the time, but also in the manner in which he presents his temptations. He does not present sin in all its hideous deformity, but clothed with all its attractions, carefully conceals its attendant train, and openly displays its promising advantages. He does not generally tempt at first to gross sins, but only to the lesser violations of the divine law; and even these are so well glossed, that the most scrupulous and discerning can hardly perceive the iniquity of compliance. Thus he did not all at once tempt Eve bluntly to curse God, and desist from his worship. No. He begins with insinuating hard thoughts of Jehovah, calls in question the meaning of the prohibition, carefully conceals the result of transgression, and preaches like an angel of light the beneficial effect of eating the forbidden fruit. Similar also was his conduct with the Saviour. At first, there is no requisition of divine worship; the cloven foot is altogether kept from view. He approaches as a benevolent, sympathizing friend, and proposes apparently a very harmless expedient for relieving the pressure of present want. The evil of compliance is scarcely discernible. Attend also, and you will find his cunning in suiting his temptations to your humours, inclinations, and conditions. Are you disposed to religion, he will favour the disposition by leading you into false modes of worship, and to resting in your performances. Are you enjoying eminent manifestations of the light of God's countenance, you will hear of no surmise about your happy state, but beware of spiritual pride and presumption. His hand will be in, and you will be heard vauntingly exclaiming in vain confidence, "my mountain standeth strong." Have you fallen into some gross sin, and are external afflictions combining with unbelief in the soul, till you are disposed to raze the foundation of your hope, he will not be distant, insinuations will arise in your minds concerning the forgetfulness of Jehovah, the failure of his word of promise, and that your sin is unpardonable.

5. He is an exceedingly powerful enemy. Hence the names, "principalities and powers, rulers of the darkness of this world, the prince of the power of the air, and the god of this world."—The same idea is forcibly represented by Peter calling him a

roaring lion, the most magnanimous and powerful of the beasts of the forest.

His power over the material world is great, and justly alarming. It extends over the regions of the air: for he raised the whirlwind which came from the wilderness and smote the four corners of the house that fell and destroyed Job's seven sons and three daughters. He has the power of death. He has power also over the bodies of both beasts and men. He entered into the body of the serpent in paradise, smote Job with sore boils from the soles of the feet to the crown of the head; and we read of many in the gospels that were possessed of the Devil. Hence, however much the existence of spectres and apparitions has been ridiculed, it is obviously possible, though doubtless imagination and terror have given birth to most of the ridiculous stories bandied about concerning them. Great, however, as is Satan's power in natural operations, it is finite, and extends not beyond the permission of Deity. Though he can perform the semblance of a miracle, the suspension of the established order of nature is beyond his control, and without leave granted he cannot touch the smallest insect.

But what is most interesting, is his extensive and inexplicable power over the human mind—a power, not of compulsion, but persuasion—a power, not of constraint, but seduction. The scriptures hold forth his power over the human mind, in multiplicity of language and variety of example. He works in the hearts of the children of disobedience, blinds the minds of them that believe not, deceives the nations, and catcheth away the seed of the word out of the heart of the way side hearer. Eve he deceived, David he tempted to number the people, Judas to betray his master, and Annanias and Sapphira to lie unto the Holy Ghost. In no assembly, in no heart, is the good seed of the word sown, but he is ready to mingle his tares, or to take away the seed of the word ere it has even taken root. This he accomplishes, sometimes by prejudicing the mind previous to hearing, sometimes by dissipating the attention in the time of it, and sometimes by preventing the recollection of it and meditation on it. The modes are various; but the fact, however inexplicable, is certain, and calls us to keep the heart with all keeping.

6. He is an enemy unweariedly diligent in the perpetration of mischief, and but too successful in his reiterated attacks upon us. To excite us to persevering diligence, we need line upon line and precept upon precept. A little exertion fatigues us, a little spiritual success satisfies us, and a slight repulse dispirits and sinks us into inactivity. Our enemy, on the contrary, with all the ac-

tivity of an infernal spirit, goeth about seeking whom he may devour. Though repulsed again and again, he renews and diversifies his attack, and desists not till hope has altogether vanished, or success has crowned his persevering exertions. His temptation of the Saviour is a sample of his present conduct.—He tries the temptation of bread suited to animal gratification, meets a repulse, but renews and changes the attack. He tries next the side of vanity, brings him to a pinnacle of the temple, is again repulsed, but again diversifies and renews the attack.—Though the Saviour be invulnerable on the side of sense and vanity, ambition is the passion of noble souls. The kingdoms of the world, and all their glory, are therefore offered; and it is only when the imperious command is heard, “get thee behind me, Satan,” that he desists and departs from him. Think not, therefore, that when he departs for a little season, that he will return no more; that when he ceases to present the same temptation he has desisted to seek your destruction. If he has left you, it is to return with advantage: if he has changed his mode of assault, it is that he may adopt another, and attack you in a quarter less defended, and promising an easier victory.

7. He is an enemy consummately miserable, and whose sole delight and pursuit is to reduce others to the same condition.—Not one ingredient, even the least, of felicity, is ever tasted by him. His once full cup of bliss, is now empty, and his vast desires remain ever ungratified, and ever torment him. Wherever he moves, he carries with him his sentence and punishment.—The past recalls no pleasing recollections—the present is worse than a blank, the most exquisite wretchedness—and the future reveals only the blackness of eternal despair. Hope of deliverance he has none. The unalterable purpose of Jehovah is to dismiss him into “everlasting fire.” Goaded on by his own torments, he envies the felicity of others, and exerts all his power to destroy it, to involve all in the same wretchedness with himself.

“But of this be sure,
To do ought good never will be our task,
But ever to do ill our sole delight,
As being contrary to his good will
Whom we resist.”

Such is our formidable foe, and well may we ask how are we to contend with him, so as to guard against his attacks, and overcome him. Let us, for this purpose, keep the strictest guard over the corruptions of our own hearts, to prevent them from communicating and co-operating with him, and giving him advantage over us. While the citadel of the heart is kept, and every internal enemy strictly watched, the besetting foe will have the less

advantage. Let us enter into no truce, no parley, with him. He is the true Amalekite, with whom no peace, but war, is to be made from generation to generation. All his proposals of friendship and suspension of hostility, are insidious, and more to be dreaded than his most violent, open attacks. We are to hold no intercourse with him, and to seek no assistance from him by charms, divination, or imprecations of vengeance on others. Be sober, be vigilant, for our adversary, the Devil, goeth about like a roaring lion seeking whom he may devour. Let us carefully avoid giving him advantage against us by our quarrels. The sun must not go down on our wrath, else we give place to the Devil. An offending brother, on suitable expression of sorrow, must be restored, lest Satan gain advantage of us. We are never to forget, that though a potent, he is a vanquished foe; nor the glorious promises made to those that overcome him. If we resist his attacks he will flee from us. We are to put on the whole armour of God, that we may stand against his power and wiles. Against him we are never to venture in our own strength, but to range under the Captain of salvation, and fight according to his direction. And finally, let us be strong in the Lord, and in the power of his might. And may the God of peace bruise Satan under our feet shortly, and make us more than conquerors through him that loved us.

CORRODIE.

Selections.

LETTERS ON THE ATONEMENT.—No. VI.

MY DEAR BROTHER,—

Agreeably to promise, I am to show, in this letter,

III. That Christ, as our Redeemer, bore the *penalty* of the law, or endured the *punishment* of our sins.

It is admitted by the new school, that one person may *suffer* for another, but not that one can suffer the *punishment* due to another; and accordingly, while they affirm that Christ died and suffered for us, they strenuously deny that he was punished for us." If," says one, "another person, of his own accord, offers to bear the *sufferings*, which was due to me for my offences, he may

ttempts to prove that the sufferings of our blessed Redeemer were not the punishment of our sins. It was done by the magic of a *definition*. His definition is this: "Punishment is natural evil inflicted for *PERSONAL* guilt." Admitting the definition to be correct, his point was gained. But suppose his definition to be altered so as to suit our taste, and read thus: Punishment is natural evil inflicted for *personal*, or *IMPUTED* sin: and what then becomes of his argument? To the author of the argument in the above quotation we readily concede that *punishment* supposes sin; but we deny what he maintains, that it always supposes *personal* transgression. Jesus Christ, it has been proved, had the *sins* of his people imputed to him, and thus became subject to the punishment of them. By this we do not mean, that he took their actions upon himself so that they became his *own personal* actions, and no longer the actions of his people. The absurdity of such a supposition has already been exposed. He consented to have them so charged to his account, that the punishment of them might be justly required of him. To maintain that punishment, in all cases, supposes *personal* guilt, is as unreasonable as to maintain that a person can never become responsible for any actions but his own personal actions. This, however, the common occurrences of civil life will prove unfounded. It is well known, that when a citizen has incurred the penalty of a violated law, and being unable to pay the fine, is liable to imprisonment, a friend may release him by assuming his obligation and paying his fine. When this is done there is no transfer of moral character; and no one is so absurd as to imagine the transaction implies that the offender's friend committed the trespass.

A man is apprehended as a murderer. He is tried, convicted, condemned to death, and finally executed. It cannot be denied that this man has suffered the punishment due to murder. Afterwards his innocence is proved beyond dispute: what will result? Will you say he suffered no punishment? No punishment! What greater punishment could he have suffered? He certainly did die under the imputation of murder; and to expiate the guilt of that horrible crime he was condemned. Surely then he suffered punishment. You may affirm, he suffered unrighteously; you may affirm, he was unjustly punished; but you cannot in truth say he was not punished; because it will for ever remain a fact that he did suffer death as the punishment of a crime. The language of inspiration confirms this reasoning. (See Acts, xxvi. 11. Prov. xvii. 26.)

The king of the Locrians enacted a law, that an adulterer should suffer, as the punishment of his crime, the loss of both his

eyes. His son was the first transgressor. The father felt for his child; and the sovereign felt for the honour of his law. How were these conflicting feelings to be reconciled? How could the father spare his son and the sovereign maintain his law? He deprived the adulterer of one of his eyes, and he gave up to vengeance one of his own. Whatever judgment may be formed of the conduct of this ancient monarch, it cannot with propriety be denied, that he actually participated with his son in the *punishment* denounced against his offence; and it must be admitted that by this mode of executing the penalty of his law, as salutary an impression might be made upon the minds of his subjects as could have been made by depriving the culprit of both his eyes. None could afterwards doubt that he was determined to maintain his law, by inflicting its penalty on all offenders.

Having made these remarks on the general question, I offer in support of the truth stated at the beginning of this letter, the following arguments.

1. It follows as a consequence from what has been already established: for if Jesus Christ suffered as our *substitute*, in our room and stead, and if our sins were imputed to him, then the sufferings he endured were the *penalty* of the law, or the *punishment* due to our sins.

2. During a long course of ages this truth was typically held up to view in the daily sacrifices of the Jewish church; for it can hardly be denied that the animal victims were considered as dying in the place of the offerer, and as *symbolically* bearing his *punishment*. Now, the substance of this shadow was found in the great Antitype; Christ realized the idea that had been prefigured in the types.

3. The history of our Redeemer's sufferings proves that he endured the penalty of the law. His sufferings began at his birth, extended through his life, and terminated only in his death. He suffered from poverty and hardship, from slander and persecution. He suffered from men and devils, from earth and heaven, from the hands of his enemies and the hands of his Father. He suffered both in body and in soul. In the garden of Gethsemane such was his amazement and consternation, and anguish of spirit, that he said to his disciples, "My soul is exceeding sorrowful, even unto death;" and to his Father, "Father, if it be possible, let this cup pass from me." On the cross his sufferings were aggravated by every circumstance of shame and indignity that malice could invent; and to crown all, his Father hid his face from him, so that, in the bitterness of extreme sorrow, he exclaimed, "My God, my God, why hast thou forsaken me!" At

last, having finished his awful sacrifice, he bowed his head and gave up the ghost.

Such were the Redeemer's sufferings; and it is natural to ask, Why did he suffer? To reply, he suffered *for us*, or he suffered in *consequence of sin*, is saying no more than Socinians will say. The scriptural reply is, Christ, by his sufferings, endured the *penalty* of a violated law, and thus satisfied Divine justice for the sins of men. But our brethren, while they affirm he satisfied *public* justice, by his sufferings, deny that he bore the penalty of the law. Their very nature, however, we think, evince the contrary.

For what is the penalty of the law? An inspired apostle shall answer the question: The *wages* of sin is death." Rom. vi. 23. By death cannot be meant simply the separation of the soul and body. This term is used in scripture in a variety of senses. It signifies any great calamity. Speaking of the plague of locusts, Pharaoh said to Moses and Aaron, "Intreat the Lord your God, that he may take away this *death* only." Exod. x. 17. It signifies circumstances of great danger: "The sorrows of *death* compassed, and the floods of ungodly men made me afraid." Ps. xviii. 4. It signifies great vexation or distress of mind: "And it came to pass, when she pressed him daily with her words, and urged him, so that his *soul* was vexed unto *death*, that he told her all his heart." Jud. xvi. 16. Death, by which the apostle expresses what is the wages of sin, is a word of large import. It comprehends all the pains and sorrows, labours and toils, sufferings and miseries, which wicked men endure, either in this world or in the next; for all these, together with the death of the body, constitute the *wages* of sin, or the penalty of the divine law, when inflicted on impenitent offenders. How manifest then is it that Jesus Christ bore this penalty! All the pains and sorrows, all the sufferings and miseries that the law could demand from him, as the *Surety* of his people, in order to make expiation for their sins, he actually endured; and at last terminated his humiliation and sufferings by dying on the accursed tree.

4. As the Old Testament exhibited *typically* Messiah's sufferings in this light, so the language of the New expressly ascribes

and its penal demands; they are bound to obey the one, and satisfy the other; and so was the Redeemer under the law; he voluntarily obligated himself to obey all the precepts of the moral law, and to satisfy all its penal demands by enduring its curse. Moreover, as the church was under the ceremonial law, when he appeared in the world, he submitted also to this law and all its institutions; and, as a token of his subjection to it was circumcised, although, as a perfectly holy man, he could, on his own account, be under no obligation to observe it.

The correctness of this interpretation may be confirmed by a passage in the 40th Psalm, as explained in the 10th chap. of the epistle to the Hebrews. "Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt-offering and sin-offering hast thou not required. Then said I, Lo I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." By the will of God in the 6th verse, the Saviour doubtless means, as he explains it in the next member of that verse, the law of God. Now, he declares that he delighted to do this will, or to fulfill this law; or as the writer of the epistle to the Hebrews shows that this will or law of God referred especially to the Saviour's sacrifice of himself, or, in other words, to his sufferings, it will follow, that he considered himself under obligation to obey the divine law in this respect.—In presenting himself as a sacrifice for sin he took delight, because it was required by the law of his God.

It appears, then, from these texts, that the Redeemer voluntarily subjected himself to the penal demands of the divine law; and consequently he was legally bound to endure its penalty. That he actually fulfilled his engagements and bore the penalty is plainly and unequivocally asserted by the apostle Paul. "Christ," says he, "hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 3. Now, this seems so plain as almost to preclude any reasoning on it. The curse of the law was its penalty; and to say Christ was made a curse for us is equivalent to saying he was made a punishment; for what is the penalty of the law, but the punishment it denounces against transgressors? The meaning of the term *curse*, in the first part of the text, cannot be disputed; nor can any just reason be assign-

believe he intended to teach that the mind of man is *really* enmity, in the *abstract*. Yet, in using this strong expression, he undoubtedly designed to inform us that the carnal mind is in a *state of real enmity* to God, highly and violently opposed to his holy will. And what less can the inspired writer mean, by saying Christ was *made a curse* for us, than that he *actually* endured the *curse* or *penalty* of the law for us? for if Christ did not bear the curse or penalty of the law, but *merely suffered* for us, it could not with any propriety be asserted that he was *made a curse* for us; an expression than which the whole vocabulary of human language could not furnish one stronger.

Surely this is decisive scriptural testimony to the truth under discussion. But plain as it appears to us, our brethren endeavour by a forced interpretation of it to deprive us of its support. I shall not, however, interrupt the course of my argument, by introducing their construction in this place. It shall be attended to, when I take up their objections to our views of the nature of the atonement.

Besides these texts, many others bear testimony to the important truth, that the divine Saviour endured the penalty of the law, or bore the punishment due to our sins. The inspired writers nowhere teach that he suffered for sin *in general*. Sin, in the abstract, is a *mere name*, a *word*; and if *any* should say that Christ died for sin in general, or in the abstract, they would utter a manifest absurdity. The sacred penmen teach a very different doctrine. They teach us that Christ died for the sins of individuals; for sins really committed. "He was wounded for *our* transgressions; he was bruised for *our* iniquities." He died for *our* sins." "Who was delivered for *our* offences." "So Christ was once offered to bear the sins of *many*."

Such is the language of the inspired writers: and all these texts, by fair construction, will prove that the Redeemer submitted to the punishment due to our sins. The evangelical prophet asserts it in plain language: "The *chastisement* of our peace was upon him;" Isa. liii. 5. that is, the *punishment* (for this is the meaning of the term chastisement,) the *punishment* of our sins necessary to procure peace for us with God, was laid upon him. President Edwards, treating on this subject, says, "His bearing the burden of our sins may be considered as somewhat diverse from his suffering God's wrath. For his suffering wrath consisted more in the sense he had of the dreadfulness of the punishment of sin, or of God's wrath inflicted for it. Thus Christ was tormented, not only in the *fire of God's wrath*, but in the *fire of our sins*; and *our sins* were his tormentors: the evil and malignant nature of

sin was what Christ endured immediately, as well as more remotely, in bearing the consequences of it.”*

I think, my dear friend, I may now say that, by plain and decisive scriptural testimonies, the following points have, in this and the preceding letter, been proved; namely:

1. *That Jesus Christ was constituted the SUBSTITUTE of sinners.*
2. *That he was charged with the SINS of his people; and,*
3. *That he sustained the PENALTY of the law, or bore the PUNISHMENT due to their sins.*

It must then follow, conclusively, that his sufferings were a *real* and *full* SATISFACTION to Divine justice, and that he actually paid the PRICE of our redemption. How remarkable that passage in the epistle to the Romans! “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be *just* and the *justifier* of him that believeth in Jesus.” Rom. iii. 25, 26. From this text it is a clear inference, that if Christ had not become a propitiation for sin; if his blood had not been shed for the remission of it, and he had not interposed to turn away Divine wrath from believers; if he had not brought in his righteousness, Jehovah could not consistently with the demands of his justice, have pardoned and justified any of our race: but that now, through the satisfaction made by the death of Christ to the demands of his justice, and that complete righteousness which he has wrought out, he can, in the remission of the sins of believers, and in their justification, display not only his boundless mercy, but his *inflexible justice*.

To you, my friend, and to me, it is matter of surprise, that our brethren do, in the face of such plain testimonies of scripture, assert that the Redeemer did not pay *any real price* for our redemption. I shall not here repeat the texts quoted in my fourth letter, (page 224,) to show how frequently and expressly the inspired writers use this *very term*, and other cognate words. I would only ask, what language can be plainer? Is it figurative? Was not the blood of Christ *real*? Was not the church, the object of his purchase, *real*? Was there not a *real exchange*? Did he not *really* give his *life*, his *blood*, for his *people*? Are we not told that “to this end Christ *died* and revived and rose again, that he might be Lord both of the dead and the living?”

I shall close this letter with two extracts from the writings of President Edwards, for whom our brethren profess so great a veneration.

Illustrating the nature of the atonement by referring to the Jewish sacrifices, he says, "If there was nothing of true and real atonement and sacrifice in those beasts that were offered, then doubtless they were an evidence, that there was to be some other greater sacrifice, which was to be a *proper* atonement or *satisfaction*, and of which they were only the presage and signs; as those symbolical actions which God sometimes commanded the prophets to perform, were signs and presages of great events which they foretold. This proves that a sacrifice of infinite value was necessary, and that God would accept of no other. For an atonement that bears no proportion to the offence, is no atonement. An atonement carries in it a PAYMENT OR SATISFACTION in the *very nature* of it. And if satisfaction was so little necessary, that the divine Majesty easily admitted one that bears no proportion at all to the offence, i. e. was wholly equivalent to nothing, when compared with the offence, and so was no payment or satisfaction at all; then he might have forgiven sin without *any* atonement."*

Again: "It cannot here be reasonably objected, that God is not capable of properly receiving any satisfaction for an injury; because he is not capable of receiving any benefit; that a price offered to men satisfies for an injury, because it may truly be a price to them, or a thing beneficial; but that God is not capable of receiving a benefit. For God is as capable of receiving *satisfaction* as *injury*. It is true, he cannot properly be profited; so neither can he properly be hurt. But as rebelling against him may be properly looked upon as of the nature of an injury or wrong done to God, and so God is capable of being the object of injuriousness; so he is capable of being the object of that which is the opposite of injuriousness, or the repairing of an injury.—If you say, what need is there that God have any care for repairing the honour of his majesty when it can do him no good, and no addition can be made to his happiness by it? You might as well say, what need is there that God care when he is despised and dishonoured, and his authority and glory trampled on; since it does him no hurt?"† The President then goes on to prove, from the natural dictates of conscience, and from the light of reason, that Jehovah demands a reparation of the evil of sin, not merely

ON EVIL SPEAKING:

There is scarcely a practice which is at once more wicked and debasing, than that of evil speaking. Its criminality appears not only from its own native malignity, but also from its frequent condemnation in scripture. In very many instances does the holy Psalmist intimate his abhorrence of it, in prizing so highly the privilege of being delivered "from the strife of tongues;" in complaining that the wicked "tore him, and would not be silent," and in issuing the mandate, "Keep thy tongue from evil, and thy lips from speaking guile." Under the influence of the same Spirit, the apostle James displays his sense of the wickedness of this practice, by commanding in direct terms, "Speak not evil one of another;"—by declaring that it was destructive of true religion; "if any man among you seem to be religious, and bridled not his tongue, that man's religion is vain;"—and by avowing, that the suppression of it was a proof of ability to govern the whole man; "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

But while this practice is one of the most wicked, it is also of the most debasing nature. Can it be for once supposed, that ever a sentence of evil speaking proceeded from the lips of the blessed Jesus? Can the thought be indulged for a moment, that an example of it was set by his holy apostles? Can it even be imagined, that a saint will ever be found allowing himself in it?—No, never was one of these exemplified, and while God is a God of holiness, never will. Who then is the grand origin and pattern of this practice? It is just *the devil* himself. The very name *devil* signifies a *calumniator*; and we know that it is his employment to accuse the brethren; that it is his delight to speak evil of the saints, and even of their God; and that all evil speakers among men, are his followers, imitators of his conduct, and enlisted in his service. If any thing is debasing which proceeds from the devil, and which makes persons resemble him, this, which is the practice from which he receives his name, certainly is so.

Since this is the case, that the practice in question is one so wicked and so mean, it may be of use to consider it a little farther in the sequel of this paper. In doing this, I shall endeavour to show, *First*, In what ways this evil may be committed; and, *Second*, What are some of the detestable qualities and bad con-

sons have no evil chargeable upon them. In this sense there never was an innocent mere man in this world, since the fall of Adam; and were none but such as these to be spared, all mankind would be involved in one aggregate subject of slander. By the innocent, I at present mean, those who are comparatively upright or inoffensive, and those who are not chargeable with the evil for which they are reproached. Now, I say, that to reproach these is an example of evil-speaking. Let it not be asserted, that this is a case which never, or even seldom occurs. For those who "give their tongues to evil, and their lips to speaking guile," must have a subject to vent their malignity upon. It is not likely that their fellow slanderers, who are their "brethren in iniquity," are to be most commonly selected for this purpose; but it is more probable, that they will fasten upon those who do not run with them in the same course, and who do not feed upon the same husks; and will calumniate them, that they may diminish their reputation, and lessen the weight of the reproof which their character casts upon their own wicked conduct. When this takes place, it is incontrovertibly an instance of the evil in question—the practice of evil speaking.

2. *This evil is committed when persons talk over, and retail the real faults of one another in their common conversation.* I doubt not, but it will be readily admitted by every one, that to bring false accusations against the innocent, is culpable evil-speaking: but it may not be so commonly thought, that the same character belongs to the retailing over of positive faults. Yet it cannot be doubted, when the case is fairly considered, that this is really true. What is the conduct which the perception of errors or faults will produce in a man of a good heart and righteous character? It will produce grief for them; it will produce prayer for their removal; it may produce reproof to the guilty person; and it may produce some serious conversation with other good people, that they may be mutually excited to prayer for their fallen brother, and prepared to shun the corruption which he has displayed. Such are the effects which positive faults, seen by gracious persons, will produce upon them. But is it possible for reason to suppose, that it will ever open their mouth to make them talk much about these to men indiscriminately? to make them speak in the way of displaying the atrocity of their brother's conduct? or to make them repeat it with a sneer of reproach, or a sarcastic grin of ridicule? Most assuredly not. Every good man will conceal the faults of his neighbour from all, except those who he knows will make a sanctified use of them: and when he does speak of them even to these, it will be with such indulgent tenderness of

heart, as will dispose him to put the most favourable construction possible upon them.

Now, since this is the solemn and feeling manner, in which even positive faults will be repeated by good men, and since such are the select and godly characters to whom they will communicate these; I may safely affirm, without the fear of contradiction, that all the retailing of real and positive faults, which commonly takes place, are direct examples of evil speaking. For what other reason can people talk over these? Do they make the faulty person any better by it? Do they intend to edify their own soul by it? Do they feel the enmity and corruption of their hearts destroyed by it? Or can they aver, that they ever knew themselves, or any of their partners in defamation, made better by it? No; the man does not exist, who can shew that one of these good consequences, or any other similar advantage, has resulted from it; and since this is the case, it necessarily follows, that the indulgence of the practice of talking over, and commenting upon, the positive faults of men, is just the fruit of malice, of envy, of hatred, or of cruelty against the person censured, or of naughtiness in the defamator himself. The practice, besides, nourishes all these odious and malignant principles, and is certainly an instance of evil-speaking.

3. *This evil is committed, when persons employ themselves in talking over the personal or domestic affairs of their neighbours.* Though there are many who hesitate not to speak evil falsely of the innocent, from envious or interested motives; yet these are few, compared with the numbers who collect and retail the faults of their neighbours. And there are, no doubt, many who would not choose to join in this low traffic, and yet willingly employ themselves in inspecting and discussing the private affairs of those around them. Now I affirm, that these persons are as really chargeable with the guilt of evil-speaking, as any of the former. What is the reason that they are so prone to observe, and so fond to canvass, the domestic affairs of others? Is it that they intend to do a benefit to their neighbours by it? Is it that they feel their piety and brotherly love increased by it? Or is it that they do real advantage to society by it? No; not even the most diligent and malignant whisperer and tattler will aver, that one of these good effects result from it. What is the reason, then, that many are so fond of erecting themselves into inspectors and critics upon the common affairs of their neighbours? And love it for their employ, to retail these, with their observations upon them, for the entertainment of others? The reason just is, that they are self-conceited; that they wish, by this, to get themselves con-

vinced that their own way is best; or they are so petulant, that they wish to be always busying themselves about other men's matters; or they are so truly envious, that they wish to keep a general look-out upon their neighbours, that they may have always at hand abundant matter for traducing the character of these, and prevent them from rising in the public estimation. It is from the secret or sensible influence of these evil principles—selfishness, petulance, or envy, that all anxiety to know, and propensity to retail, the personal or domestic affairs of other people, proceeds.—And though, in these gossipings, nothing positively injurious should be said of any person, yet they never can do good; and as they always proceed from wicked motives, and are designed to promote no good end, they certainly must, in justice, be reckoned among the instances of evil speaking.

4. *This evil is committed, when persons give names of reproach and derision to one another.* This may be done either in a more serious or more trifling manner. Sometimes persons give names of reproach to one another, in relation to the most weighty and important things; sometimes from the mere impulse of passion, and at other times as a kind of permanent and odious distinction. A diversity of sentiments, upon important or religious subjects, has drawn down upon some the first of these kinds of reproachful appellations. In the early days of Christianity, believers in Jesus were in this manner styled *Nazarenes*; in following ages they came to be named *Christians*; and in later times, the more zealous of them were called *Puritans*. All these names, at the periods referred to, were devised and imposed as terms of reproach; and it is to be lamented, that this species of abuse is still to be found in the world called Christian, for it must be admitted, that, both in former and present times, they are direct instances of evil-speaking.

But while persons have deliberately framed names of reproach, and applied them to others, whose sentiments upon the most important subjects were different from their own; there are others who, having got their feelings ruffled, do, from the instantaneous impulse of passion, give vent to the most opprobrious language

ity in the personal appearance of others, or upon some part of their manner, or even upon some word which has dropt from them, or perhaps upon some trivial circumstance over which they have no controul, and having taken hold of this, convert it into the ground of a standing name of odium and reproach. How frequent is it among the vulgar and illiberal, to have distinctive trifling epithets formed upon such whimsical principles, by which they designate one another, and mutually bring each other's character into ridicule! A very slight acquaintance with the world is sufficient to fill one with surprise at this. That it should have a place among children, who frequently have their petty quarrels, and their petty methods of avenging them, is not at all surprising; but that it should be ever found among persons grown up to the years of discretion, is truly astonishing. If it were their study to exhibit themselves in a childish light; if it were their aim to try how meanly they could talk; if it were their design to show how easily their minds can be delighted with silly toys; or if they intended to display the presence of low malice, and the absence of manly generosity, in their hearts, they could not devise a more effectual scheme. It is imposible to determine, whether the practice of giving these low scurrilous appellations to persons, is more obviously mean, or more secretly malignant. At least, it must be confessed, it never can proceed from good, or produce good, and is an unquestionable instance of evil speaking.

(Remainder in our next.)

USEFULNESS OF RELIGIOUS TRACTS.

A respectable merchant of the neighbourhood of P—— returned from a tour on the continent, plunged into the most dreadful sins, devoted to the principles of Voltaire, and anxious for the spread of infidelity. During the last seventeen years, his sins and his sentiments have so dreadfully prevailed as to writhe his soul with uncommon anguish, and make him wish himself any thing but a man dying and accountable. He never attended any place of worship. A Tract brought to the house by his children lay upon the table one Sabbath morning. Distracted with horrid thoughts, he snatched it up to drive them away. It was the "Life of Colonel Gardiner." At first he read with indifference. His curiosity was soon excited. His attention was

ing with similar impressions, he stole up stairs—locked his door—and for the first time for eighteen years, he fell on his knees, and cried for mercy ! Constrained to attend divine service that evening, the Lord deepened the work, and has since enabled him to live to his glory, and become as active for the interest of Jesus, as he once was in the service of hell.

ANECDOTE—PROFANE SWEARING.

It was said of "that wicked," whom "the Lord shall destroy with the breath of his mouth, and the brightness of his coming," that he would assume divine prerogatives, "showing himself that *he* is God," for the emphasis must be laid on the word "*he*" and not on the word "*is*," otherwise the idea of awful presumption which is manifestly intended will not be expressed, nor the true sense given in the reading. Something similar may be said of all the impious. The phrase, "damn you," which is often in their mouths, properly belongs to the head of *cursing*. The person who uses it, assumes the province of Deity, whose prerogative alone it is finally to condemn. If it be said the phrase is only a prayer—not to speak of the circumstances in which the address is made, the temper it displays, and the congenial temper it imputes to the Almighty, the imprecator, cannot avoid the charge of assuming to be God, since he considers the offence against his honour, which occasions the curse, as equal in demerit to an offence against God, a final rejection of the gospel, or even the unpardonable sin. Can such daring intrusion, such horrible impiety, be excused by alleging that the phrase is used without thought, or in a passion ? Then all the solemn considerations which ought to prevent the rash use of the tongue, and suppress and moderate passion, must be nothing in our reckoning with the Judge of all. And what shall they plead with whom imprecation is a habit ?—The phrase, "damn me," with all its kindred phrases, "Od, by God, by Jesus," &c. properly belong to the head of *swearing*, as by these an oath is made, and appeal to the tribunal of God on the truth of the matter asserted. They are idle words which come of evil. They all imply the curse, with the aggravation of the appeal rash and unwarrantable, and amount to a sporting with the throne, the Judge, and the sentence of final decision. But besides the impiety of such language, is it not a strange proof of the extent of human depravity, and the debasement brought on by familiarity with vice, that discourse is conceived to be garnished by the use of such terms ! terms which are ever insulting to the hearer, calling the speaker's own veracity in question, and marring the narration in the most absurd and disgusting manner. The in-

terlarding which passes unnoticed while impious phrases are used, would instantly be pronounced ridiculous, were others more innocent substituted for them.

"The late Rev. Basil Kennet was once chaplain in a ship of war; and as his lot was to mess with the officers, he found they were so addicted to the impious and nonsensical vice of swearing, that he thought it not becoming his character to stay any longer with them, unless he could prevail on them to leave it off; but conceiving at the same time, that any grave remonstrance would have but little effect, he bethought himself of another expedient, which might answer his purpose. One of the company having entertained the rest with a story, agreeable enough in itself, but so interrupted and perplexed with *demme! blood and wounds!* and such like expletives, as rendered it extremely ridiculous.—Mr. Kennet began a story himself, which he made both entertaining and instructive, but interlarded it every where with the words *bottle, pot, and glass*. The gentleman who was the most given to swearing, was the first to fall a-laughing at Mr. Kennet with a great air of contempt. "Why," said he, cursing himself as usual, "Doctor, as to your story, it is good enough, but what have we to do with your cursed *bottle, pot, and glass*, at every sentence?" Mr. Kennet very calmly replied, "Sir, I find you can observe what is ridiculous in me, which you cannot discover in yourself; you ought not to be offended at my expletives in discourse any more than your own." This officer felt the reproof, and promised to swear no more in his company."

MINISTERIAL EMPLOYMENT.

Should I suffer my *few sheep in the wilderness* to go on in ignorance of their Bibles, and a stupid neglect of their eternal salvation, while I am *too busy* to endeavour to reclaim them, God would call it but *laborious idleness*, and I must give up my account with great confusion. Let us be constant and zealous in the sight of God, and we shall be excellent scholars *ten thousand years* hence. —Orton's *Life of Dr. Doddridge*.

I hope my younger brethren in the ministry will pardon me if I entreat their particular attention to this admonition, Not to give

HUMAN LIFE.

Life has a thousand charms,

A thousand dreams of bliss:

Hope, Friendship, Love, thy bosom warms;

A gleam of mercy this;

But soon that sun-lit hour is past,

And hope flies shivering from the blast.

Life has a thousand ills—

A thousand anxious fears:

Clouds gather on the sunny hills,

And doubts dissolve in tears;

But hope comes smiling through the storm—

A rainbow round her angel form.

Life has a thousand joys,

Youth fondly dreams forever;

But night draws on—Youth droops and sighs,

“Will day return?—Oh never!”

Swift as a breath, light breaks the gloom,

And Gladness smiles on Sorrow's tomb.

'Tis but a change at best,

Upon Life's busy shore;

A little toil, a little rest,

And all its cares are o'er.

Then sealed, immutable, thy state—

Fixed—an irrevocable fate!

It is a dream! But know

Death's cold hand breaks that slumber;

And who shall tell, if bliss or wo

Those countless moments number?

It is beyond an angels ken

To pierce the vale that rises then.

Life is a narrow sea,

But who its bounds may tell?

Its viewless depths—Eternity—

Its limits—Heaven or Hell!

A point, a moment—on it hang

Unuttered bliss—exhaustless pang!

Oh where's thy spirit, when

Friends round thy couch are weeping,

Borne on an angels pinion then,

From where that dust is sleeping?

Death solves the question!—Ere it come, prepare,

None find their pardon or repentance there.

Great Queen-street Chapel on the 22nd of June, and communicated the following appalling facts:—

“ Having been stationed about fifty miles from Juggernaut’s temple, and having, in connexion with my brethren, established a missionary station about a mile from it, and been myself at Juggernaut at two of their great annual festivals, it seems proper for me to say something of the scenes which are exhibited, and to give you my own testimony, and that of my brethren, who, as well as myself, have been eye and ear witnesses to the abominations of that dreadful place. The Psalmist declares, that *their sorrows shall be multiplied that hasten after another God*; and nowhere on earth, perhaps, is this so fully exemplified as at Juggernaut.

“ At the annual festival, from extreme indisposition, I was able to be there only on the last day; but I will read to you a few particulars respecting it, given by my companions, Mr. and Mrs. Lacy. Mr. Lacy says—

“ This year *Ihatra* commenced unusually early, in consequence of which, it may be presumed, the number of *Ihatrees* was unusually great, expecting, no doubt, to escape the rains.—The gentleman who keeps the gate (a native of Norway, in the employ of our government,) and who in consequence, will be allowed to be the best judge of numbers, told me that not less than 225,000 pilgrims entered the town. The greater part of this immense number were women; and among these many seemed poor and very old; being turned out by their inhuman children, they came to end a life of wretchedness near their favorite idol, from dying near which they had been taught to expect heaven.

“ This number of pilgrims raised a sum of money scarcely ever realized before, \$2,000/. Thus, while the pilgrimage destroys thousands of lives, some reap considerable advantage. You would have felt your hearts moved to hear, as I did, the natives say—‘ Your preaching is a lie; for if your Saviour and religion are thus merciful, how do you then take away the money of the poor, and suffer them to starve?’ I often had to do with objections like these; however I endeavoured, as well as I could, to clear the character of Him who died for the poor and the sinner.

“ I think from the number of the poor, that many must have perished without the gate; and also think so, from the great number of bodies beyond.

“ A gentleman arrived at Cuttock who addressed a letter to us requesting aid in the distribution of some money which he was authorised to give. We accepted the proposal; and brother Bampton and myself set out from Pooree furnished with rupees, clothes, medicines, and books, and intended to spend two days on the road. We did so; but I cannot particularise what we saw—scenes the most distressing—dead, dying, and sick. They had crept into the villages, into the sheds, and under the trees, to avoid the rain; and thence many were never removed. The dead principally lay in the water, whence the materials for raising the road were taken: they were drifted by the wind to the next obstruction, where they lay in heaps of from eight to twenty together. From the first two coss from Pooree, I counted about

three hundred dead; and I must necessarily have overlooked many, having to observe both sides of the road. I saw one poor creature partly eaten, though alive; the crows had made an incision on the back, and were pulling at the wound when I came up; the poor creature, feeling the torment, moved his head and shoulders for a moment; the birds flew up, but immediately returned and commenced their meal.'

"Mrs. Lacy says—

"On the first and second day we had some rain, and the three following days the rain descended without intermission, till the poor pilgrims were seen in every direction, dead and in the agonies of death—dying by fives, tens, and twenties; and in some parts there were hundreds to be seen in one place. Mr Lacy counted upwards of ninety; and in another place Mr Bampton counted a hundred and forty; the former I saw myself, though I left it to Mr. Lacy to count them. I shall avoid seeing so degrading and shocking a scene again. In the hospital, I believe I have seen thirty dead at once, and numbers more in the agonies of death."

IRISH CATHOLICS.

[The subject of the Emancipation of Irish Catholics has for a long time engaged the attention of the British Parliament.—From the feeling with which many, both in Britain and America, speak, on the injustice of withholding from the Catholics all their claims, a person would be ready to infer, that the whole body of the people are held in the most wretched and degrading slavery. Such, indeed, their priests represent them to be, and the cry is prolonged by the people, till the tale of distress is believed by all who are not acquainted with the true state of the case.

The following statement made by a Catholic peer in 1811, as given in the following article from the Edinburgh Ch. Mag. will shew how unnecessary this outcry is, on the part of the Catholic people, and how uncalled for is the sympathy of Protestants for their supposed distress. It is not, perhaps, generally known, that every dissenter, not only in Ireland, but in Scotland and England, lies under the same political disabilities with the Catholics. Yet we hear no complaint from them, and no outcry about the Emancipation of Protestant Dissenters. The truth is, nothing will satisfy the Catholics, but supreme power. This is the true meaning of emancipation with them: and if they obtain this, Britain may judge from the past, what she will then have to experience. The total abolition of the tythe system for the support of the Established religion, so far as Catholics and Dissenters are concerned, both in Britain and Ireland, is a measure which justice imperiously demands; but if Britain wishes to avoid the miseries of Catholic domination, the Emancipation question must remain as it is.]

From the language used by some of the most strenuous advocates for the Catholic claims, we should be inclined to suspect that they are really unacquainted with the situation in which the Roman Catholics actually are. We hear declamations upon the cruelty of "preventing any man from worshipping his Creator in the way that he thinks will be most acceptable according

to his conscience," from which a person unacquainted with the real state of the case would naturally infer, that the Catholics laboured under many restrictions respecting their religious worship. We are daily told of the necessity of emancipating the Catholics, just as if they were in a state of slavery. This is quite contrary to the fact. The late Lord Petre, a nobleman of the highest character, and a strenuous supporter of the Roman Catholics, says, in a pamphlet written by him upon this subject, that—"Whatever grievous and oppressive restraints the Irish Catholics were subject to heretofore, they at present actually enjoy the full exercise of their religion, which the state has completely sanctioned, by taking upon itself the expences of erecting Colleges, and maintaining them, &c. for the education of its clergy. The admission in favour of persons of the Roman Catholic persuasion, have also of late years been very considerable in many other respects. They are allowed to hold places of emolument, to the amount of £300 a year; they are admitted to the practice of the Bar; they are enabled to bear commissions in the army as far as the rank of Colonel, inclusive; they are permitted the free exercise of their elective franchises; and, what is by no means least in respectability and importance, they are empowered to execute the useful and honourable functions of the magistracy. From this plain statement it follows, that the great mass of the people in Ireland, namely, the lower and middle orders, possessing already so many rights of citizenship in common with their other fellow subjects, could scarcely desire any farther immediate or personal benefit from more ample concessions, or even what is called a complete emancipation of the Catholics." Such is the language of a Roman Catholic peer, and the warm advocate of the Irish Catholics; and yet some of their Protestant friends are daily asserting, that our Roman Catholic fellow subjects are in a state of the most disgraceful proscription, and are not permitted to worship God according to their consciences, in their own way!

The violent papers and speeches that have been published in Ireland on this subject, are founded on the grossest of falsehood, and calculated to sow dissensions, and create sedition among the ignorant.

THE CASE OF WILLIAM MORGAN.

Nothing is yet known of the fate of this man. Governor Clinton has issued a second proclamation, offering a reward of \$300 for the discovery of the offenders, and a further reward of \$200 for authentic information of the place where the said William Morgan has been conveyed. Three of the persons engaged in conveying Morgan away, viz: Nicholas G. Chesebro, Edward Sawyer, and Hiram Hubbard have been arrested in Canandaigua and put under heavy penalties to answer for their conduct under the second proclamation. "But," says the Batavia Advocate, "so long as the authority to try, and the prerogative of pardoning the culprits in case they are convicted, rest in the hands of masons, we think they have little punishment to apprehend. We have not forgotten the mysterious pardon of Benjamin Green." The event will show how far these remarks are correct. It is well understood that the proceedings in Batavia had the sanction of the Grand Lodge. And the circumstances of the whole transaction are such as to leave no doubt on every sober mind, that the whole must have been planned and effected by a very extensive combination of masons, whether in the capacity of a lodge or not is of very little consequence. While this combination is not exposed and subjected to merited punishment, it will tend but little to wipe the stain of this foul transaction from masonry, for two or three lodges to meet and pass resolutions disavowing all knowledge of, and participation in these proceedings. This has been done by the Ontario lodge at Canandaigua, and by one or two others; and the persons apprehended have been suspended from masonic fellowship,

as if forsooth, these three individuals were the only persons concerned in this transaction, or known to the members of the western lodges to be so!

The masonic paper in this city, (with the character of which our readers are already acquainted,) which is supported by masons, and the columns of which may be supposed to be filled with what is agreeable to the majority of its readers, has at length noticed the subject: but noticed it only to treat with levity and scorn an outrage committed by masons on the laws of society and the feelings of humanity; and to turn the sufferings of the widow and the orphan which this has caused, into ridicule. We envy not the joy of the hearts that can indulge in mirth on such a subject, nor the honor of the society that owns their possessors as its members.



MISSIONS OF THE UNITED BRETHREN.

The following papers the first of which is from the *Edinburgh Christian Magazine* for 1811, may be considered as furnishing a brief sketch of the missions of the United Brethren or Moravians, from their commencement in 1732, to the present time. The exertions made by this small society for carrying the gospel to the heathen, entitle it to the highest praise. This body adheres to the doctrines of the Reformation as set forth in the Augsburg Confession. Their form of church government is peculiar to themselves.

A concise account of the Missions of the United Brethren among heathen nations, has long been desired; and such an account having recently been presented to the public, we are happy to have an opportunity of making our readers better acquainted with the nature and extent of the exertions of this valuable body of Christians. Ever since the year 1732, the church of the Brethren have endeavoured to extend the benefits of Christianity to heathen nations. From small beginnings, their missions have increased to thirty settlements, in which about 150 missionaries are employed, who have under their care 24,000 converts, from among various heathen tribes.

The settlements of the United Brethren among the heathen, on the 1st of January last, were as follows, viz.

Begun in 1732, in the Danish West India islands among the negro slaves; in St Thomas, two settlements; in St Croix, three; in St Jan, two. Begun in 1733, in Greenland, three. Begun in 1734, among the native Indians in North America, two settlements, one in Upper Canada, and one in the Muskingum; since which one has been formed, in 1801, among the Cherokees, and one among the Creeks in 1807. Begun in 1738, in South America, three settlements among the negro slaves, free negroes, and native Indians, in and near Surinam. Begun in 1754, in Jamaica, two settlements; in 1756, in Antigua, three; in 1764, among the Esquimaux Indians, on the coast of Labrador, three; in 1765, one in Barbadoes, and one among the Calmucs at Sarepta, near the Caspian Sea; and in 1775, one in the island of St Kitt's. In 1736, a settlement was formed among the Hottentots, near the Cape of Good Hope, which it became necessary to abandon, but the attempt was renewed in 1792, and two settlements have been formed there. In all, 29.

The Brethren had formerly three flourishing settlements on the Muskingum, in North America. In the American war, the settlements were destroyed, and the inhabitants partly murdered.

In 1736, George Schmidt, a man of remarkable zeal and courage, had succeeded in forming a small congregation from among the Hottentots. He left them to the care of a pious man, and returned to Europe to procure assistance. The Dutch East-India company would not, however, permit him to resume his labours, lest the conversion of the Hottentots should injure the colony. At length, in 1792, after repeated applications, leave was given to

the Brethren to send out fresh missionaries. The different governments, whether British or Dutch, have since been extremely favourable to them; and they now proceed successfully on the very spot, Bavian's Kloof, where George Schmidt had laboured. This place, in 1792, was barren and uninhabited. At present there are five married, and two single missionaries, residing there, with about 1000 Hottentots. A second mission has been begun, by desire of Earl Caledon, of whom the missionaries speak in the very highest terms.

Attempts have been made to establish missionaries near Tranquebar, on the Coromandel coast, in the Nicobar islands, and at Serampore and Potna in Bengal. But various circumstances, particularly the expence, which far exceeded the ability of the Brethren, occasioned the relinquishment of all these attempts.

The mission at Sarepta has not been very successful among the Calmuc Tartars, for whose benefit it was designed, although the exertions of the missionaries have been great and persevering. They have, however, been made very useful to the German colonists on the Wolga, and they have also turned their attention to the education of heathen children.

The most flourishing missions at present are those in Greenland, Labrador, Antigua, St Kitt's, the Danish West India islands, and the Cape of Good Hope. In Jamaica, the progress has been slow.

Missions have also been attempted to the following places, which have not succeeded; to Lapland in 1735; to the coast of Guinea in 1737, and again in 1768; to the negroes in Georgia, in 1738; to the slaves in Algiers, in 1739; to Ceylon, in 1740; to Persia, in 1747; and to Egypt in 1752. In Upper Egypt, there was some prospect of success; but the wars of the Beys made the stay of the Brethren unadvisable.

A General Synod of the Brethren's church was, lately held, at Herrnhut, in Germany. The following are the most important particulars contained in the Report presented by the Directors of the Missions on that occasion, and which contains a summary view of

The last Seven Years' Proceedings.

The period of seven years, which has elapsed since the last Synod of the Church of the Brethren in 1818, has been a time of much activity in regard to our missions, and replete with proofs of the wonder working grace of our God and Saviour; insomuch, that in reviewing it, we stand astonished, and feel excited to praise and thanksgiving to him who has done so much for the promotion of his glory throughout the whole extent of our missionary labor.

The continual extension of our missions in all parts occasioned an annual expenditure of between 50,000 and 60,000 rix dollars (35,000 and 40,000 dollars;) and it sometimes appeared, as if we might almost lose courage, and feel our faith failing, as to the possibility of continuing either to provide for the necessary current expenses, or to pay off a debt of about 20,000 rix dollars, which, as an accumulating burden lay heavy upon us. But praise be to the Lord our Saviour, who has yet enabled us to bear and remove it! The general disposition to promote the cause of missions, which of late manifested itself in Great Britain and Ireland, and on the continent of Europe, had that effect, that it directed the attention of the friends of missions to the labors of the brethren also. Thus the Associations of friends in England and Scotland were formed, who most generously used every means to further and support the work; and it is principally owing to their liberal exertions, that the state of our missionary fund has been so much improved. We are likewise greatly indebted to considerable contributions from our friends in Wurtemberg, Prussia, Saxony, and Switzerland; and as far as under the pressure of unfavorable circumstances could be afforded, to our friends and brethren in the northern kingdoms of Europe, and in North America. But as, under every consideration, the Brethren's missions among the heathen, from their very commencement, have been a work of faith, so they will continue to be; and

it is our duty, amidst a consciousness of our own weakness, childlikely to look for help to that Lord, who fulfills all his purposes, and has numberless ways and means at command to accomplish whatever may be profitable for his kingdom. These things, that appear impossible to man, are the least of his operations.

During the seven years alluded to, thirty six missionaries have departed to eternal rest; and forty five have been obliged, on account of age and infirmities, to retire from their labor: one hundred and twenty seven are now employed in thirty four settlements.

Greenland.—The missionaries had long ago contemplated the propriety of forming a new settlement in the southern district, near Staatenhuck; and by occasion of a reconnoitering journey, undertaken by brother Kleinschmidt, from Lichtenau, circumstances appeared so inviting, that the Elders, Conference of the Unity was induced to apply for permission to establish a fourth missionary settlement in Greenland, which the king of Denmark kindly granted in 1822: the necessary preliminaries having been settled, in a conversation with brother Kleinschmidt during his visit to us in 1824, a beginning was made to form a new settlement, called Frederickstal, on the Koenigsbach, or King's brook: more difficulties appear to attend the commencement of this mission, than formerly that at Lichtenau. Brother Jacob Beck, who had served the Greenland mission above fifty years, did not live to see this new prospect for the benefit of his dear Greenlanders open to his view.

In North America there is a station in the state of Georgia among the Indians, one in North-Carolina among the Negroes, and one in New-Fairfield, Canada. The progress of the mission has been particularly encouraging during the abovementioned period, in the British West India Islands. In Barbadoes the missionaries were invited to 20 different plantations. During the abovementioned period, 34 missionaries have been sent to the Danish West India Islands, 13 of whom are dead. The missionaries in South Africa have an establishment at Groenekloof, and are labouring with considerable success among the Caffrees. An attempt has been made to establish a mission among the Calmucks on the river Wolga, which proved unsuccessful by the Greek church's prohibiting them to baptize converts, claiming it as her own sole right.

Through the instrumentality of the Brethren, upwards of 33,000 converts have been gathered from among the Gentiles to the visible church of our Lord Jesus Christ.

SABBATH SCHOOLS IN ALBANY.

The scholars of the different Sabbath Schools in this city, yesterday attended at the 1st Presbyterian church, where an address was delivered by the Rev. Mr. Ferris. There were about eleven hundred children, and the sight of so many who perhaps but for this benevolent institution would be brought up in ignorance and depravity, was most pleasing and interesting. There are now under the care of the Albany County Union, 18 schools, containing 1762 children, taught by 193 teachers, exclusive of officers: making an increase since the last year, of 6 schools, 63 teachers, and 742 scholars. Of these, about 250 scholars are without the city.—*Albany Gaz.*

ACCOUNT OF A SUTTEE IN INDIA.

"SIR,—I think an account of a Suttee which took place in this city two evenings ago, will show you, in a most striking manner, with what cruelty they are sometimes accompanied. The unfortunate Braminee, of her own accord, had ascended the funeral pile of her husband's bones, (for he had died at a distance,) but finding the torture of the fire more than she could bear, by a violent struggle she threw herself from the flames, and tottering to a

short distance, fell down. Some gentlemen who were present immediately plunged her into the river, which was close by, and thereby saved her from being much burnt. She retained her senses completely, and complained of the badness of the pile, which, she said, consumed her so slowly that she could not bear it, but expressed her willingness to again try it, if they would improve it; they would not do so, and the poor creature shrunk with dread from the flames, which was now burning most intensely, and refused to go on. When the inhuman relations saw this, they took her by the head and heels, and threw her in the fire, and held her there till they were driven away by the heat; they also took up large blocks of wood, with which they struck her, in order to deprive her of her senses; but she again made her escape, and without any help ran directly into the river. The people of her house followed her here, and tried to drown her by pressing her under the water; but a gentleman who was present rescued her from them, and she immediately ran into his arms, and cried to him to save her. I arrived at the ground as they were bringing her this second time from the river, and I cannot describe to you the horror I felt on seeing the mangled condition she was in; almost every inch of the skin on her body had been burnt off; her legs and thighs, her arms and back, were completely raw; her breasts were dreadfully torn, and the skin hanging from them in threads; the skin and nails of the fingers had peeled wholly off, and were hanging to the back of her hands. In fact, Sir, I never saw or ever read of so entire a picture of misery as this poor woman displayed. She seemed to dread being again taken to the fire, and called out to the "*Ocha Sahib*," as she feelingly denominated them, to save her. Her friends seemed no longer inclined to force her; and one of her relations, at her instigation, sat down beside her, and gave her some clothes, and told her they would not. We had her sent to the hospital, where every medical assistance was immediately given her, but without hope of her recovery. She lingered in the most excruciating pain for about twenty hours, and then died.

"The gentlemen present remonstrated against her being put on the fire a second time, but they did not like to interfere further with what they considered the custom of the country.

Poonoh.

"A DECIDED ENEMY TO SUTTEES."



METHODISTS.—By a statement published in the *Christian Advocate*, prepared from the minutes of the British conferences, and of the several American conferences, it appears that the total number of members of the Wesleyan Methodist societies throughout the world, is 647,319, exclusive of the regular travelling preachers who are steadily employed in the work of the ministry. Of this number 360,800 are under the care of the American conferences; of the remaining 286,519, the members in Great Britain are 231,045; in Ireland 25,514; and in foreign stations 32,960. In Great Britain there are 814 preachers; in Ireland 138; in foreign countries 152; and in the American connection, 1,406, making a total throughout the world of 2,511.

Summary of Religious Intelligence.

EUROPE.

It is stated in the *Eclectic Review*, that "there are fifty two Bible societies on the continent of Europe, and that these have circulated upwards of 2,300,000 copies of the New Testament, with or without the Old Testament; (how many copies of the Apocrypha is not mentioned,) and that three Catholic clergymen have published above 60,000 copies of the German New Testament." The late investigations respecting the management of the Committee of the British and Foreign Bible Society have shown, that Leander Van Ess, a Catholic clergyman whose indefatigable labours in distributing Bibles (always with the Apocrypha,) are the admiration of Protestants, receives an annual salary from that institution of 300*l*. How

much the other Catholic clergymen receive as a compensation for their services, does not appear.

FRANCE.—A Tract society and a Sabbath school society have been formed at Paris; the operations of which are designed to extend to the whole of France.

ASIA.

HINDOSTAN.—In a letter from the Rev. George Boardman it is stated, that some very interesting things with regard to religion have recently occurred in India. In the district of Palmacottah near cape Comorin, two church missionaries have been labouring for some time; and in the course of the last two years *eleven hundred families* of Hindoos have publicly renounced idolatry, and put on the name of christians; and that a considerable number appear to be christians in reality. Should this intelligence prove correct, it must be a powerful victory gained in behalf of Christianity in that country of idolaters.

SYRIA.—It appears by letters received from the **Rev. William Goodell**, American missionary in Syria, that the prospects in that country are encouraging, and that the labours of the missionaries have not been in vain.—An Arab of distinguished talents and zeal has become a convert to the christian religion, who it is hoped, will prove a blessing to Western Asia. A school for Jewish children has been established at **Beyroot**; the number of children in March was 100. The jealousy and prejudices of the Jews are visibly giving way. The labours of the missionaries had been suspended by an attack of the Greeks on that place, on the 18th and 19th of March. The property taken from the missionaries by the invaders was restored through the interest of the English consul. Accounts a month later state, that **Asaad** the converted Arab, in consequence of his adherence to Christianity, has been seized by the enemies of the gospel, cast into prison, and loaded with chains. There are fears that he will suffer martyrdom for the religion of Christ. His youngest brother has adopted the same views.

SANDWICH ISLANDS.—Letters of the 9th of May last, five months later than any received before, have been received from Mr. Richards, at Honoruru. They state that the affairs of the mission continue to prosper.—Twenty thousand persons are under instruction, 2000 observe family and private devotion, and many persons, among whom are a number of the most powerful chiefs, are apparently pious. A series of riots of the most barbarous kind has been kept up for some time by the crew of the U. S. national schooner Dolphin, captain Percival; in which the lives of the missionaries were threatened, their houses attacked and indignities of the grossest kind offered to some of the chiefs. The reason of this conduct is stated to be, that the laws restraining vicious indulgences, and the improving moral sense of the people, has put a stop to the horrid scenes of wickedness in which, in past times, the crews of some vessels which touched at these islands indulged themselves. A letter from Mr. Chamberlain mentions the annual examination of the schools of Honoruru. The schools were assembled from within the distance of fourteen miles. The number of schools was 69, native teachers 66, scholars 2409. The improvement was pleasing. A translation of Matthew had just been completed by Mr. Bingham, and another by Mr. Richards. Karaimoku, the chief man of the islands, and distinguished benefactor of the missionaries, was very sick. He was for twenty years prime minister to Tamehameha, then filled the same place during the reign of Rihorika, and now is, by general consent, Regent and head of the government. He has been the chief instrument in preserving quiet in the islands in times of danger. The prince, heir to the government, is 13 years, and the princess, his sister, twelve years of age.

AMERICA.

UNITED STATES.—Intelligence from the Mackinaw mission states, that there are 102 children in the mission and upwards of 60 from the village under daily instruction.

Indian Converts.—The following is given as a tolerably correct statement of the number of converts to Christianity among the North American Indians belonging to the Methodists. Mohawks and Missisauquahs, Canada, 250, Wyandots, Ohio, 258, Cherokees, Tennessee, 283, Creeks, Carolinas, 16, total 807.

CANADA.—The Rev. Thadeus Osgood has collected in London between five and six thousand dollars to aid in the promotion of education and industry in Canada. He also received numerous donations of books, and succeeded in forming twenty eight societies auxiliary to a general society for the same object.

SOUTH AMERICA.—On the 7th ult. the Rev. William Torrey late from the Theological Seminary of Princeton, embarked at New Castle, on a mission to Buenos Ayres.

View of Public Affairs.

Our papers for the last month furnish us with very little on this head that is interesting. There are wars and rumors of wars in different directions, but scarcely any thing certain or important has transpired.

GREAT BRITAIN.—The general aspect of affairs is gradually improving.—Trade has considerably revived, and money is more plenty; and the sufferings of the people though still great in many places, are much abated. Parliament was to meet on the 14th of November. There is a deficiency of the revenue for three quarters previous to the 5th of July last: compared with the three corresponding quarters of the preceding year of 2,640,104*l*. Of course a loan of considerable magnitude, or something equivalent to it, will be necessary to meet the expenditures. This again tends to the increase of the public burdens, already insupportable. The sufferings of the poor in Ireland from famine and sickness are indescribable. The fever, which we mentioned before, as prevailing in Dublin, has spread to Cork and the county of Wexford. One thousand seven hundred and forty-six persons have been admitted into the hospital of Limerick within the last nine months.

Our intelligence from the west of Europe generally, is vague and unimportant.

RUSSIA.—The armed force of this immense empire is estimated at 747,000 men. These however, are scattered over a great extent of territory, and it probably would not be possible to concentrate the half of these on any point of the frontiers. Nothing official has arrived respecting the belligerent movements of this power, yet it is reported that the Persians have invaded some of the distant provinces, that a battle has been fought, in which the Persians were defeated by Gen. Yermoloff, with the loss of 8000 men. The disputes between Russia and Turkey do not seem to be adjusted, and a large body of Russian troops are in readiness to cross the Pruth if necessary, to enforce the demands made upon the Porte.

TURKEY.—A destructive fire has raged to a great extent at Constantinople, the loss by which will be immense. It is attributed to the Janissaries or their party. This, together with the pressing demands of Russia, the suppression of the corps of Janissaries, and the prosecuting of the war with the Greeks, keeps the Sultan in active employment. It is said, that pressed on all sides, he has given orders to accede to the ultimatum of Russia. A reinforcement of 8 or 9000 Egyptian troops is ready to sail from Alexandria, but the want of

funds prevents their immediate movement. It is said that Sir Stratford Canning, the British ambassador, presented a note to the Porte, calling upon him to enter into negociation for the settlement of the war with Greece; which was unfavourably received: the Porte being averse to the interposition of any foreign power.

GREECE.—Great darkness still hangs over the fate of this people. The continuance of a war for five years, in which they have alone contended with a powerful, savage, and blood thirsty foe, has reduced them to the greatest distress. Their strength too is weakened by the jealousies of their chiefs, and the numerous factions or parties into which they are divided. In many instances, they have exhibited the most heroic patience and bravery. In others, broken by the weight and duration of their sufferings, they have sunk without resistance under the power of the oppressor. There are no tidings of Lord Cochran that can be relied on. Mr Miller lately returned from Greece, where he has been for two years past, under the patronage of the Greek committee of Boston, thus expresses his views of the state of that country, in the Boston Gazette.

“The present state of Greece is inconceivably wretched. Not only are thousands of its inhabitants destitute of clothing sufficient to protect them from the inclemency of the approaching winter, but are in want of provisions to enable them long to support life. The standard of the cross was raised in the Peloponessus more than five years ago; since which the Greeks have shewn a determination worthy of their origin; and in many a hard fought battle, have fully demonstrated that they will live free of the Turks, or die in arms. They have committed great mistakes, but not greater than one acquainted with their condition, might have expected. During my residence among them, instead of being surprised at their crimes, I have often been astonished in seeing so much virtue, amidst such misery and confusion. The result of their struggle, I think, is uncertain; but any thing which can be done to relieve their present wants will be a deed of charity, worthy of those who rejoice in lessening the aggregate of human misery.

There is indeed, enough of misery in every part of the world; but that of which I speak is of a peculiar kind, and which must reach the heart of every American. The Greeks are struggling, as our fathers did, for freedom and independence; though not from a Christian but a Mahometan power. The sacrifices they have made, I believe, are greater than were ever made by any other people. They cannot submit at discretion, without jeopardizing their lives, and exposing *their wives and daughters to the lustful passions of a bestial soldiery*. The history of former Turkish treaties teaches them what they may expect, if they submit or capitulate. What can they do? Tell me not of Turkish mercy, or of Turkish faith. They are merciful only when there is fear of retaliation; and keep their promise only when it is not for their interest to break it. This is the unhappy state of Greece. For my own part, after having seen much of the nature of the present struggle, and learned something of the character of the modern Greeks, I have no hesitation in saying, that I consider them deserving the sympathy and aid of the Christian world.”

INDIA.—Accounts from the East Indies bring rumors of a Burmese infraction of the peace already, and the departure of Sir A. Campbell from Calcutta, to rejoin the army, gives some countenance to the report. The Burmese had, however completed their second compensating installment; but it is said they had been ingenious enough to pay it in coin debased to half its nominal value. The cheat was discovered upon the coin being assayed at the mint.

SIERRA LEONE AND LIBERIA.—The British have lately captured nine slave ships with 2563 slaves; all of whom were liberated and put to different employments in the mountains of Sierra Leone. The inhabitants of the coast were sickly. The emigrants to Messurado who sailed in the Indian Chief from Norfolk, were fast, recovering from their first attack of sickness. All that sailed from Boston about the same time, died, except nine. The slavers on the coast were endeavouring to re-establish Trade-Town, and were building a battery to protect their infamous traffic. This place is near to the

American colony. Monrovia begins to be a place of considerable trade.—The value of the wood and ivory exported from Liberia, from the first of Jan. to the 15th of June of the present year, is given at about \$4,000. The climate however, is still fatal to the whites.

The Ashantees.—Private letters, and documents from the Gold Coast to the 20th of July, confirm the intelligence of the movement of the king of Ashantee against the British allies and forts in that quarter. As to the number of the enemy's forces and other details, the accounts in the letters are various and contradictory—from twenty to 50,000 men are the estimates of the Ashantee army, and one of the letters says, that it is already within thirty miles of Cape Coast castle. They all sufficiently demonstrate the dreadful alarm which prevails, and which is heightened by the previous experience of the savage and formidable character of the Ashantees. The British subjects and their allies were ordered to arm in readiness to oppose the inroads of the enemy.

UNITED STATES.—Congress meets on the 5th inst. a considerable number of members have already assembled at Washington. A memorial will be presented on the subject of an expedition to the north or south polar regions. The object of the memorialists is to be enabled to test as far as practicable, the truth of Symmes' New Theory of the earth. A treaty of peace, amity, commerce and navigation between the United States, and the Federation of the centre of America has been duly ratified and published. It consists of XXXIII. articles, which secure to the contracting parties perfect equality : reciprocity of commerce and navigation, the coasting trade of each, only being excepted. The duration of the contract on this subject is limited to twelve years. All those parts which relate to peace and friendship are "perpetually and permanently binding on both powers."

BRITISH WEST INDIES.—Two or three years ago, an act was passed by the British parliament for the amelioration of the condition of slaves in the British possessions, which in general is very distressing. No attention was paid to this act by the planters; and about the close of last session of Parliament, the subject was called up in consequence of numerous petitions from different parts of the kingdom on the subject. The consideration of the subject was not pressed in consequence of assurance being given on the part of the ministers, that they had not lost sight of it, and that it was the determination of government to carry the law into effect, though they were disposed to give time to allow the changes contemplated by it, to be introduced in a gradual manner. It appears that Earl Bathurst forwarded instructions to the proper authorities for accomplishing the object of the government, regarding the slave population. The Antigua Weekly Register of the 10th ult. contains extracts from several of the journals of the neighboring islands, from which it appears that the assembly of Grenada have, by a very considerable majority, rejected the bills which had been submitted to them by the governor in obedience to these instructions: and in the assembly of St. Vincents, the consideration of the same measures has been indefinitely postponed, or in other words, they have been rejected. These proceedings will probably lead to important events in the West Indies.

HAYTI is said to be in a state of unprecedented misery and distress.

SOUTH AMERICA.—Bolívar has not yet arrived in Colombia, but he is immediately expected. The affair of General Páez appears to be nearly at an

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For the Religious Monitor.

ON MASONRY.

MR. EDITOR—

The first number of your present volume contains a communication on the subject of "Oaths," in which the writer takes occasion to make some free remarks on the Masonic oath. This might naturally be expected to have an irritating effect on Masons; and it was not, therefore, to be wondered at, that the *Masonic Album*, should take particular notice of it. The latter complains of the aforesaid communication, as "a shameful attack upon the institution of Free Masonry." Similar complaints are made in like cases. For instance, some months ago, a notice appeared in the *Albany Advertiser*, of the excommunication of a Baptist minister, in the state of Illinois, "on the ground that he was a Freemason." the notice was as usual, headed "Bigotry," and some corresponding remarks were made. With your leave, I wish to insert in your Magazine, a few thoughts on this subject.

In the first place, I would vindicate the right of a public expression of sentiment, which is made with due candor and moderation, although that expression should be offensive to many.—The word of God clearly shows, that while the world in general "lieth in wickedness," he has in the midst of it, "a peculiar people," who are his witnesses, and who are bound to maintain his honour, at any risk and hazard. They are represented in the Re-

against ruinous delusions. Acting on such principles, we may cheerfully admit that we attack with hostile intention, any system of error, without yielding to the imputation, that our attack is necessarily, "shameful."

Whenever any thing is said or done against Masonry, the Masons immediately intrench themselves behind that secrecy which is a distinguishing feature of the society, and demand what right those who are not Masons have to condemn what they are unacquainted with? For myself, I do not presume to do this. I bring no charge against them from a conjecture of what their secrets are. I am content to speak only of that which is known, which they themselves will allow, yet, which they often publish for the sake of commending their institution. In the *American Masonic Register*, vol. i. page 330, we have this statement—"The principles of Masonry are not secret,"—"There is nothing secret in Masonry but those rites and mysteries which are essential to its preservation as a distinct order, and which tend to throw light upon the ancient history of the institution." Everyone knows that there are many Masonic publications which advocate the cause of Masonry, and which professedly exhibit its principles, that all the world may see how excellent they are. From such exhibitions, made by Masons themselves, wherein their institution is placed in the most favourable light, I derive my principle reason for opposition to it. I shall illustrate the view which I am now about to give, by a few extracts from Bradly on Masonry, which will be a sufficient specimen of Masonic writing.

Page 52. "The common gavel—we are taught to make use of it for the noble purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting our bodies as living stones for that spiritual building, that house not made with hands, eternal in the heavens."

Page 56, "The three principle rounds of Jacob's theological ladder, are denominated faith, hope, and charity, which admonish us to have faith in God, hope in immortality, and charity to all mankind."

Page 94, 95, "We should apply our knowledge to the discharge of our respective duties to God, our neighbour, and ourselves, that we may enjoy the reflections consequent on a well spent life, and die in the hope of a glorious immortality."

Page 161, "A reverential awe for the Deity is inculcated, and the eye fixed on that object, from whose radiant beams light only can be derived."

Page 300, "Piety towards God, and love towards mankind,* the two pillars which support the fabric of Masonry."

* This is strikingly exemplified in Morgan's case.—*Ed. Mon.*

From these extracts, and much more that might be quoted from various publications, if it were necessary, it is evident, that the society is a religious one; for its religious principles are its great boast. Moreover, they tell us in so many words, that they have religious exercises within the lodge, for example, explanations of texts of scripture, and a variety of prayers. This being the fact, the plain Christian, who wishes to act conscientiously, has only to inquire, for his guidance in reference to this subject, whether this religion be the religion of Christ or not. The evidence is abundant, to those who have any discernment of spiritual things, that it is not; I appeal to the extracts already made in connection with the following:

Bradly, page 8, 9, "We leave every member free to choose and support those principles of religion, which appear consistent to his views, and never censure nor disrespect him for being zealously engaged in what he deems important to Zion, while he keeps himself within the square with all men, and receives the sacred writings as his only sure guide to eternal blessedness. To debar the faithful from our temple, our institutions and our privileges, merely because their minds have been more or less expanded by heavenly influences, would at once demolish our fabric to the ground."

Page 148, "Whosoever desires to be a Mason, is to know that as his foundation and great corner stone, he is to believe in the Eternal God. A Mason must observe the moral law. In ancient times, Masons were charged to comply with the religious opinions and usages of the country where they sojourned, yet it is now thought most expedient, that the brethren should only be charged to adhere to the *essentials of religion* in which all denominations agree, leaving each brother to his own judgment, as to particular forms."

The religion of Jesus is not of this accommodating nature.—No Christian can admit, that "all denominations agree" in the "essentials of religion." But here is a society of high-sounding pretensions to all that is excellent, organized on the principle of indifference to truth, in the most momentous of all concerns. A man may deny that the Lord Christ was any thing more than a mere creature, may deny that his death was a true and proper expiation of guilt, may expect his enjoyment of an eternal reward, on the condition of his own personal obedience, and pass for one of the highest ornaments of Masonry: for he may, according to their loose way of using language, have "faith in God," that is, a general belief that there is a God, "hope of immortality," and who does not hope that it shall be well with him at last? and

charity to all mankind, that is, he may really do many acts of beneficence, and charitably maintain, that it is no matter how far the religious profession of any departs from the system of truth revealed in the scriptures, provided they are sincere and think they are right. Every Christian knows, that such principles are at war with the truth in Jesus.

Again, it is plain that this system of religion is a self-righteous system. It exactly corresponds to those views which are most prevalent in the world, which without due apprehension of the solemn truth, that in our natural state, we are "dead in trespasses and sins," fairly intimate, that our justification before God, is to be obtained by the work of our own hands. The Masons consider themselves the advocates of sound morality, but the Christian cannot allow that there is any sound morality which is not founded in the faith of Jesus, that any thing but "the grace of God which bringeth salvation," can effectually "teach, to deny ungodliness, and worldly lusts, and to live soberly, righteously and godly."

Farther, this is a religious society, and yet, the evidence of *possessing* religion, is never demanded as a qualification for admittance. Such a demand would be hooted at as ridiculous and bigotted. There is then, nothing to prevent it from being a society of unregenerate men. Now, as these, according to the testimony of scripture, (1 Cor. ii. 14.) "cannot receive the things of the Spirit of God," their aping of religious service, and their whole pompous profession of love to virtue, morality, &c. must be a solemn mockery, an abomination in God's sight. These things are so evident to my mind, that I cannot believe that any enlightened Christian, who has his mind fairly turned to the consideration of this subject, can conscientiously refrain from entering his protest against so crying an evil; nor can any Christian church, which faithfully acts on the principle that the word of God must govern in all cases, do otherwise than make the subject of Masonic connection, a ground of judicial proceeding against any of its members. In the case of discipline referred to in the beginning of this communication, Dr. Dodson when called before the church, proposed, among other interrogatories, "Is Masonry a sin?" If his church could not answer, as the account states, they at least ought to have answered, to enter a lodge is sinful, because it sanctions indifference to truth, because it countenan-

cry of persecution and intolerance being immediately raised. It would seem then, that the liberty must be all on one side. Let a member of a society disseminate principles which are calculated to destroy the existence of that society, and they must not expel him for fear of the reproach of persecution. There are none more intolerant than the advocates for this sort of toleration. They will have no mercy on a society which shall merely claim and exercise the right of governing itself by its own principles.—They would pronounce Paul a most violent persecutor for this direction to Titus, “A man that is an heretic, after the first and second admonition, reject.” It is to be desired, that Christians should more and more feel the obligation, to “account the reproach of Christ greater riches than the treasures of the world,” and should in every form manifest their fixed resolution to “have no fellowship with the unfruitful works of darkness.” The Lord knows that I have not written these few hints from any ill will to Masons. “My heart’s desire and prayer to God for them is, that they may be saved.” I desire to add this feeble effort to the advancement of the cause of truth, in the confidence that truth must ultimately prevail. A.

THE GLORY OF MINISTERIAL SUCCESS, DUE TO GOD ALONE.

*A Sermon, from MSS. of the late Dr. Shaw, on 1 Cor. iii. 6, 7.
(Concluded from page 312.)*

“I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.”

IV. Our text lastly and directly asserts, that God alone, and none but He, is the efficient cause of a successful ministry. As to increase, God by his efficacious Spirit; is all in all. “God giveth the increase.” This is the first principle of the gospel, which ought to be indelibly engraven on the minds both of preachers and hearers, and therefore, we shall confirm it by a few express quotations from scripture. “Thy people shall be willing in the day of thy power.” Ps. cx. iii. “Except the Lord build the house, they labour in vain that build it.” Ps. cxxvii. 1. “I will be as the dew unto Israel, and he shall grow as the lilly, and cast forth his roots as Lebanon—from me is thy fruit found.” Hos. xiv. 5—8. “Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubabel thou shalt become a plain: and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace, unto it.” Zech. iv. 6, 7. “Behold the Man whose name is the BRANCH;

and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory." Zech. vi. 12, 13. See also, Isa. xxvii. 2, 3. lv. 11. Ezek: xxxvi. 25, 26. The New Testament teaches the same doctrine. "Without me ye can do nothing." John xv. 5, 6. "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." Rom. i. 16. A few simple facts may be added, to illustrate and corroborate the same truth.—When "they which were scattered abroad, upon the persecution that arose about Stephen," preached the Lord Jesus Christ, "the hand of the Lord was with them, and a great number believed and turned unto the Lord." Acts xi. 21. See Sauls conversion, Acts ix, and Lydia's, Acts xvi. All believers experience "the exceeding greatness of God's power towards them," and are called "God's workmanship." Eph. i. 18, ii. 10. "Ye are God's husbandry, ye are God's building"—agreeably to this declaration of the word of God, the standards of our church assert, that the "Spirit of God maketh the reading, but especially the preaching of the word an effectual means of conversion." In like manner they say "that the sacraments become effectual means of salvation not from any virtue which is in him that doth administer them, but only by the blessing of Christ and his Spirit which they by faith receive."

All the above texts so obviously apply to, and support our present position, that we need not dwell upon it, and shall therefore only add here, that besides the direct affirmation of our text, the figurative language and allusion of it, affords a clear proof and striking illustration, that it is the "Lord strong and mighty" who makes the seed to grow. The church is compared in the text to a garden or vineyard in which some plant, and others water.—The planter comes first, and may denote the person whose ministry is made effectual in conveying the seed of divine grace into the soul. The waterer may mean the person whose ministry is blessed for edifying, comforting, confirming and helping forward the converted sinner in knowledge, faith, joy, hope, and in all the christian tempers. Now how is it with a field or vineyard? No one needs to be told in reference to a garden or a farm, that the husbandman would plough, sow and dress his fields in vain,

the heart, shoot up, and burst forth in all the rich blossoms of love and faith, hope and patience, joy, meekness, zeal, humility, and those good works and words whereby God is glorified. The grace of God keeps the seed from being plucked out of the heart, from being choked by thorns, and from withering and dying by the way side—it causes the principles and habits of holiness to thrive and flourish more and more in the soul, till every root of bitterness is plucked up, and the plant of grace is transplanted into the paradise of God. It is an important consideration also, that all the influences of the Spirit of God are the subject-matter of the promises of God and of the prayers of his church. Now why should these be either promised or prayed for, if not necessary to the success of the gospel? Instead of praying without ceasing, we may cease praying altogether, if the efficacy of means does not depend on God. The ordinance of prayer distinctly implies that we may labour and watch night and day, and all to no purpose, unless God open the windows of heaven and pour down his blessing upon us. Hence, all the greatest and best ministers have been eminently men of prayer.

But the doctrine of the sole efficacy of God is of such extreme importance that we must not thus dismiss it. And whether we look at the instruments themselves, or at the persons towards whom their instrumentality is directed, we shall find, we think, some very forcible proofs illustrative of it.

A most conclusive proof may be drawn from the very nature of the instruments and means employed in the sacred work of gathering in sinners, and building up saints. We have already proved that all instruments possess no innate independent efficacy of their own. We shall now show that the fair conclusion from this is, neither more nor less than what the apostle asserts, “that it is God who giveth the increase”—that wherever increase takes place, it is the sole doing of “the Lord strong and mighty.”—Does not the history of the ministry show that the most surprising and extraordinary effects have sometimes been produced by means obviously and utterly disproportioned and inadequate to the visible and striking effect: the history of the cure of Naaman’s leprosy comes full in point. 2 Kings chapter v. Upon a supposition of natural fitness and virtue in river water to cure the leprosy, Naaman reasoned well when he said, “are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel; may I not wash in them and be clean?” But upon the supposition that means depend wholly on God for their efficacy, his reasoning had no reason in it. And when the leprous man forthwith became clean upon dipping seven times in Jordan, so com-

vinced was he of the presence and power of God alone rendering the means effectual, that he could not help exclaiming, "Behold now I know that there is no God in all the earth but in Israel." Was not the use, too, of so unlikely and even contrary means as a mixture of clay and spittle in restoring sight to a blind man, a striking proof that God can command efficacy to attend any means he may use, and that all the cure was entirely his gift? John ix. These events were, indeed, miraculous, but for this very reason, they afford an extraordinary demonstration, that, while God uses means, he reserves all the efficacy in his own hands, and has a just claim to all the glory of success. In all the ordinary operations of providence, the efficacy of means is as dependent on the constant energy of the Great Supreme, as in the case of miracles; but in the latter case, the fact is more visible and tangible, and therefore more striking, and precisely for this reason, that it is out of the ordinary way of providence. And in respect of the case before us, we will venture to assert, that to him whose understanding is enlightened to discern the things of the Spirit of God, the interposition of God will not appear more certain and decisive in the case of Naaman, and the blind man, than in every instance where the sinner is turned from darkness to light, from his idols to the living God. Consider the greatness of the obstacles to be overcome, the sinfulness and infirmity of the instruments employed, and the greatness of the effects produced, that you may thence estimate the exceeding greatness of the power which makes the ministry of the gospel effectual; and having done all this, then say whether the cure of the leprosy by washing in the Jordan, or the restoring of sight by a mixture of clay and spittle, was one whit more wonderful, than is the opening of the eyes of the spiritually blind by the human voice. Well might Paul call himself and his brother apostles, "earthen vessels" into which the treasure of the gospel was put. All of these were mere sinful men, and all except Paul, were destitute of the advantages of a learned education, were men of low birth, of no office or rank in the state, had nothing to give them influence with mankind, and were liable every moment to be crushed by their enemies. What poor instruments, humanly speaking, were such men to encounter a prejudiced world, lying in wickedness; an interested priesthood, wise philosophers, despotic rulers; malicious, stubborn Jews, Greek learning, and Roman power; all the enmity, unbelief and deceitfulness of the human heart: yet they increased and prevailed. Now could success in such circumstances be owing to the mere power of words, or to any natural means possessed by the apostles, with such a host of

difficulties before them: every minister is in a similar situation with Jehosaphat, when he said, "O Lord we have no might against this great host, neither know we what to do, wherefore our eyes are up unto thee O God." When we succeed in such circumstances, is not the power of God as manifestly present as in any miracle ever wrought? And the weaker the instrument, the greater always is the display of the power of God. To employ weak instruments to produce great effects is to magnify the power of Him that wields the instrument. This is equally a dictate of reason and a doctrine of scripture: speaking on this very point, the Spirit of God dictates, that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things which are; that no flesh should glory in his presence." 1 Cor. i. 27—29. By such weak instruments the gospel is administered with this very design, that the excellence of the power by which sinners are persuaded to embrace it may be seen and known to belong to God and not at all to the instruments: "God who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. iv. 6. 7. What a glorious practical proof and illustration of this point was given, by the addition of three thousand souls in one day to the church, (Acts ii. 41,) and again of five thousand (Acts iv. 4.) as the fruit of apostolical preaching and miracles! Thus, "God giveth power to the feeble, and to those that have no might he increaseth strength." Isa. xl. 29. The Jewish rulers, elders and scribes never once expected the glorious effects they beheld, to be the result of the apostles' own energies, but were compelled by the pure force of evidence, in spite of their own violent prejudices to bear reluctant testimony to the powerful and intimate presence of Jesus Christ and his servants. "Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." And how often is it seen in the progress of ages, that men, upright, pious, well acquainted with their Bibles, with the feelings and language of christians, but of few other talents or accomplishments of any kind, yet do far exceed in real usefulness and success, men of the brightest minds and richest acquisitions. Every such instance is a fresh evidence

that God is with his servants in the ministry, "working in them," making his word quick and powerful, wielding the axe and the hammer of his own word, so as to cleave assunder the joints and the marrow, to mollify the hard heart, and search all the innermost parts of the soul.

But if God demonstrates his own presence by rendering weak instruments eminently successful, he equally shows the necessity of his presence by often withholding success from instruments of the greatest natural fitness and power. The same conclusion legitimately follows from both these views of the case. Was not the Son of God the greatest of all ministers. Never man as he did; yet his planting and watering produced little increase. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. His own received him not." They turned away from him and turned him out of their towns. Israel was not gathered. From so excellent a ministry, as that of the Son of God himself proving ineffectual, is not the inference flashed upon us, that the ministration of the Spirit is absolutely necessary to make the best means efficacious? According to the arrangements of the covenant of grace, all the saving efficacy of the gospel must proceed from the Holy Spirit; when his influence is withheld, the ministry of the Saviour himself shall be in vain: when this is granted, his disciples, endued with "power from on high," shall preach with far more success than their very master.

Again: the Bible is the best of books, the book of God, of truth, and of life; the engine which the Spirit of God employs in working the salvation of a lost world. But in how many hands is this blessed book, to whom it proves a dead letter, neither spirit nor life: those who proudly hope of human nature would think that the proposals of grace in the Bible would find a powerful advocate in every human bosom, and, had it any intrinsic efficacy, all who read, or hear, and understand it, would experience its saving virtue. But what is the fact: is it so? or has it ever been so in any christian nation, city, congregation or family? The generality could not more eagerly pursue the "lusts of the flesh, the lusts

son of consolation, with mild persuasion dwelling on his lips, but not one soul is allured unless "the Father draws him with the cords of love," nor is a single mourning believer comforted unless the Holy Ghost, the Comforter is given. Unless the word come with demonstrations of the Spirit, and with power, the spiritual drone keeps crying, "a little more sleep, a little more slumber"—the votaries of dissipation and mirth obstinately refuse to bid a decided farewell to the frigid benumbing gaieties of life—the drunkard will continue to drain the bowl of intoxication—the eyes of the lustful will not cease from sin—the miser will hug his bags of money, "saying to the gold, thou art my refuge"—the proud man will not even stoop to be saved—the farmer will plough and plant, and dress his fields, but will not plough up the fallow ground of his heart, nor keep the vineyard of his soul—the merchant in his counting-house will cast up his losses and gains in trade, but refuses to cast up how much the loss of his soul overbalances all possible earthly gains—the young cry it is time enough—the old, it is too late—the middle-aged, "when I have a convenient season I will hear thee." Such a state of matters under the most apt and powerful instrumentality shows plainly, that in a spiritual sense, "the race is not to the swift, nor the battle to the strong, nor favour to the man of skill." Eccl. ix. 11. Without God, the wisdom of the wise and the understanding of the prudent are nothing in this great affair. In short, take either view of this matter, on the one hand look at a poor, feeble, trembling preacher, mighty, when God is with him, to pull down the strong holds of sin, and on the other, the most wise, learned, and powerful discourses no better than beating the air, unless God apply the word; and what is the conclusion? If the virtue were in the instruments, each would have effect suited to its power; the weak would always do little, and the strong would succeed according to his strength; the quantity of effect would be equal to the quantity of force. But this not being the case, there must be some secret invisible manager, who directs and controuls the whole; that secret power, is the finger of God which maketh to grow when, and where, and by whom he pleases. "God giveth the increase." "Unto every one of us is given grace, according to the measure of the gift of Christ," and every one of us should

"so then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. In his Father's sovereign pleasure our Saviour acquiesced, and so should we, "even so Father." In this connexion, we might mention the excellent Hervey, whose praise is in all the churches of the saints, and one of the greatest preachers of his time, who never knew that one soul was awakened in the parish where he lived. The Lord showed in him that all the work is his own, that the best instruments can do no more than he appoints. His own mother and sister lived with him, his temper was heavenly, his conversation spiritual and instructive, yet he could make no impression on them, living or dying.

But in the 2d place, a view of the various and opposite effects of the ministry of the gospel upon the persons to whom it is addressed, will afford a demonstration equally forcible with that drawn from a view of the instruments employed, that "God giveth the increase." The services of faithful ministers are always a sweet savour unto God, but among his hearers, the doctrine of Christ is to some of them an offensive and deadly odour, whilst to others it is vivifying and more grateful than the finest odour to the senses. 2 Cor. ii. 15, 16. Whence these different and opposite issues? All men are of one blood, and all are "dead in trespasses and sins." Means would operate in the same way on all, if the efficacy resided in the means. But we see directly opposite results take place in beings of the same corrupt stock, and under a course of the same remedial means. The minister makes not the difference, for he treats both the diseased patients alike. "Even so Father, for so it seemeth good in thy sight," is the only account we can give of it. We grant that of one blood and corrupt though all men be, there are many points of difference in respect of talents, advantages and dispositions, but these differences only bring us deeper and deeper into difficulties if we maintain not that God is all in all, because all human probabilities and calculations upon these differences are often, very often defeated. Is it not seen by all, that those persons who, humanly speaking, are the most likely to receive benefit from the word, are the very persons who often resist, repel, and scorn the offers of mercy: take an instance in the case of nations. Could any nation be thought more likely than the Jews to receive the gospel: upon no other nation had God heaped such favours as upon them, they were chosen and blessed above all nations. Deut. vii. 14. x. 15. xiv. 2. How beautifully is the idea of a divine favour to them amplified in a parable. Isa. v. 1—7. See a similar parable Matt. xxi. 33, and the parable of the marriage feast, Matt. xxii. Surely God's own na-

tion will reverence his Son's ministry. But never were just expectations more bitterly disappointed—the Jews, therefore, who were the natural branches of the green olive tree, were broken off. On the other hand, what so unlikely, as that the Gentiles, “being a wild olive tree,” should be grafted in to partake of the root and fatness of the good olive tree? Yet such was the case, the fall of the Jews became the riches of the world, and the diminution of them the riches of the Gentiles. Rom. xi. The Jews, the most likely of all nations to receive the gospel, generally rejected it, and the Gentiles, the most unlikely to receive it, afforded a rich and grateful harvest. What shall we say to these things? “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” The same divine hand that gave Peter the comparatively small, but allotted, success among the Jews, was mighty with Paul towards the Gentiles. Gal. ii. 8. Acts xxviii. 28.

Look now at this matter on a smaller scale. Is it not natural to expect that men who are most favoured of God should be the most favourably inclined to receive the intimations of his will? Certainly, nothing can be more reasonable than that those who have many talents given to them should make a suitable return. But is it so? Far from it. The learned and philosophical Greeks, esteemed the gospel foolishness; men of capacity and application to business,—men of education, and deep credit, are too busy, too proud, too rich, or too wise in their own eyes, to sit down as poor sinners ready to perish at Jesus' feet, and learn of him; while others who have no such natural or acquired advantages are chosen, and called and faithful. Persons again of amiable dispositions, sweet obliging tempers, and engaging manners seem naturally not far from the kingdom of God, like the young man in the gospel, but like him too enter not in, whilst others not half so likely crowd into it. Mark x. 21. Again, was it not natural to expect that the ministers of religion, the chief priests and elders of the people would receive the Saviour? Yet here also all human calculations are baffled. Hear our Saviour, “Verily I say unto you, that the publicans and harlots go into the kingdom of God before you.” Matt. xxi. 31. 1 Cor. vi. 11. The measure of success then is not according to favourable outward circumstan-

how often do youth early dedicated to God, and trained up for him, break over all fences, and prove a disgrace and a heart-breaking to their parents: whilst others without any such advantages, and even in spite of the negligence and corrupt example of parents are effectually turned to the Lord? The prayers of godly parents for their children are often visibly answered after many days, and they have every encouragement to persevere in training up their children in the nurture and admonition of the Lord: yet sad disappointment of their hopes is sometimes their lot.

Again: is not the indiscriminate selection of some without any other apparent rule, but of mere good pleasure, to be accounted for only on this principle of revelation?—"I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." How applicable even in gospel times is that promise respecting the return of the scattered Jews." Jer. iii. 14. "I will take you one of a city and two of a family and bring you to Zion." In like manner when the Roman eagles were just about to pounce upon the Jews as a helpless prey, the Lord delivered his disciples, but left the rest of their countrymen to fall in the common calamity. Luke xvii. 3. iv. 36. Does not sovereign grace in many instances, still take one and leave another, perhaps employed in the same business, dwelling in the same place, or it may be, lying in the same bed? How often was it the case especially in the first age of the gospel, that there was an unbelieving husband, and a believing wife, or the contrary.—1 Cor. vii. 14. Such a marked difference in the efficacy of means can only be accounted for on the principle of the text, "God giveth the increase."

Again: the aims and designs both of preachers and hearers are often disappointed, and very different and contrary effects are produced, which shows, that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Ministers are like "a certain man who drew a bow at a venture, and smote the king of Israel between the joints of the harness." 1 Kings xxii. 34. We shoot the arrows of God's word, but cannot tell whether they shall pierce this or that one: the most expert marksman may miss his aim, and hit whom he did not intend. But whatever we intend, God's word never fails in the design which he intends, for he guides the arrows with unerring certainty to the right person, and the right place. For instance, we may set forth the promises of the covenant and the privileges of the believer, but the believer may "refuse to be comforted," and yet the sermon may not fall to the ground, but may attract the attention and excite the desires and endeavours of a sinner, to participate in

privileges so excellent, and glorious. A display of the love of God in the "fountain opened for sin and uncleanness," may affect, touch, melt, overcome the dark enmity of a sinners heart, and for a time have no healing effect upon the spiritual health of the daughter of Zion, who may be walking in darkness, or under temptation, or in some other great spiritual distress. The preaching of the law may not reach conviction to the sinners heart, but may only irritate and kindle into a flame all his latent enmity, but it may have the best effects upon the mind of a believer, producing a feeling and keen sense of what he was, and of what he deserved naturally; how much he is indebted to the grace of God, and how he should manifest his thankfulness by cleaving to the holy, and just, and good commandments of his God. Persons may preach a Saviour whom they themselves do not know, and yet God may honor his own word when spoken by such unhallowed lips: persons may come to hear with very improper motives, with curiosity, for the sake of custom or companionship, or to hear some new and popular preacher, or to criticise and scoff, and yet go away feeling the finger of God at his heart, esteeming the preacher as a man of God, an angel of mercy. Acts xvii. 18.

In short, take into view how it is in all these cases both with ministers and people, and we cannot but think the conclusion irresistible, that there is in the efficacy of the gospel an unseen hand and power secretly at work, that it is God and none but he that "giveth the increase." Whatever our abilities or designs may be, God will do all his pleasure. He worketh and none can let, all proceeds according to his determinate counsel and foreknowledge. He is sovereign, doing according to his will amongst the inhabitants of the earth. "What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Rom. ix. 14, 15, 16. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. xi. 33.

For the Religious Monitor.
ON REVIVALS OF RELIGION.

the ecclesiastical history of our times justify our giving it a large share of our attention.

To understand the subject, the terms must be explained. A revival of religion, therefore, signifies a restoration of godliness or piety to a more sound, active and vigorous state: the terms suppose the pre-existence of religion in some form, approximating, in some degree at least, to its true nature. It may be considered further, in an individual relation, or of a public character, and taking place in churches or nations. In the first distribution it supposes the agent to be possessed already of true religion, else the word *Revival* is wholly misapplied. In the latter class, it supposes the existence and administration, in some degree, of God's word, the rule, means and foundation of true religion. Where that exists, God has in one form deposited the administration of his covenant; and the revival of religion is not the production of any thing absolutely new, but the application and establishment of what is already revealed. It is true indeed that this does not fall strictly under the denomination *Revival*, which properly signifies a restoration of life to a former degree of vigour and activity. But, by a mode of reasoning which I trust will not be deemed unjust in the relation of religion to social man, as it is revealed in God's word, the very acceptance of that word as a divine revelation, and consequently as a rule of faith and practice, involves a professed subjection to the whole of God's will therein revealed; and of course, every step of deviation from it, as a rule of faith and practice, must be considered as a defection, and the renunciation of such defection, a reformation, in its public character approaching to a revival. Perhaps it will be asserted that this term can nevertheless not be properly applied, even in such cases, without a previous solemn profession, in some form, of the religion contained in the Scriptures; and that it is to the restoration from a declining state, to that profession in its power, that the application revival properly belongs. I am sensible of the force of the objection, and that there are many obvious exceptions to my remark. On this particular, therefore, I would not be tenacious: my aim being merely on this branch of the definition

vival. The subject is "begotten again of incorruptible seed by the word of God which liveth and abideth forever." He has been "called out of darkness into God's marvellous light." He has "passed from death unto life." His mind has been enlightened with divine truth, his conscience affected, his will renewed and changed. An incorruptible and deathless principle of holiness, communicated by the Holy Spirit, has tinctured all the faculties of his soul, by which he has been made, as well as enabled, actively to live unto God. The glory and majesty of the divine nature, the persons in the Godhead, Father, Son and Holy Spirit, and their offices in the economy of grace have been discerned, and the active powers of the soul, under the regenerating influence of the Spirit of God, have been put forth in gracious exercises of faith, acceptance, love and desire towards them according to the revelation made of them in the gospel. By the grace of the Holy Spirit, he has been enabled to embrace the righteousness of the Son, and has thus drawn near to the Father and taken hold of the covenant of God for his salvation, vowing, according to the tenour and in dependence upon the provisions of that covenant, to live unto God in newness of life and in the observance of divine ordinances. Genuine repentance, the fruit and effect, not the precursor, of faith in the blood of Jesus, while containing in its own nature a sorrow for original sin, and past actual transgressions, has been attended with a hearty determination to oppose hereafter all sin, and follow after universal holiness. Of these truths I here enter into no elaborate proof. That such an influence, in its whole character, passes upon the souls of the redeemed, more or less distinct in its several properties, no serious reader of the Bible will dispute.

But alas ! the experience of the church in all ages, and of many of the most distinguished of the people of God evince the fact that without losing the principle of life they may for a time lose its power. The active agency of a subtle adversary, the ensnaring influence of the world, the deceitfulness of sin, may either suddenly and violently intercept the power of true religion, or gradually produce a state of carnal and injurious languor and indifference. Divine truth and ordinances lose their wonted influence, religious duties are attended to with dull formality, or are often neglected, and the care and pleasure of this life usurp in the soul of the declining Christian a dangerous as-

and of a *revival of religion*. The principle of life is not extinguished. Internal grief retains and preserves in secret a strong sense of the evil of sin—a sanctified memory preserves the remembrance of the joys of holiness—a restraint of divine love; more powerful than fear, preserves from total apostacy—and the unchangeable nature of the divine covenant secures the restoration of the tottering Christian to the perfect way of God's law.—“For the iniquity of his covetousness I was wroth and smote him; I hid me and was wroth, and he went on frowardly in the way of his heart. I have seen his ways and will heal him: I will lead him also and restore comforts unto him and to his mourners.—I will heal their backslidings, I will love them freely, for mine anger is turned away from him. Ephraim shall say what have I to do any more with idols?” Isa. lxvii. 17, 18. Hos. xiv. 4-8. These are promises: promises of the covenant of grace, having their confirmation in Jesus Christ, and therefore determine the certainty of the event, as well as describe the nature of what they promise to all who are included in that covenant. And they certainly describe a *revival of religion* in the individual concerns of the people of God.—There are now two observations to be made from what has been stated, in which I think this whole concern differs materially from revivals of religion as they are now generally considered and discovers them to be materially defective. 1. The circumstances which pass under the name of revivals of religion are nothing more, after all, than the excitement of the earnest attention of great numbers, to whom before the business of religion was a matter of entire indifference, and their accession to a professed subjection to the gospel of Christ. The application of the term therefore, as it relates to individuals, is in this respect altogether improper and unfounded. In all cases, (the exceptions, if any, are so few as not to deserve mention,) both young and old are supposed then to become the subject of a saving change and to be admitted to the hope of everlasting felicity. It is not then a *revival* but a *beginning* of religion, by the supposed acceptance of the salvation of Christ. The great enquiry here, therefore is, whether those who have professedly accepted this salvation, have had made known to them the true God, the true nature of salvation, and the duties which he requires of those who dedicate themselves to his service. Religion in its subjective character,

consistent with a darkened understanding and an unrenewed will: that false apprehensions of the object of religious worship and of Christ the Mediator, may be united with religious enthusiasm, and that in ascertaining the value of religious excitement, a previous enquiry is to be determined before we consider the character of the subjects themselves in their religious worship and adoration. The first commandment in the law of God places this in a conspicuous light. "I am the Lord thy God—thou shalt have no other gods before me." The scriptures often insist on this principle, indeed their great end is to reveal the true God and his salvation. The peculiar names, titles and attributes by which the Lord God of Israel is made known, the promises which are given, as well as the language in which the conversion of mankind to true religion is described, place this in a very interesting light. "Ye shall know that I am in the midst of Israel, and that I am the Lord your God." (Joel ii. 27.) "I am the Lord, that is my name, and my glory will I not give to another." (Isa. xlii. 8.) "I, even I, am the Lord, and *besides me there is no Saviour.*" Isa. xliii. 41.) "Look unto me and be ye saved all the ends of the earth for *I am God and there is none else.*" (Isa. xlv. 22.) "Ye shall be witnesses *unto me* both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts i. 8.) "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." (Acts xvi. 31.) "Ye turned to God from idols, to serve the *living and true God.*" (1 Thess. i. 9.) "The Lord Jesus shall be revealed from heaven—taking vengeance on them that *know not God.*" (2 Thess. i. 7, 8.) I forbear to multiply passages—these will be sufficient to confirm the principle laid down, viz: the primary and indispensable importance of a correct apprehension respecting the being, subsistence and attributes of the object of religious worship, so far as these are revealed in the gospel of Christ. The same consideration bears with equal force on the importance of correct views of the person and work of the Mediator, and the office of the Holy Ghost. "He that hath the Son hath life; and he that hath not the Son hath not life."—(1 John v. 12.) "The Spirit of truth whom the world cannot receive because it seeth him not, neither knoweth him; but *ye know him*, for he dwelleth with you and shall be in you." (John xiv. 17.) Are these things furthermore connected with a just view of God's law, and with an observance of the words "teaching them to observe all things whatsoever I have commanded you?"—is a question which likewise enters into the value of those events we are now considering. Until facts of this nature can be adduced to recommend them, it is at least just to hesitate whether they

may be considered as an introduction or diffusion of the christian religion. *Zeal without knowledge, however rapidly it may carry its subject must ever lead out of the way of life.**

. 2. The next observation addresses itself to the Christian who may be conscious of a decline in the power of Godliness, who may desire to have the work of God restored and revived in his soul. The means of sanctification are God's truth and ordinances. These cannot profitably be substituted by vehement harangues or sympathy with the excitement which may be produced in the ignorant and ungodly, whose eyes may be opened to behold somewhat of their danger, but not healed to see and apply to the great remedy.

God's law is perfect, and converts
The soul in sin that lies ;
God's testimony is most sure
And makes the simple wise.

True holiness and genuine repentance are things of a more solid nature, more gradual in the increase, and more permanent in their effects than to be the mushroom growth of temporary excitement. It calls for the peculiar exercise of faith in the promises of God who is a strong hold in such a time of trouble, earnest application to the blood of the covenant and to the Spirit of grace. The work itself of a revival of religion in the Christian, may be considered as embracing these three particulars: 1. Deliverance from the power of besetting sin. 2. More full and free communion with God. 3. Holy peace of mind. Religious duties such as are prescribed in God's word, attendance upon public ordinances and fellowship with the saints, meditation on the word of God, and prayer, will be found to be prevailing means to the believer to impart the encrease of these blessings: And under their influence godliness, unostentatious and noiseless in its character, often hidden in its course, will nevertheless grow in his soul "like a tree planted by the rivers of water," or like "a well of water springing up unto everlasting life."

These remarks, in which it is candidly admitted, the subject is not discussed with the fulness, perhaps with the plainness it requires, cannot, it will be seen, expose those to the charge of hostility to a revival of religion in fact, who view in a suspicious light, the claims of many passing events to the character of a revival of religion. It is true, indeed, every Christian will have reason to perceive that he has not exerted and does not exert himself, with a zeal worthy of so excellent a cause,

* We take the liberty to call the attention of our readers to this excellent remark of our correspondent, by placing it in italics.

in promoting so desirable an object. But it is one thing to try the claims to the truth of God which are offered to our attention, and it is another to have incurred the guilt of hostility to the diffusion of that truth. This last ought not to be alleged against those who refuse to yield their approbation to the occurrences of religious excitement which frequently prevail in our country.—Truth needs no concealment, and it cannot be promoted by angry recrimination and severe censure. In this respect, the friends of the prevailing revivals of religion frequently offend against the most obvious characteristics and duties of the very religion they profess to advance—the religion of the gospel of Jesus Christ.—They have often loaded with the most unsparing censure such as venture calmly to examine, to try, and if necessary, to condemn by scripture these excitements. The terms, “Pharisee,” “Bigot,”* are not thought too severe. It would be more honourable, and what is better, more godly, to join in an honest “trial of the spirits whether they be of God.” “Let us search and try our ways.” It is especially in relation to personal religion in regard of its object and consequently its effects, that these remarks are made. That sinners should be visited with the knowledge of the true God and his salvation—that the gospel of Jesus Christ should be made and seen very powerful in gathering in his elect that they may “be saved, through sanctification of the Spirit and belief of the truth;” and that the souls of the declining may be restored, and they made by the Shepherd of Israel “to walk in the paths of righteousness for his name’s sake,” are wishes perfectly consistent with a very suspicious judgment of many things that claim to be all this. E.

Selections.

LETTERS ON THE ATONEMENT.—No. VII.

Objections Answered.

MY DEAR FRIEND,—

That Jesus Christ actually bore the penalty of the law, was, I hope, clearly evinced in my last. Against this doctrine, however, several objections are urged by our brethren. But objections, how plausible soever they may seem, ought not to outweigh plain scriptural testimony to the contrary. If, therefore, we could not satisfactorily remove every difficulty, still the truth should be believed. It is the duty of Christians to receive with implicit faith whatever they find revealed in holy scripture.

Granted, the pupils of the new school will reply; we admit the paramount authority of inspiration; but we deny the truth for

which you contend, to be a part of Divine revelation. To us, however, the texts adduced seem clear and decisive; and nothing that they can offer is sufficient to change our mind.

1. The first objection I shall notice, is urged against the interpretation we give to a particular text. When Paul says, (Gal. viii. 13.) "Christ hath redeemed us from the *curse* of the law, being *made a curse for us*: for it is written, Cursed is every one that hangeth on a tree;" we think he does, in plain words, teach that Christ bore the *curse* or *penalty* of the divine law. But our brethren think otherwise; and one of them says, "It is, in no shape, asserted here, that Christ suffered the penalty of the law. The apostle tells us in what sense he "was made a curse for us." "Cursed is every one that hangeth on a tree." Believers are saved from the curse or penalty of the law by the consideration, that Christ "was made a curse" for them in another and a very different sense. He was "made a curse" inasmuch as he suffered, in order to open the door of hope to man, by the pains and ignominy of crucifixion. He hung upon a tree. He died as a malefactor. He died as one accursed. If this text prove that Christ suffered the penalty of the law, it does, at the same time, and by principles of legitimate exposition, prove, that the penalty of the law was crucifixion, or hanging on a tree. But the penalty of the law was eternal damnation threatened against the transgressor alone, and liable to be executed upon him, and upon no one else."* My answer to this objection will appear in the following observations.

First: To assert, as this writer does, that the penalty of the law can be executed on none but the transgressor himself, is certainly no legitimate proof in controversy with Christians who think differently, and assert the contrary to be true. We do not rest our cause on mere assertion; already, it is believed, clear scriptural testimony has been adduced in support of the fact, that Christ suffered the penalty of the law; and to us the texts under discussion affords such unequivocal evidence of it, that we are ready to wonder how he could, in the face of the apostle's declaration, indulge himself in the liberty of making so round and unqualified an assertion.

Secondly: The fact that Christ died a painful and ignominious

against sin; this they deny. But death, it has been shown in the preceding letter, is the *wages* of sin, the *curse* or *penalty* of the law; and consequently as Christ underwent death for the sins of men, he endured the penalty of the law due to them.

Thirdly: The quotation by the apostles of a passage in the Old Testament, was not adduced to prove that our Redeemer was *crucified*. This fact had been fully recorded by the pen of more than one evangelist. It was perfectly well known to the Galatians. Any quotation from the Old Testament in proof of a fact so abundantly attested in the evangelical narrative, would have been entirely superfluous. Yet Mr. B. seems to think this to have been one reason of the quotation. "He hung upon a tree."

Fourthly: Nor was the quotation made to prove that Christ died as a *malefactor*. "He died," says Mr. B. "as a malefactor." This fact was fully known to all who were acquainted with the fact of his crucifixion, and the account given of it by the inspired historians and teachers.

Finally: The quotation was brought forward to prove the *character* of the Redeemer's sufferings. It was not crucifixion only that he endured. He had suffered through life from various causes and in various ways. He had endured in Gethsemane unutterable mental agonies. His soul had been sorrowful even unto death. And on the cross the anguish he felt from the hidings of his Father's face, was unspeakably more severe than the bodily pains he underwent. "It pleased the Lord to *bruise* him." The sword of Jehovah awoke against the Shepherd. His *soul* was made an offering for sin. Whence all these sufferings of the Son of God? What were they? They were, we say, the infliction of the *penalty* of the law: and this, in our apprehension, the apostle declares very plainly, by telling us Christ was "made a *curse* for us." In proof or illustration of this fact, to teach us the *true character* of his sufferings, to mark distinctly the relation they bore to sin, he adduces the quotation, "Cursed is every one that hangeth on a tree." It is found on record in Deut. xxi, 22, 23.

But why was it thus written? Was it designed to express the indignation of Jehovah against the crimes of all who were thus put to death? But why, it may be asked, was this written against all who suffered capitally by *hanging*, and not against others who suffered by *decapitation* and by *stoning*, modes of punishment used by the Jews in relation to crimes of the deepest dye? There was a peculiar reason for this record; and SCOTT, in his comment on this place, has assigned it: "In the current opinion," says this able writer, "they who were thus suspended were deemed ac-

cursed of God: but the Holy Spirit doubtless dictated this expression in reference to HIM, who was made a curse for us." By the providence of God it was so ordered that our Redeemer died that particular kind of death, which, a typical reference to his death, had long before been declared to be *accursed*; and thus he appeared *visibly* and *outwardly*, as in fact he was *really*, dying under the curse of God, or penalty of the law. Such is the apostle's meaning; and this the design of his quotation.

The quotation establishes the fact, that the immaculate Saviour was *accursed of God*, But none can be accursed by the righteous Jehovah, but those whom it is right and just to curse. Nor can any be declared by him to be accursed except those against whom his *law* denounces a curse; because he has no curse to inflict but what his law denounces. It follows, then, that, as the spotless Redeemer was accursed, he must have been under the curse of the law; but as he could not be under it in consequence of any *personal* transgression, it remains that, as we have already shown, he was under it by his becoming the voluntary substitute of sinners, and engaging to bear the punishment due to them.

"I wonder," says the celebrated Beza, quoted by Scott on this text, "that Jerome and Erasmus should labour and seek for I know not what figure of speech, to show that Christ was not called accursed. Truly in this is placed all our hope: in this the infinite love of God is manifested; in this is placed our salvation, that our God, properly and without any figure, poured out *all his wrath* on his own Son;—caused him to be accursed, that he might receive us into his favour. Finally, without any figure, Christ was made a curse for us, in such a manner that unless he had been truly God, he must have remained under the curse for ever, from which, for our sakes, he emerged. For, indeed, if the obedience be figurative and imaginary, so must our hope of glory be."

2. The New School urge, as a second objection, against the doctrine of Christ enduring the penalty of the law, the impossibility of the fact. "It is," says one, "for ever *impossible in the very nature of things*, that Christ should become liable to suffer the punishment which the law has denounced against the transgressor,—against him alone. The law has no penal demands against Christ—and such demands it can never establish. "The soul that sinneth, it shall die," is the threatening of the law."* An objection, in *appearance*, formidable indeed! for if it were in the very nature of things impossible for Christ to suffer the punishment due to sinners, then it would be a hopeless task to endeavour to establish it as a fact that he did bear that punish-

* Beman, p. 34.

ment. But, I think, notwithstanding this bold assertion, the passages that have been cited plainly teach us that, in the judgment of inspired writers, Christ actually did bear the penalty of the law. Let us examine the proofs by which this confident assertion is supported.

The first is, that the penalty of the law is denounced against the *transgressor alone*; meaning that it can be executed on him alone, and not on Christ. But this is merely offering one *assertion* to confirm another.

The second proof is another bare assertion, that "the law has no penal demands against Christ,—and such demands it can never establish." Neither of these assertions contains any evidence.

But the third, being a quotation from scripture, seems to present some proof: "The soul that sinneth it shall die." But how does this prove that Christ could not endure the penalty of the law for his people? The text is recorded in Ezekiel, ch. xviii. v. 4. Examine it, and you will find its meaning to be simply this: That in the next world the son shall not die or be punished in place of his guilty parent; nor shall the parent die or be punished in place of his guilty son: but every one shall bear the punishment of his own sins. The Jews had impiously impeached the conduct of Jehovah in his treatment of them; and he was pleased to vindicate himself by making this statement in regard to the principles of his administration. But what has this to do with the case of our Saviour? It does not declare that the soul of Christ should not die; for his soul *did die* in agony and pain. Nor does it say the curse of the law could not be inflicted on him as the substitute of sinners; for an inspired apostle has told us the curse was inflicted on him. Nor does it say the law had no penal demands against him; for he "was," as Paul teaches, "made under the law;" and consequently, as has been shown, under its penal demands. To attempt to put upon this text either of these meanings, is only attempting to set one part of scripture against another. Were we to detach it from the context, and separate it from its connexion with other portions of the Bible, and give it the signification, which the words in which it is expressed would, in their full and unqualified meaning, demand, we should shut

Reasoning similar to that of the author I have referred to, *has* been put upon the threatening denounced against Adam, to prove that the penalty of the law could not be executed on the Redeemer. "Thou," *Adam*, "shalt die." The force of the argument lies in this; the commination was addressed to the first man; and therefore it can have no relation to another individual, much less could it be executed on the spotless Redeemer. But the inference is wholly incorrect. How many passages does the Bible contain, which have respect to others than the particular individual or individuals to whom they were addressed? All the apostolical epistles were thus addressed, yet who does not know that they were designed for the whole church? Who does not know that promises, and threatenings, and precepts that were addressed to primitive Christians, had respect to Christians in every subsequent age? Who does not know that many promises given to the apostles, in private conversations of our Lord with them, belong to all his future disciples? The sentence denounced against the *woman*, in Gen. iii. 16, was spoken to *Eve*; and yet it has been executed on all her female posterity: and the sentence denounced against *Adam*, in the 17—19 verses, has been inflicted on all his offspring. Indeed almost every thing spoken to our first parents had a reference to their descendants; and as they are born in a state of *mortality*, and many die before they are capable of personal transgression; it is manifest, from incontrovertible facts, that the commination addressed to Adam had respect to his posterity; because it has, in every age, been uniformly executed on them. And as our blessed Lord submitted to the state of death, so it is, as already shown, apparent, that he endured the *penalty* of a violated law.

3. It is objected that Christ did not suffer *spiritual death*.

That the sacred scriptures represent mankind as being by nature "dead in trespasses and sins," will hardly be denied. It is true that sinners love their depravity; but this is no reason why it should be considered as absurd to suppose that *being delivered up to the dominion of sin*, was comprehended in the sentence of death denounced against a violation of the divine law; because to innocent man, delighting in holiness and in communion with God, it presented a terrible idea, an object of the greatest dread. That God does punish one sin by giving up the offender to another, is clearly taught in the volume of inspiration. Speaking of the stupid idolatry of the ancient heathen, the apostle says, "for *this cause* God *gave them up* unto vile affections."—"And even as they did not like to retain God in their knowledge, God *gave them over* to a reprobate mind, to do the things which are not

convenient." We therefore, believe that spiritual death, which ensued upon the withdrawing of the Holy Spirit from the soul of man in consequence of his sin, was included in the original commination of a righteous God against disobedience.

The Saviour was perfectly free from sin. Had the slightest stain of moral pollution marred his obedience, it would have destroyed its saving influence, and indeed made him as helpless as any of our fallen race. In bearing the penalty of the law, it was not necessary that the curse should, in all its *circumstances*, operate on him as on original transgressors. It was sufficient for him to endure what was essential to the curse, and what the law demanded from him as the *surety* of sinful men. Now, this consisted in shame, disgrace, pain, anguish, and misery in the whole of his human nature, in soul and in body. Punishment may, in circumstances, be very different in different persons. Capital offences are, by human law, punished in various ways; and sometimes one mode of inflicting death is commuted for another. The same diversity of circumstances is seen in the application of punishment under the Divine government. All impenitent sinners are subjected to the same curse of a violated law. Yet how different the sorrows, the pains, the afflictions of life in different men! How differently is natural death inflicted! On one by a sudden stroke of lightning; on another by a lingering disease! This man perishes in the ocean; that man is consumed in the flames of his dwelling. One dies through sheer pain; another gently expires. But in all these cases, thus varying in circumstances, the sentence of the Divine law is inflicted. And for any thing we know to the contrary, the same diversity in regard to punishment may exist in the next world. The *essence* of the curse the Redeemer unquestionably did endure. He suffered in *soul* and in *body*. He was exposed to shame, disgrace, and ignominy. He endured unnumbered sorrows and miseries. He was deprived of the light of his Father's countenance, so that he had to complain of being forsaken of him. His soul was exceedingly sorrowful, *even unto death*. And he actually underwent a separation of his soul from his body, and remained for some time in the state of the dead. "Thou shalt *die*," said the law; and the Saviour, the surety of sinners, *did die*, in the very way the law required.

4. It is objected against our doctrine that the Redeemer did not endure *eternal death*.

In the eternity of future punishment all sound theologians agree. They know that sin deserves everlasting torments, and

that a righteous God has threatened to inflict them on all impenitent transgressors.

But why is the punishment of sin eternal? Because a *mere creature*, being incapable of sustaining it in any given period, it must be prolonged through everlasting ages. But the Divine Redeemer was able to support his human nature under any degree of pain and misery that the curse due to the sins of his people required to be inflicted on him; and the *infinite dignity* of his person imparted to his temporary sufferings a value that made them a *fair and full equivalent* for the everlasting sufferings of all who shall be finally saved. By this mode of inflicting the penalty, the justice of God was better satisfied, the honour of his law more effectually maintained, and the universe more impressively warned against the evil of disobedience, than could have been done by the infliction of it on our whole race. So that, in the vicarious death of Jesus Christ, as the substitute of his people, all the ends of punishment were completely and gloriously answered. No duration of suffering in a guilty creature can ever satisfy Divine justice; it must run parallel with his immortal existence; but the sufferings, endured by the immaculate and divine Saviour, in the short term of his earthly life, so entirely exhausted the curse, that law and justice did not, and could not, demand a single pain, a solitary tear, or one groan more, to render his awful sacrifice of himself complete. The eternity of punishment is to be considered rather as a *circumstance* growing out of a case, than as belonging to its *essence*. It depends on the nature of the subject. In a *mere creature* it must be eternal; but not in a *Divine substitute*. To have prolonged the sufferings of Christ beyond the period in which he endured them, would have been unjust.

Finally:

To our views of the atonement, it is objected, that the Redeemer could not, although a divine person, endure the amount of suffering required from him. "If," says a writer frequently quoted, "*one soul* were to be saved by the atonement, Christ must sustain an amount of suffering equal to that involved in the eternal condemnation of that one soul; and if a *thousand* were to be saved, Christ must suffer a thousand times that amount, and in the same proportion for any number who are to be rescued from perdition and exalted to glory."—"Now, as a *single sin* deserved eternal misery, which certainly implies infinite suffering, we cannot see how every sin of all the redeemed could have been expiated in a few short hours, by the agonies of the human nature of Christ, though this nature was united to the Godhead. We

say that Christ himself could not have made an adequate atonement—if this atonement implied, that he must endure sufferings equal to the eternal damnation of all those who will finally be saved.”* Hence this writer concludes that the penalty of the law was not endured by the great Redeemer.

In reply to this objection, I remark that the author is mistaken in attributing the expiation of sin solely to the sufferings endured by the Redeemer “in a few short hours,” at the close of life. We believe, as the scriptures teach us, that, as he did not feel a single pang on his own account, so all the sorrows and afflictions, persecution and distress, agonies and torments, to which he submitted during his abode on earth, were inflicted on him on account of *our* sins, and constituted the atonement he made for us. How much he suffered it is impossible to tell. None but God can conceive the amount. But we, by no means, either teach, or believe, that he suffered *so much* for one, and *so much* for another; and that his agonies increased in their intensity just in proportion to the number that will finally be saved. We believe, and therefore teach, that he endured the *curse or penalty* of the law; precisely that amount of sufferings which Divine justice, considering the *infinite dignity* of his person, deemed requisite to make a full and complete satisfaction for the sins of his people. But it is erroneous to suppose that this amount of suffering was regulated exactly according to the number that shall be saved; so that, if the number had been less, his sufferings would have been diminished, or if greater, they would have been increased. The intrinsic merit of the atonement of Jesus Christ, is, as we have shown, in its own nature *infinite*, and sufficient for the salvation of any number of sinners of our race to whom it may be applied. Such was the nature of the *representative principle* on which Adam acted for us, that his first sin, by which the covenant was violated, has conveyed guilt and pollution to all his posterity, and would be equally destructive to all, if the number of his descendants were to be increased beyond that which the Divine decree has determined on. And from the nature of the *same representative principle*, it follows, that if all mankind were to become united to the Redeemer by faith, and the infinite merits of his atonement were to be applied to them, all would be saved.

Every reflecting mind will see, that the divine nature of Christ imparted to the sufferings and obedience of his human nature, to which is was *personally* united, an *infinite* value; and rendered him capable of enduring sufferings that were, in the eye of law and justice, a *full and perfect equivalent* for the eternal damna-

* Beman, p. 78:

tion of all those who will be finally saved." A small piece of gold is in *value* equal to a much larger quantity of silver, and a still greater quantity of baser metal. A diamond will surpass in value silver or gold that would outweigh it a thousand times. The blood of a rational creature is worth more than the blood of dumb animals; and the blood of Christ is infinitely more precious than that of man. From sinful creatures justice demands eternal torments; but from the immaculate Son of God, while acting as the substitute of sinners, it could demand no more than he actually suffered while on earth, by which he exhausted the terrors of the curse. The Father filled the cup that he put into his hands with every bitter ingredient which the penalty of his law required. The human nature of Christ shrunk back for a moment from the deadly draught, and prayed that, if possible, it might pass from him; but knowing it must be taken, or man must perish, he drank the cup to its very dregs. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the *precious* blood of Christ, as of a lamb without spot and without blemish." 1 Pet. i. 18, 19.

Thus I have endeavoured to answer the objections brought by our brethren against the views we entertain of the nature of the atonement. The attempt, I hope, has been a successful one.

Other points of contrast I reserve for subsequent letters. Should Providence permit, I may compare the two theories in reference to the *honour* they reflect on the *perfections* of God, on his *holy law*, and on the *work* of our Redeemer.

In the mean time, I remain,
Yours, affectionately.

ON EVIL-SPEAKING.

(Concluded from page. 334.)

These seem to be the most usual ways in which the evil of which I am now speaking is exemplified; and after specifying them, I proceed to shew what are some of the detestable qualities, and bad consequences which attend it. In reflecting upon this, the ideas which naturally strike the mind, are,

I. *That it spends much precious time in a very unprofitable and sinful manner.*

When it is considered, that the most numerous classes of society are forced to occupy the greater part of their time, in procuring the necessities of life; the mind feels sympathy for them, and regrets that they have so little leisure left for instruction. But

wherever the evil practice now under consideration prevails, the little which is left is squandered away, in a manner which is worse than idleness. Scarcely any thing can present a more interesting scene to the human mind, than the conception of all the families of different occupations, in any place, collecting themselves together, when the toil of the day is over, and reading, or conversing, for the advancement of their knowledge, and the improvement of their hearts. It represents them as assemblages of amiable, worthy characters. But, on the other hand, nothing can present a more despicable and odious picture, than the idea of families being collected after the business of the day, and sitting down with no other employment, than to retail the low scandal and vague reports which are afloat, and to pry into and censure the procedure of their neighbours. This is a practice which effectually precludes improvement in any useful or ornamental species of knowledge: it is a practice which, in place of making persons better, inflames and envenoms every corrupt feeling of the soul; and it is a practice which most effectually vitiates the hearts of the children who are exposed to it, and trains them up for future worthlessness, and final ruin. If it is true (and God declares it is,) *that for every idle word which men speak, they must give an account at the last day;* and if an account must also be given for each mis-spent hour; how dreadful the responsibility of those who indulge in this practice! and how pertinaciously are they treasuring up wrath against the day of wrath! God in mercy grant recovering grace, ere it be too late!

2. *Evil-speaking is a practice which leads persons to form false judgements of one another, and is apt to expose those who do so, to danger or contempt.*

Those who are much employed in inspecting and censuring other people around them, must undoubtedly be often wrong. Their numerous judgements passed upon every person they know, and grounded upon such slight evidence, can never be all, and seldom any of them right. I believe, I might appeal to the experience of any one who has been a practitioner in this craft, if it be not true, that he has often found his opinions and conclusions wrong, and often too, when he had been fully convinced they were unquestionably certain. Every one who has experienced all the vicissitudes of the profession, will, no doubt, admit the position. Upon making such unexpected discoveries, which subverted the stability of their previous conclusions, have they not often been obliged to revoke the praise which they had bestowed, or to retract the blame which they had imputed? Have they not often felt themselves placed at the mercy of their oppo-

nents, and exposed to derision for the rashness and folly of their decisions? Undoubtedly they have. But what is the reason they have not altered their judgment in many more cases? It is just that they want information, or will not receive it. The truth is, that wherever a slanderous report begins to circulate, the whole fraternity of evil speakers get hold of it; each forms his judgment as he favours; more clear evidence often exposes them to the ridicule of being in the wrong. Where this is not obtained, the violent collision of opinions, the excessive keenness of the parties, and the stubborn fierceness of their disputes, often demonstrate that all are wrong, and not unfrequently bring them to this pitch, that, rather than yield the point, they will voluntarily misrepresent facts, and pervert the truth, or even invent direct falsehoods, to support their cause. The practice of censuring others, and prying into their affairs, leads to all these evil consequences, of injuring persons by false judgments, of exposing themselves to ridicule by maintaining a mistake, and of straining truth, and inventing falsehoods, rather than yield the point, or be beat in the vulgar controversy. And it is certain, that all these may be expected from the practice of evil speaking in its most harmless form. For there never was one given to whispering, and to be a busy-body about other men's matters, but was also an evil-speaker; and there never was an evil-speaker, either against the bad or the good, but was capable, with the utmost ease, of making deliberate lies, when he judged it convenient.—And every person who speaks evil of his neighbour, is guilty of all these crimes, at least in their spirit.

3. *The practice of evil-speaking, is one which necessarily brings the worthy or the innocent to suffer.*

It will be admitted by all, that in this practice, the good and the honourable are most seldom to be found. If, therefore, a matter of difference should arise at any time, betwixt one of these and one of the opposite character; the odds must be great against him. The whole fraternity of slanderers and evil-speakers hear of it from his unworthy antagonist, and these all join in spreading the affair together, according to his representation.—Now, can it be supposed for a moment, by an intelligent person, that this current account will be true? Is it possible to imagine, that any party offended, and particularly one that is dishonourable, will fairly tell all that is true against himself, or will abstain from colouring too highly what he says against his opponent? No; no man of common sense will ever believe this for a moment, or will be convinced, that the view which he obtains in this manner, is a true and equitable representation of the case. Accord-

ingly, how frequently has it happened, that the disclosure of a few circumstances, which had been suppressed, has completely altered the opinion which had been previously formed?

Since, then, it will always happen, that in every case of difference in the circumstances supposed, the least worthy, and most dishonourable party, is most diligent in propagating calumny against the other, since he has a perfect knowledge, and ready access to all the hordes of slanderers around; and since, on the other hand the other party, from manly integrity, and a sense of honour, never condescends to set on foot an opposite report to counteract his calumnies, but allows truth silently to prevail of itself; it is easy to see, that in all such cases, persons must injure the innocent. Now, as the most numerous topics of evil-speaking are of this kind, it is obviously an evil inseparable from the practice, to injure those who deserve to be supported. These, from a sense of duty, from principles of honour, and from a desire of acting worthy of their own character, never condescend to propagate calumnies upon any person, and the others having the field wholly to themselves, gain an easy and inglorious victory in the eyes of the multitude. As every one may rest assured, therefore, that those who are anxious to spread accusations against others, are always least worthy, and most faulty, and that by forming his judgment upon those slanders, he will be sure to wrong the innocent; this is a practice, in which no good man will indulge.

4. *The practice of evil-speaking, is one which, in all its parts, tends to sow enmity among men.*

Whether it be viewed as injuring the innocent by false reports, as giving currency to all the flaws of the guilty, or as being merely a gossiping about the private affairs of others; it has uniformly the effect of sowing discords. Even in this last shape, which is certainly the most blameless one, it has this tendency. When the several families in the place sit down together, or with associates from other families, and turn over and criticize the conduct and management of one another, they generally come to dwell upon the favourite topic of blame. Though there may be some who fall in their way, in the course of their survey, whom they will praise, yet these are comparatively few; and as all that they have to say of these will be soon dispatched, they turn with life and united energy to their favourite theme of censure.

Now, when it is considered, that the process is going forward in a multitude of families at the same time, every one will perceive, that discord must ensue, as its inseparable consequence. The

members of one of these get their minds wrought up by this means to a state of unfriendliness, or disrespect, or even detestation of the others about whom they have been conversing. By bringing their minds to brood over a few partial traits of these persons' characters, they have come to lose sight of the rest; and by these qualities which are good being excluded from their view, they have come to be convinced that no such qualities did exist, and by the state of feeling which is thus acquired, they are prepared to meet these with coldness or aversion, or even positive hatred. Those again, who are exposed to this treatment, having gone through a similar process respecting the others, are prepared to give them an equally unfriendly reception. Thus both are in the wrong, and both are wronged, and both are brought into this foolish situation, by the trifling and ungodly practice in question. Nay, very possibly, in some cases, where the parties themselves had no design of carrying matters this length, and were yet willing to be civil to one another, some of their dear companions upon the occasion, were deceitful enough to betray them; and thus by their own indiscretion, and the treachery of their partners in slander, they have caused interminable hostility to burst forth betwixt themselves and their neighbours. Were any one sufficiently acquainted with the history of evil-speaking, he would be able to produce abundant examples of this; and it is certain, from the nature of the practice, and the spirit which it involves, that this evil must frequently result from it. Brethren in iniquity are never long at peace.

5. The practice of evil-speaking, is one which causes much uneasiness to those who engage in it.

This arises from many sources. It is positively distressing to those retailers of calumny and slander, to think that there is any morsel of this, upon which their fellows have been feasting, without them being admitted to a share. It is their daily business to consume their time, and prostitute their talents, in hunting after all the trivial news of the place; and if any piece of these, particularly any piece of low scandal, should be missed by them till its interest be over, they are grieved and almost inconsolable for the loss. And they are sure, by chiding their fellow-slanderers for neglect, and by their increasing diligence in the same line, to establish such a correspondence as will secure them an early notice of the next arrivals.

But, great as the uneasiness is which they feel upon such occasions, it is small compared with what arises from other sources. Being so plentiful and universal in their censure upon others they unhappily are subjected in their turn to the same treatment.—

When they fall under the lash, some of their fellows in calumny are officious enough to inform them of the strictures which were passed upon them. While a man of an honourable and upright mind would despise to regard such reports, and would treat them with merited contempt, the man who is an evil-speaker is unable to do this, and is pained and grieved at *even the tongue of a slanderer* being moved against him. Not only so, but being placed in the midst of such a perverse and untrusty group, he often hears false reports, which have been raised upon him, and tossed about as true, and his name stigmatized by all the fraternity of evil-speakers; and this occasions him much pain, which a distance from such disgraceful scenes would have prevented him from feeling. Nay, every one who is a practitioner in this low craft, also desires to be a leader; but having to do with such an untractable and refractory mob, he feels it to be difficult to procure the submission and influence at which he aims. He has the mortification, accordingly, of finding often that his judgment is not respected, and his opinions not followed. Being thus cropt of his honour by the insubordination of his associates, being galled with the hearing of false reports of himself, being vexed at his subjection to the lash of fellow-critics, and being often disappointed of the mess of slander, when it was in proper season; he is tossed with uneasiness and perplexity by this low business to which he is addicted.

6. *The practice of evil-speaking is often the cause of the greatest cruelty and injustice to innocent persons.*

It is one, in all its parts, which can never be satisfied with a want of knowledge upon any of its ignoble subjects. Accordingly, those who are mean enough to indulge in it, wish to know every body, and every thing about them. As this cannot be easily obtained in a correct way, however, they are content with any probable falsehoods, rather than be entirely without ideas upon the subject. The consequence of this evidently is, that when there is any thing new, every one is inquiring about it, and all the retailers of slander are running and spreading every thing that they know, lest they should not have the merit of being the first to give the notice. Now, as all of these cannot be good-hearted, and amicably disposed to such as are the subject of the reports; those who are not so, spread, time after time, ample collections of falsehoods and misrepresentations among the whole fraternity of gossipers and dealers in private scandal. Thus persons have frequently the misfortune to be condemned before they be really known, and have general prejudices excited against them, which make even the good and the honest to look upon them with

suspicion, to put a bad construction upon their conduct, and to do them real injustice, by explaining every action almost upon a bad principle. It cannot be doubted, that two or three liars (to which class all evil speakers belong) have often succeeded, by an early and malicious interference, in blasting for ever, in the eyes of men, some of the fairest characters that have ever appeared. Having prepossessed the minds of the public against them, and these being so long accustomed to look upon them as bad, before they had sufficient personal knowledge to correct the mistake, every thing which they have done, has been attributed to some bad motive; every small fault has been believed to be a sample of their real character; and the false suspicion that has been generated, can never be completely eradicated. Scarcely any persons have an opportunity to be so extensively known as they may be slandered, or have it in their power, therefore, to correct the false impression wholly; and thus the fairest characters, which would have been universally esteemed and beloved if they had got natural justice, have often been completely and irrevocably blasted by the foul breath of malice, venting itself in the abomination of evil-speaking. But,

Lastly, the practice of evil speaking, is one of the most mean and disgraceful possible..

I believe, it will hold universally, that whatever is wicked can never be rationally pronounced honourable. However much some things may be accounted honourable, that are contrary to godliness; the sentiment can only be the result of a partial, inaccurate, and unenlightened view. If no true honour can be hostile to truth and right, then nothing which is contrary to the law of God, and the spirit of religion, can deserve this name.—It must in this case, be always mean and disgraceful; and these characteristics are highly appropriate to the practice of which I am now treating. If the practice of evil-speaking consists in reproaching the innocent, it sinks its abettors to the lowest state of mental debasement, as it proves them to be malicious liars.—If it consists in retailing over the real faults of fellow-men, it sinks the character of its abettors, as it shews them to be the willing tools of Satan, in conducting the lowest of his interests.—

and what gross ignorance it often discovers. Within what sphere is the practice of evil-speaking confined? In the comparative innocence and meekness of a remote country situation, (that condition so often prized by men of piety and taste,) it is scarcely to be found. In the elevation and refinement of manners, which the noble, and the polished, in large cities possess themselves, and diffuse upon others around them, it is not to be found. And in the dwellings and societies of the saints of God in all places, it is not to be found. The remote and harmless country peasant, knows not that men could be so malignant: the man of dignity and polished manners, would disdain to be contaminated by its approach, and would beg the slanderer not to insult him with his rude society; and the saint of God would say, "My soul, come not thou into their secret; and unto their assembly, mine honour, be not thou united." Evil-speakers, therefore, are confined to a sphere which is removed from all these conditions of amiableness, elegance, and goodness. Unlike those in a retired country situation, they know too much to be silent; unlike those in polished life, they know too little to speak only when they are to say good; and unlike the company of the saints, they have too little of the fear of God to abstain from slandering his creatures. While it is true, that many in the two first conditions supposed, who are not evil-speakers, are also not saints; and while it is true, that in the same station of life, and place of common residence, where the hordes of evil-speakers chiefly abound, there are also many eminent saints, and abhorers of this practice; yet it cannot be doubted, that the chief seminaries and receptacles of this species of iniquity, are small towns and country villages, and those places nearly connected with them. Every candid and informed person will be ready to admit, that while many good persons are to be found in these, the greatest numbers of low whisperers and slanderers are to be found there also.

Nor will it be matter of surprise, all things considered, though those addicted to this practice should take the most unworthy shifts to gratify their taste, and furnish them with the low intelligence which they desire. Such is their avidity for this, and so uneasy are they without it, that if they cannot obtain it in a better way, they will try to extract it from children, from servants, and from strangers, or will hold familiar intercourse with the lowest characters who can be expected to satiate their appetite.

Nay, the meanness of the practice appears still farther, from the gross ignorance which it often discovers. Its authors direct their censure, not only against their inferiors and equals, but

even against their superiors. The thirst of speaking, and the desire of appearing wise, prompt them to notice all the plans and methods of management which these adopt and pursue, and to criticise and condemn them in gross. What is the reason of this? It just is, that these evil-speakers, being persons of narrow minds, contracted information, and vulgar habits, have only one way of acting themselves, and never imagine that there can be another which is right; and as soon as they perceive a deviation from this, even in their superiors, their inacquaintance with the world in general, and their dread lest their defects should be discovered, make them exclaim against it immediately, and condemn it. While those of enlightened and liberal minds know many methods of acting, and know that what is proper for them, might not be best for those whose circumstances are a little different; and while they, therefore, give themselves no concern about the plans which they see their neighbour adopt, the persons in the case before us, having but one way, and that one rude, are all attention to see if any shall differ from it; and when this takes place, they are in an uproar in an instant, and manifest their ignorance, their impudence, and their vulgarity, by setting upon it and endeavouring to reduce it to their own standard.

Such are the pitiful ignorance, the low shifts for gratification, and the rugged circle of society, with which the whole set of evil-speakers are connected; and such are the meanness and the malignity of the practice, that no person, who has the least due regard to piety or honour of character, will ever be found indulging in it. I hesitate not to say, that, in many places, it is one of the most common, and most corrupting evils: and all who have a regard for the honour of human nature, or for the law of God, should unite their most vigorous efforts for its suppression. Every person may at least abstain from it himself,—may refuse to join in it when he has the misfortune of being in such company,—may take proper opportunities of exposing its odiousness,—and may shut his door against the approach of all incorrigible slanderers. Were this done even by a few, its effects might be great and salutary. The spirit of reform from such a hateful practice, might spread itself rapidly and wide; men might be extricated from many of the distresses which it occasions; and the guilty persons themselves would at least be relieved from the alarm of this threatening.

"Whoso slandereth his neighbour, him will I cut off," Psal. ci. 5.

Select Religious Intelligence.

A SABBATH IN ITALY.

[We give the following description of a Sabbath at Milan, in Italy, with the introductory remarks, from a late "Review of the state of Religion on the continent.]

In answer to the question, Is Popery changed for the better since the Reformation? we reply without one moment's hesitation—*Popery is substantially the same.* What? shall we venture to impute a character of *mutability* to that system which St. Peter and his ghostly successors have stamped with an indelible character of permanent identity? or to that *church*, of which it is one of the most prominent *notes* that it remains *simplex dumtaxat et unum*, amid the divers heresies which assailed it; and "*always the same*" amid the endless and ever varying ramifications of the "great western schism?" Those who dream of a *change to the better* in the religious and moral character of Popery *as a system*, would do well to ponder seriously, and to weigh in an impartial scale such plain though stubborn facts as those which follow:—That the infamous decrees of the *ecumenical* council of Trent, as it most falsely terms itself, are to this present moment held as the accredited representatives, and we may perhaps add *the only* accredited representatives of the faith and government and discipline of the Romish church; that every ecclesiastic, of whatever rank, is bound by solemn oath to maintain its dictates inviolate, and to extirpate all opposing heresies; that the same service still obtains in the chapels of Popery as during the darkest periods of its reign; that the same anathemas are still annually thundered from the throne of the Vatican as in the days of Charles IX. and the Bartholomew massacre; that in Ireland, and in other Popish countries, a system of superstition and idolatry equally revolting with that of the twelfth century, does from day to day receive the countenance and sanction of the very highest Papal authorities; and that every intelligent and impartial traveller on the continent who has thought fit to touch at all upon the subject, has uniformly given us such a picture of the *actually existing Popery*, as tallies in all essential respects with the "*descriptive catalogues*" of Luther, and Calvin, and Knox. As a specimen we shall quote the following sketches from the pen of a late pious and observant journalist. It is the description of a Sabbath at Milan, September 14, 1823.

"I have witnessed to-day, with grief and indignation, all the superstitions of popery in their full triumph. In other towns, the neighbourhood of Protestantism has been some check on the display of idolatry; but here in Italy, where a Protestant is scarcely tolerated, except in the chapels of ambassadors, all follows the guidance and authority of the Pope. At half-past ten this morning we went to the Cathedral, where seats were obtained for us in the gallery near the altar. We saw the whole of the proceedings; priests almost without end, incense, singing, music, processions, perpetual changes of dress; four persons with mitres, whom we were told were bishops; a crowd of people coming in and going out, and staring around them; but not one prayer, nor one verse of the Holy Scriptures, intelligible to the people, not even if they knew Latin, nor one word of a sermon; in short, it was nothing more nor less than a Pagan show. We returned to our inn, and after our English service, we went to see the catechising. This was founded by Borromeo, in the sixteenth century, and is peculiar to the diocese of Milan. The children meet in classes of ten or twenty, drawn up between the pillars of the vast cathedral, and separated from each other by curtains, the boys on one side, the girls on the other. In all the churches of the city, there are classes also. Many grown people were mingled with the children. A priest sat in the midst of each class, and seemed to be explaining familiarly the Christian religion. The sight was quite interesting. Tables for learning to write were placed in different recesses. The chil-

dren were exceedingly attentive. At the door of each school, the words *Pax vobis*, Peace be unto you, were inscribed on a board; the names of the scholars were also on boards. Each school had a small pulpit, with a green cloth in front, bearing the Borromean motto, *Humilitas*. Now what can, in itself, be more excellent than all this? But mark the corruption of Popery; these poor children are all made members of a fraternity, and purchase indulgences for their sins by coming to school. A brief of the Pope, dated 1609, affords a perpetual indulgence to the children, in a sort of running lease of six thousand years, eight thousand years, &c., and these indulgences are applicable to the recovering souls out of purgatory; then the prayers before school are full of error and idolatry. All this I saw with my own eyes and heard with my own ears; for I was curious to understand the bearings of these celebrated schools. Thus is the infant mind fettered and chained. Still I do not doubt that much good may be done on the whole—the Catholic catechisms contain admirable instructions and much evangelical matter, though mixed up with folly and superstition. After dinner, at half-past three, we had our second English service, and then were hurried out to see, what you will think incredible in a Christian country, altars set up in the open air to the Virgin Mary, with hangings, festoons of lamps, priests offering prayers, the streets hung with lamps on cords stretched across them, the houses and squares gaily adorned with carpets and lights; the churches open and illuminated, with crowds passing in and out; while priests were giving relics to kiss to the devotees who came kneeling at the altar in the most rapid succession; and soldiers were parading about to keep in order the assembled mobs. I never was so astonished in all my life. Religion was, in fact, turned into an *open noisy amusement*. Before the Cathedral itself, there was an amazing crowd to witness *Punch and his wife*—literally, Punch and his wife; priests were mingled in the crowd: and the thing is so much a matter of course, that every picture of the Cathedral has, I understand, Punch and his auditory in the foreground; thus the farce is kept up throughout this sacred day. And what is all this but the ceremonies of ancient Roman heathenism coloured over with modern Roman Christianity? The resemblance between Popery and Paganism in Italy strikes every impartial observer. There are the same prostrations—the same offerings—the same incense—the same processions—the same votive tablets—the same adoration of images—the same vows, pomps, revellings, &c.; the names of things only are changed. And oh, what a lamentable, what a heart-breaking reflection is it, that the Sabbath is quite unknown here as the day of sanctification and holy rest? Doubtless in so vast a population there are many secret disciples of the Lord Christ, who “sigh and cry for all the abominations that be done in the midst thereof;” but as to the mass of the people, the Sabbath is forgotten, obliterated, lost—nay, it is turned into the very worst day of all the week—no idea enters their minds of the divine purpose and mercy in it; “I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.” I should conceive there are but very, very few Bibles amongst all this population of one hundred and fifty thousand souls. O, what do Protestant countries owe to Luther, Calvin, Zuingli, Cranmer, Ridley, Knox, &c., who, under God rescued them from similar darkness! And what obligations are they under, to walk in the light whilst they have it!”—Wilson, Vol. ii. p. 122—127.

REVIVALS OF RELIGION.

The editor of the *Christian Advocate* in the number for Dec. states, that from an examination of the statements respecting revivals, made both by public bodies, and by the publications of the day, “vital piety appears on the whole to increase.” We hope this estimate may be correct, but while we

do so, we may still be permitted to question whether such increase is to be attributed to what are called revivals—Wherever there is a revival of religion in the proper sense of that expression, (see the article on the subject in this number, p. 363,) there will doubtless be an increase of vital piety, which will be permanent in its effects; and what a glorious increase would there be if all the revivals recorded in every religious paper from the North, South, East and West were of this description. But alas! the instances are almost as numerous as the revivals themselves, to show that the sound of these revivals has scarcely passed away, when vital piety is as low, if not lower than before. In support of this we have the judgment of the Synod of Virginia, founded doubtless upon extensive observation, recorded in our last volume, p. 477. On the manner in which these excitements are exhibited to the public, in the journals of the day, and of the manner in which they are conducted, the following observations of the able editor of the *Advocate* are seasonable and appropriate.

“We must however be permitted to remark, that in too many instances we have seen accounts, which we have wished had been more modestly and guardedly made. We have sometimes seen broad statements of a revival of religion, which when examined, appeared to be little more than an incipient awakening, and this only among a small number, and of which the ultimate effects could not be known: And in other instances, we have observed a positiveness in pronouncing on the spiritual state of individuals concerned, and on the numerical amount of converts, which it seemed to us were exceedingly precipitate, and which perhaps, in all cases, would better be forborne. Let it not be supposed from this, that we are at heart hostile to revivals of religion, (as we have been told that some have chosen to represent us) or opposed to a discreet and proper annunciation of them to the public. Would to God, that revivals were a thousand fold more numerous than they are, if really deserving of the name—But we do certainly most earnestly wish that revivals may always be conducted, so far as human agency is concerned in them, in such manner as to be productive of the greatest good and the least evil—the most of the permanent fruits of genuine holiness, and the least of that intemperance of mere human feelings and passions, which is not only evanescent, but which often ends in increased hardness of heart, and sometimes in absolute skepticism or infidelity. We also wish that all appearance of ostentation and exaggeration should be carefully avoided, in the accounts of revivals—Yea, that there should be a modesty and reserve in speaking of them, and especially in speaking of the operations of that blessed Spirit, by whose agency alone a renewal from sin to holiness is ever effected. Were what we have here intimated to be duly regarded, we believe that the credit of true religion, and the benefit of young converts, and the reverence due to God the Spirit, would be alike consulted.

Where these things attended to as they ought, we are satisfied that though we should hear less of Revivals through the public papers, we should see more of the quiet and peaceable fruits of holiness, bearing more unequivocal testimony to the existence of that charity “which vaunteth not itself,” than can be done by all those noisy excitements which appear for a little season, and then vanish away.

London Missionary Society, touched at all these Islands except Aitutake on their return from the Society Islands in 1824. Their report is interesting, but we have not room for any extracts; suffice it to say, that the savageness and heathenism of these Islands was nearly the same with that of the Society and Sandwich Islands in the same seas. One important benefit resulting from the visitation of the deputation was the establishment of a regular intercourse between these and the Society Islands once a year, a vessel being engaged for this specific purpose. The first visitation was made in 1825 under the direction of Mr. Bourne, who together with Mr. Williams, had visited the islands in 1823. The account contained in his journal exhibits a very interesting account of the advancement of Christianity among them, all which has been effected by the blessing of God on the efforts of native teachers from Otaheite. Extracts from his journal shall appear in our next.

IRISH CATHOLICISM,

Or the Ignorance or Wickedness of a Catholic Bishop.

The celebrated Dr. Doyle, one of the Catholic Bishops in Ireland, has lately published a long circular to the Catholics of his diocese, in which he has declared war, in most unmeasured terms, against every Protestant society that would disseminate education and the Bible throughout Ireland. We can very easily account for the opposition of the priesthood to scriptural knowledge, but we were hardly prepared for language like the following:

"These societies produced *more crimes in Ireland than the Whiteboys or Orangemen*; they at one period convulsed the entire country, *and almost kindled a civil war*; to this day they divide the people—promote or prolong dissension—alienate the master and mistress from their domestics—and sow distrust and antipathy in the place of mutual confidence and affection; to judge them by their fruits, *they appear to be the work of Satan*, who transforms himself into an angel of light, that by an appearance of godliness, he may deceive the unwary."!—*Rel. Intelligencer*.

MORAL CONDITION OF CHINA.

The Rev. Dr. Morrison, President of the Anglo-Chinese College at Malacca, in his volume of Sermons recently published under the title of "A Parting Memorial," holds this strong language in respect to the moral condition of China.

"There are yonder, who can read, Chinese people equal in number to a fourth of the population of the world, and there are not there more than four efficient ministers of the reformed religion, for nearly three hundred millions of human beings. The United Kingdom of Great Britain would be better circumstanced than those regions, as to the attainment of Christian knowledge, were all the religious books in the land consumed by fire—the churches and chapels demolished—the colleges and academies overthrown—and the ministers of religion annihilated, for after all this havoc and destruction, there would be, I believe, hundreds of thousands of spiritual Christians possessed of divine knowledge, and willing and able to preserve this knowledge, and to re-edify an apparently ruined Christianity in this land. Whilst yonder sits Satan enthroned, and receives the mistaken homage of millions, under the appearance of an endless variety of demon gods, heroes, and virgins, and saints, and spirits of rivers and mountains, and hills, and the names of na-

IMPRESSIVE CEREMONY.

From Mr. Brigham's Report of the State of Religion in Spanish America.

"At the moment the sun sets, the great bell of the cathedral strikes a single stroke, and is slowly followed by all the churches in the city, thus continuing the solemn sound for one or two minutes. On hearing the first sound from the cathedral, as it were a voice from the sky, every man, woman and child, drops all employment, every coach stops, all on horseback dismount, every head is uncovered, and the streets hushed to the stillness of the grave. Look around on the multitude, and every lip is whispering its evening prayer, every thought directed *professedly* up to Him who has given them the blessings of another day. Did not the next moment of mirth, and their general immorality, expose the sheer hypocrisy of their devotions it would be a service truly useful, as well as striking; and I have sometimes wished that it were introduced among us, where we have too many, who seldom pray, or think of the great Giver of all our mercies."

[*Mis. Herald.*]

UNPRECEDENTED PATRONAGE.

The *New-York Christian Advocate*, a *Methodist paper*, which first commenced only about fourteen weeks ago, with an edition of five thousand copies, is now passing through a second edition of three thousand, making in all eight thousand copies.

Summary of Religious Intelligence.

ASIA.

Very little intelligence has arrived during the last month, that can be called new; and its general tenor is so much the same with that which has been given before, that our notices of it shall be very short. The last accounts from the

SANDWICH ISLANDS is contained in a joint letter from the missionaries, dated 10th March last. It states generally the increasing prosperity of the mission and the increasing exertions made to extend the knowledge of Christianity. During the year 1825, 78,400 Tracts of 4, 8, and 60 pages, were published and put in circulation, making in all 1,367,600 pages. A letter from Mr. Chamberlain of date April 23rd, says that on "the 19th inst. being the sixth anniversary of the arrival of the first missionary at the Sandwich Islands, an examination of the schools of Honoruru and the vicinity took place. The exhibition of improvement and the evidence of advancement in civilization were highly gratifying to the missionaries, and excited the surprise of foreign visitants."—"The number of schools and classes examined amounted to sixty-nine: comprising 2409 scholars, under the direction of 66 native teachers. Between 5 and 600 scholars came from the neighbouring district, some at the distance of 12 or 14 miles.

Karaimoku the regent of the islands, formerly a dissolute man, now hopefully a real christian, was seized with a dangerous sickness; his loss would be severely felt by the mission.—*Rec. & Tel.*

TURKEY.—Mr. Wolff, the converted Jew, whose labours for the conversion of his kinsmen according to the flesh, have been very abundant and eminently successful, says that in Constantinople there are *five hundred* Jews who profess to believe in Christ; and who came to the knowledge of the truth through Jews to whom he preached the gospel at Jerusalem. Should this prove true, and they be truly converted to the faith of Christ, it would unquestionably

be one of the most important events to that people since the days of the apostles. The Jews in a village near Constantinople, assembled after Mr. Wolff's departure from that place, and crucified a dog to express their contempt of Jesus Christ and his death upon the cross.

OBITUARY.

Died at Comrie, Scotland, of a few days illness, on the 13th Oct. last, the Rev. Samuel Gilfillan, minister of the Associate congregation at that place. He has long been distinguished for his fervent piety and steady attachment to the principles of the Secession. He is known throughout the Secession, as a laborious minister, a zealous and acceptable preacher; and to the public as the author of a short treatise on the Sanctification of the Sabbath, and still more as the writer of numerous papers subscribed *LEUMAS*, all of a practical nature, in the Edinburgh Christian Magazine since its commencement in 1797; several of which have been republished in the Religious Monitor. In his death the church has lost one of her most valuable members, and religion, one of her brightest ornaments.

View of Public Affairs.

EUROPE.

GREAT BRITAIN.—The distress which still prevails among the manufacturing population of Great Britain is still the most prominent item of intelligence from that country; though in some places there is the appearance of an improvement, yet in others it continues without alleviation. The condition of the hand-loom weavers in the west of Scotland is distressing in the highest degree. In Lanark alone it is stated that there are thirty thousand with their families in utter destitution. In various places there have been frequent meetings to petition Parliament for a repeal of the corn laws, which are considered by the people as one cause of their distress, as its immediate operation is to increase the price of provisions, and in various ways indirectly and ultimately, to undermine the prosperity of the manufacturing and commercial interests. The revenue for the quarter, ending 10th October was £890,000 short of the same quarter the preceding year. The Liverpool Mercury states that the real deficiency will be eight millions for the year.—The total amount of funded unredeemed debt on the 5th January last, was 993,783,282*l* being an increase since 1819 of 61,646,837*l*. The yearly interest of which is 29,176,157*l*. To discharge this alone, an average tax amounting to nearly *two pounds* sterling, must be raised for every man, woman and child in the empire, which amounts to about *three-fifths* of the whole revenue. The total estimated expenditure of the United States for 1826, is very little more than five millions sterling.

FRANCE.—It is positively asserted that the French government has decisively resisted our claims for indemnity, for unlawful acts committed during the reign of Napoleon—and here, we suppose, that, for the present, the business must stop. The claims, however, we hope, will not be relinquished.—From the annual report of the minister of the interior on the state of the city of Paris we learn some facts which might have been thought incredible, but for the authority of such a source. In the years between 1815 and 1824, (both included), the number of children born in Paris was 225,259, of whom 82,426 were *illegitimate* !!! One third and more of the new annual population of Paris was born out of wedlock. From 1818 to 1824, 180,189 were born, of whom 54,554 were illegitimate, and 49,563 were *deserted by their parents*. What a frightful picture, painted by a minister of state, of Parisian morals!

SPAIN.—The condition of this ill-fated country is truly wretched. Two-thirds of the population at Tolosa, Vitoria, Burgos, Aranda and Buytrago are literally without trowsers, shirts, stockings, shoes or hats; a dirty cloak consisting of a thousand filthy rags scarcely patched together, covers their

squalid skeletons of bodies, rendered more gaunt-looking by a long beard, a haggard countenance, and a ferocious eye. The king is afflicted with a dangerous malady. Negotiations are going on at the Escorial, supposed to have relation to the condition of Portugal.

A conspiracy was discovered at Barcelona on the 16th Oct. last, against the lives of the Captain general, Archbishop and others. This place is still garrisoned by 5,000 French troops.

PORTUGAL.—The elections were over, primary schools have been opened and there is a probability that this country would do well were it not for a spirit of faction probably produced by the interference of Spain. An insurrection had broken out in Algarve, 5,000 troops had been marched from Lisbon to suppress it. The Constitutional party does not however appear to be in danger.

RUSSIA.—The war between Russia and Persia goes on with vigor. The Persians have been severely defeated in several battles. They appear to be totally unable to resist their more powerful foe, and the result will probably be a large accession of territory to the already almost boundless possessions of Russia. The growth of this formidable power is looked upon with jealousy by the other powers of Europe, and especially by Great Britain, whose territories in the direction of the present conquests of Russia are extensive and valuable. It is not likely that the general peace of Europe can be maintained many years longer. The Russian force now engaged in the Persian war is estimated at 30,000 effective troops.

GREECE.—The affairs of this country seem to be in a very low state, the sufferings of the people are excessive. The sordid spirit of gain as well as the spirit of party has greatly impaired the energies of the nation. Lord Cochran has not yet arrived and there is no certainty where he is or what he is doing; a general dissatisfaction is felt at the tardiness of his movements.—The Turks have made an attack upon Athens, and got possession of the city, when with their usual barbarity, they massacred all the wounded. The Greeks are still however, in the possession of the citadel on the Acropolis.—The pacha still remains inactive, but it is said he is collecting together supplies and munitions of every description, from England, Holland and France. In the general result of events the Greeks are thought to have had the advantage during the late campaign; and with the exception of a few fortresses, they have possession of all the western coast of Morea.

ASIA.

BRITISH INDIA.—The British East India company was incorporated in the reign of queen Elizabeth, in the year 1600. The charter has been many times renewed; the last time in 1813, for 25 years, ending in 1830. The charter of 1712 granted to the company the monopoly of all the commerce of Britain with India and China and this privilege was continued until the renewal in 1813, when all British subjects were allowed to participate in the trade with India: the company still retaining the whole of the China trade. The funds of the company in 1621 were divided into 1000 shares of 100 pounds each; and the number of shares has since been augmented to 60,000. They are now worth from 267 to 300 pounds. For the last 50 years the annual dividends have varied from 3 to 12 per cent. The number of stockholders in 1822 was 2002. The debts of the company in 1822 amounted to 180 millions of dollars. The revenue in 1824 was 140 millions of dollars, and the expenditures exceeded 143 millions. This excess was occasioned by the expenses of the war with Burmah.

The East India company had at first nothing but supercargoes to manage their affairs; afterwards they sent out factors and established factories. They had built a fort at Madras before 1653, and in 1670, king Charles II gave them Bombay, which he had received from Portugal as a part of the marriage portion of queen Catherine. In 1689 they obtained permission to buy territories of the princes of India, and in 1690 they purchased three villages on the right bank of the Hoogly, and founded the city of Calcutta.

Other acquisitions were subsequently made, but in 1745 they had only 10 settlements in India. Since that time they have acquired many extensive provinces and kingdoms—some by purchase, but more by conquest; and this company of merchants have now more people under their dominion than any sovereign on earth, except the emperor of China. Their subjects are estimated at between 70 and 80 millions, and their tributaries and allies at upwards of 30 millions. The army of the company in 1822 amounted to 203,454 men, nine-tenths of whom were natives, and only one tenth Europeans.

The company export from India to Europe vast quantities of cotton, spices, indigo, and sugar, and from China 25 millions of pounds of tea per annum. They commenced the culture of indigo in Bengal in 1779, and for the last 10 or 12 years, have exported about 5 millions of pounds annually. The average price in Bengal is 6 shillings, (\$1.33), per pound. They first planted mulberry trees in 1780, and in 1821 exported 1,067,000 pounds of silk.

It is estimated that England has received from India, since the year 1600, in net profits, 150 millions of pounds sterling.

The British have always been victorious in the east; every war has extended their possessions, and they are now the undisputed masters of India. Recently the king of Burmah has been terrified into submission, and a large portion of his territory has been added to the empire of the East India company.—*Niles' Reg.*

AFRICA.

The expedition fitted out by the British to survey the coast of Africa, and of the island of Madagascar, has just accomplished the object in view. It is stated that some important additions will be made to our geographical knowledge—no particular discovery, however, is yet made known—It is also said that 24,000 miles of coast have been surveyed. The British vessels, *Barracoma* and *Levee*, performed this severe service, and lost, by sickness, no less than one hundred and thirty-five men. The history of the expedition is looked for with much anxiety.—The slave trade, on the coast of Africa, is vigorously pursued under various flags—chiefly French, Dutch and Brazilian; under some of which many renegade Americans cover themselves. Cuba and Brazil receive the chief portion of the miserable victims of avarice, and the time will come when the authors and encouragers of this infamous traffic will cry aloud for mercy. It must come. It is computed that the slave captains throw into the sea about three thousand persons every year, either to avoid detection, when about to be over-hauled on the coast by vessels of war, or to relieve themselves of negroes who are sick, and thought past recovery, whose room may be needed for the better keeping of others. The condition of the slave ships captured, present the most horrible pictures of cruelty that can be imagined—and one would suppose that devils in the shape of men, had been let loose for a season, to exhibit a complete destitution of every feeling of humanity. The traders have established several towns or stations on the coast, for carrying on their business. The governor of Sierra Leone, gen. Turner, lately headed an expedition against some of them, and destroyed the whole in his neighborhood, purifying the infernal holds with fire. The wretches made battle in several instances, but were defeated and dispersed with much loss. Among the towns conflagrated was "Nonguba," a place supposed by some of the negroes to be the local habitation of Old Satan, for so the priests taught them—and well it might be so considered because of its trade. A slave vessel belonging to *St. Salvador*, Brazil, with 600 negroes on board, carrying 12 guns and 70 men, was lately captured by a British tender of 4 guns and 20 men. The cowardly creatures all ran below, except the boatswain, when the attack was commenced. We wish that there was some law to sell these

fellows in the interior of Africa. Thirty sail of slave ships, belonging to Bahia, have lately been captured on the coast—in consequence *business* was very dull in that city, and the merchants greatly embarrassed. Three vessels, however, had safely arrived with 1,065 slaves.—*Niles' Reg.*

AMERICA.

COLOMBIA.—The treasury of this republic is represented as being in a wretched state. Accounts that arrived in the beginning of the month represented the republic as in a state of total dissolution, and that Bolivar himself was aiming at the sovereignty. Later accounts, however, bring more favourable intelligence: Bolivar had arrived, and a disposition was manifested to restore and preserve the former order of things. By a decree of the Vice-President, the army and navy of Colombia wear mourning for three days as a testimony of respect to the memory of Adams and Jefferson.

PERU.—There appears to be considerable disturbance in Peru, the people are getting to be discontented with having so large a Colombian force in the country. A plot to deprive them of their arms and to drive them from the country after killing Bolivar, has been discovered. Thirty persons of the first families are said to have been arrested and imprisoned as leaders of the conspiracy. On the whole, the affairs of this southern continent appear to be in a very unsettled state. It would appear there is not yet sufficient intelligence and civilization among the people for self-government, and the establishment of any other form of government, appears to be impracticable.

BUENOS AYRES.—There is no present prospect of a termination of the war with Brazil, through lord Ponsonby's mediation at Rio Janerio. All articles of import are very high—specie scarce, and at nearly double the price of the paper currency. About 4,000 men had been impressed to reinforce the army in the Banda Oriental. A decree against private banking has been issued.

CANADA.—The population and importance of this colony is rapidly increasing—in Upper Canada at a rate nearly equal to that of any of our new states. A very large amount of money has been appropriated for fortifications, and many strong works are erecting, especially at or near the mouth of Grand River, and on the Montreal mountain. Barracks for 2,000 men are to be built at Queenston. The British North American colonies, are exciting much increased attention "at home." The British paper published at New York, the "*Albion*" asserts, that, his majesty's ministers now contemplate the most important changes in the form and system of the local government of the *British North American provinces*. Conceiving that the welfare of these fine provinces would be promoted if placed under one general, vigorous, and effective government, they have formed the plan of uniting them into **ONE CONFEDERATE SYSTEM**. Each province will still retain its own local government and two legislative bodies as they at present exist, with some modifications; but it will be required to send a certain number of delegates to the place of the general government to enact laws for the whole. At the head of this grand confederation will be placed some distinguished individual appointed by the crown." Some speak of Halifax as the seat of the general government, others of Quebec, others of Montreal. An act has passed the house of assembly in Upper Canada, granting 200 acres of land to every congregation throughout the province, without distinction of sect. There was some demur about granting this boon to Unitarians, but it finally prevailed to place them on a level with the others.

UNITED STATES.—Congress assembled on the 5th ultimo, the message of the President is a long and important document of which however we consider it unnecessary to give extracts, as our readers will probably have read it before this reaches them. That which seems most to engage the attention of the public is, the exclusion of American vessels from the British colonies in the West Indies, after the 1st of December last, by the British order in council.—The documents and papers, accompanying the President's message, on this subject, are voluminous; from all of which we learn the following particulars:

That the regulation of commerce between the United States and British colonies in the West Indies, was not settled by the treaty of 1815, but according to usual practice, was regulated by acts of parliament; that in 1822, the ports of the colonies were opened to American vessels laden with the produce of the United States, upon paying a certain duty; this offer was practically accepted. But in March 1823, Congress passed an act imposing an alien duty of 94 cents per ton, and an additional duty on the cargoes of British vessels from the colonies, entering the ports of the United States, until it should be made to appear that American vessels were admitted into the colonial ports on the same footing with British vessels from British ports: the design of which, of course, was to bring about this object. As, however, the British did not agree to this, they imposed an additional countervailing duty on American vessels in the ports of the West Indies, equal to that imposed by the act of Congress; which however has not been demanded for upwards of two years. In this state the West India trade has continued till this time. Ever since the passing of the acts above mentioned, there have been proposals made and accepted to regulate this matter by treaty. In the discussions relative to this, the parties could not agree, and the negotiation was broken off, with the understanding that it was to be resumed as soon as possible. Various causes, however, have operated to prevent this, in reference to which the British minister seems to impute blame to the United States, as apparently trifling with the subject, in never having forwarded to their minister the necessary instructions, and they on the contrary, rest the blame on circumstances beyond their controul, such as the sickness of Mr. King, and the sickness and absence of the British ministers &c. In the mean time, in July 1825, the British Parliament passed an act declaring the ports of the colonies in the West Indies open to all nations who, having colonies, should open them to British vessels in the same manner; and to those not having colonies, on condition of their admitting British vessels into their ports on the footing of the most favoured nation. This latter proposal applied to the United States, to which they did not accede: owing, as is alleged, to the difficulty of understanding the precise import of the act, and a belief that, as a negotiation on this subject was pending, it was not intended to apply to them, more especially, as no direct notice to that effect was officially given. The British ministry, however, appear to have understood it to apply to the United States, as well as to any other country, and as they did not accede to it, the order in council to exclude American vessels from the West Indies, after the 1st of December, was issued. From this statement it would appear, that the proceedings complained of, have arisen out of a mutual misunderstanding, which we have no doubt will be easily rectified. While the undoubted right of Great-Britain to dictate on what terms she will permit any nation to trade with her colonies, is admitted on both sides, it is no less obvious, that it is for the interest of both countries that their intercourse with each other should be of the most liberal and conciliatory kind.

The convention entered into by Mr. Gallatin with the British government, fixes the compensation for slaves and other property carried off by the British, subsequent to the treaty of Ghent, at \$1,200,000, which is \$300,000 less than the claims preferred. From the statement of the Secretary of the navy, submitted to the President, it appears that the present naval force of the United States, is as follows: 12 ships of the line, 17 frigates of the first class, 3 of the 2d class, 16 sloops of war, 4 schooners of 12 guns, and 3 other vessels.

According to the Treasury report it appears, that the whole receipts for the year amount to . . . \$25,885,932 50
Balance in the treasury 31st of December, 1825, . . . 5,201,659 43

making \$31,087,582 93
Total expenditures for the year 1826, . . . 24,662,043 96

Leaving a balance in the treasury, the 1st of Jan. 1827, of \$6,425,538 97

On the first of January 1827, the whole national debt of the United States, will amount to \$73,920,844 69.

THE
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OR
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Original Communications.

For the Religious Monitor

ON RAISING FUNDS FOR RELIGIOUS PURPOSES. .

MR. EDITOR—

I am happy to see, by your November number, that you are turning the public attention to the subject of Ecclesiastical Funds.

Though money, on its own account, is unworthy of being desired, yet for a variety of purposes, in connection with the interests of the church of Christ, it is very necessary. It is necessary, in the Associate Church, for helping the poor of the church—for instituting and supporting Seminaries of learning—for helping forward, with a view to the holy ministry, young men of piety and talents, but in straitened worldly circumstances—for printing public papers—for helping poor Congregations to support a stated minister, and poor vacancies to pay their supplies of preaching—for paying the expenses of missionaries, in greater numbers, and intinerating more constantly and much more extensively than heretofore.

How inadequate our Funds are at present, in the Associate Church, for the above purposes, is but too well known. To devise a method, in conformity with the divine rule, to remedy this evil, is certainly desirable. For my own part I can think of no plan which promises so fair, as that of adopting, in all our congregations, the good old way of collecting on the first day of the week, when church members are assembled together for public worship, and every such day, if the state of the funds require it.

It appears to me, that the members of Session, or Deacons (if there be any) under the direction of Session, in each congregation should receive the collection, make a return of it to Session and, that the Session should keep a regular account of it in their

minutes and, after they have defrayed the necessary expences at the dispensation of the Lord's supper, and made some other expenditures, which necessarily occur, in the religious disposal of the money committed to their trust, that they pay the supplies in their hands to the Synod's Treasurer, at least once a year, to be at the disposal of Synod for all the variety of purposes the Synod may determine.

Let Synod lay injunctions, to this purpose, on all the Presbyteries and, the Presbyteries on all the Sessions and congregations, under their inspection. Let Sessions be ordered to make an annual report to their respective congregations, exhibiting, the amount of collections received, and the disposal thereof; and let Presbyteries require that the minutes of Sessions be frequently according to an old rule of the church of Scotland, submitted to their inspection.

To the above plan, in as far at least, as respects collecting on the Lord's day, I am aware there are some objections. It is objected—

1. That to collect money in a worshipping assembly, for general religious purposes, such as those above stated, is not the work of the Sabbath. In answer to this, what does the apostle say? 1 Cor xvi. 1, 2. "Now concerning collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Some say that the passage quoted, does not warrant any public collection on the Lord's day, for the apostle means that each church member should lay by him, at home, on that day, a certain sum for the purpose of being in readiness, to give the apostle by the time of his coming. The apostle, however, is speaking of collecting, and he does not certainly mean that his orders about it would be fulfilled, in the case of nothing more being done, by the several members of the church, than having their donations at their respective homes. Could it, with any propriety, be said that these contributions were gathered, that lay scattered in a thousand places, in the city of Corinth and its vicinity? And, if no other ways gathered, would this have saved gatherings when the apostle came? Moreover if collecting, on the first day of the week, were sinful, would it be much less so, for persons to lay up, on that day their money at home? It is objected—

2. Though it were admitted that the churches of Galatia and Corinth were ordered, by the apostle, to collect on the first day

of the week, yet it does not follow that the same orders extend to modern churches; they are differently circumstanced, from the apostolic churches, therefore the apostle's orders, to the latter, in the case referred to, do not apply to the former. Arguing at this rate we might get clear of most of the christian institutions. We should have nothing to do, according to the tone of the objection, but to say that the churches now, are in very different circumstances from those in which the primitive churches were; therefore, very little that Christ or his apostles said to them, applies to us. This involves its own refutation.

3. It is objected that, though the apostles ordered the churches to collect for poor saints, on the first day of the week, this will by no means justify us in making collections for general religious purposes, on the same day of the week. It would certainly be assuming too much, for any one, to say, that though the contributions of the churches, in the days of the apostles, were largely applied for the aid of the poor saints, that they were not, in any part however small, either directly or indirectly, applied for the support of a gospel ministry, or procuring places of public worship, or paying for bread and wine for the Eucharist,—or for helping to defray the expenses of apostles and Evangelists and other teachers, in carrying the gospel throughout Judea and the heathen nations. It does not appear to have been common for these servants of Christ, to be supported miraculously while employed in extending his kingdom. Accordingly the apostle says, “for so hath the Lord ordained that they who preach the gospel should live of the gospel,” that they who minister, in holy things, should live by the contributions of those among whom they labour. Were there, at the time the apostle wrote his first Epistle to the Corinthians, many poor belonging to the church at Jerusalem? and did they, through the hands of the elders of the church, partake of the contributions which were made by many churches of the Gentiles? Is it not obvious that these poor would apply, a certain portion, of what they received, to general religious purposes? Yea it is likely, as christians in those times so much preferred spiritual food to the bread that perisheth, that a large proportion was applied in this way. Is it not probable that the elders, in the exigencies of the church, would reserve a certain part to be by them directly applied to the same ends? Besides, when collecting for the saints is mentioned in the first epistle to the Corinthians, in that place, already cited, the epithet *poor* is not applied to the saints, It is plain that their collections were for religious purposes, and for the benefit of the saints. The apostolic order, therefore, for collecting for the saints on the first-

day of the week, as addressed to the churches of Galatia and Corinth, is sufficient authority to all the churches of Christ, to collect, on the same day of the week, when worshippers are assembled together, and that, for all the religious purposes for which money is requisite

We think, collecting for the saints, according to the apostolic plan, therefore, and that on the first-day of the week, is an ordinance of God and belongs to the means of grace, and that the neglect of it, so generally, in the western American churches, in their present circumstances, tends to bring down upon them the divine displeasure.

The opportunity of collecting, when the church is assembled on the first day of the week, is better than what is common at other times; for men being engaged in the public worship of God are likely, to be under a stronger impulse, to honour the Lord with their substance.

Some other ways of attempting to raise money for religious purposes do not, in my opinion, promise the same success, and the funds collected thereby are not likely to be productive of so much good; and for this reason, that they have not the same sanction of divine authority. The primitive churches of Christ appear to have taken this view of the subject, and so far as I know the greater part of the Protestant churches have done the same.

The above I by no means consider as in opposition to what your judicious correspondent in the Nov. number of your magazine, says, nor do I think it is altogether superseded by what he states. What I have said regards more the mode of raising funds. Ego's plan rather respects the application of them; holding out, at the same time, some motives of temporal interest, to excite to liberality. I am doubtful that collecting by private and personal solicitation, or sending out beggars among the people to gather money, though it might do for a time, would not be of permanent benefit. I have but little hope, until the minds of church members in general, come to be impressed with the conviction that collecting for the church is a religious duty, and required by divine authority, that there will be much improvement in our funds. Were men thus impressed, and were collecting on the first day of the week as customary in our churches, as it is in Britain and Ireland, and some parts of the United States; were it as common, with us as to meet for public worship; were the man of wealth to be branded with public infamy, upon his repeatedly neglecting to help the collection, as is the case in the places mentioned; we should then, I am convinced, have funds enough

to answer all the religious purposes, the friends of Christ would desire to see promoted amongst us. When the Lord builds Zion, and appears to men in his glory, things shall be so. May the Lord hasten it in his time.

I am &c.

D.

For the Religious Monitor.

To the Editor of the Religious Monitor.

SIR,

I have been induced to send you the few following remarks, in consequence of some statements which I have noticed in the *Evangelical Witness*, a monthly paper edited by the Rev. James R. Wilson A. M. If convenient I will thank you to give them a place in your next number.—Yours &c. A. H.

REMARKS ON STATEMENTS MADE IN THE EVANGELICAL WITNESS.

It is observed in the *Evangelical Witness*, "that distinct ecclesiastical bodies, in the same nation and neighbourhood, holding no ecclesiastical communion with each other, however nearly their respective creeds approximate, are necessarily involved in controversy. The few points of difference become prominent and are argued with concentrated vehemence." Vol. IV. p. 505. Now although it be true, that the early history of the Reformed Presbyterian and Secession churches clearly shows, that their respective champions have often been engaged in controversies more violent than edifying, yet I cannot think that the approximation of their creeds should necessarily involve them in controversy. I am rather of opinion that this very circumstance should have a tendency to promote harmony of sentiment and friendly feelings between the two bodies. I will readily allow that if we are to view them as champions contending for the mastery, then the nearer they are matched the harder would be the struggle and the longer would the contest be maintained. But I am rather disposed to look upon them as honest and candid enquirers after truth, and I would therefore argue that the nearer their respective creeds approximate, then the more harmonious must be their sentiments, and of course be so much the less room for controversy. Moreover, if it be found that they are agreed on almost all the articles of truth and duty, surely the meekness and gentleness inseparable from real Christianity, should lead them to treat each other with candour and to guard against misrepresenting each others principles.

From the respectful terms, in which the editor of the *Evangelical Witness* speaks of the Associate church, and even of your own *Miscellany*. I am disposed to believe he would not design-
edly misrepresent any of the religious principles held by Seceders. I have been in the habit of taking the *Evangelical Witness* and your own *Monitor*, and have been much gratified with their general agreement respecting evangelical doctrine and christian duty. And I think it would be desirable to see still more harmony of sentiment among the *Friends of Reformation Principles*. It is with a view to contribute something towards this desirable end, that I have ventured to write these few lines to you. To this I have been greatly encouraged by the favourable notice taken of Seceders in several parts of the *Evangelical Witness*; wherever they are mentioned they are represented as a religious and moral people. In one place, it is said "there has been among the Secession people more attention to the practical duties of religion, more soundness in the faith, and more religious knowledge than among any other body of professors in Great Britain, with the exception of Reformed Presbyterians." Vol. IV. p. 507. Now supposing we have not degenerated on this side the Atlantic, and that there is among us "more attention to religious duties, more soundness in the faith, and more religious knowledge" than among any other body of professors in the United States, the Reformed Presbyterians always excepted; (Far be it from me to make so vain glorious an assertion, for even were we much better than we are, there would be but little honour in boasting of our goodness. And perhaps our brethren of the Assembly and even the Reformed Dutch might think this boasting no great evidence of our Reformation.) But supposing this to be our friend's estimate of our principles and conduct, I am sure he would think still more highly of us, could I convince him that the "slavish doctrines" of which he speaks (vol. iv. p. 507.) have been unjustly imputed to Seceders, that they are not to be found in their published principles, and are absolutely disavowed by them.

As it is said, (p. 506.) that the Secession clergy maintained certain principles offensive to Reformed Presbyterians, in order to

gion, are shut out from many privileges, to which the members of the established church are admitted, and if a Seceder be admitted to any office under the British government, it is indispensable that he renounce all connexion with the Secession church. It is an indisputable fact, that in Great Britain, Seceders have no more connexion with the government, than Reformed Presbyterians. This is so well known that it is quite unnecessary to detain you for a moment, in attempting to prove, what no well informed person will call in question.

I now proceed to mention "the slavish doctrine" which I conceive to be unjustly imputed to Seceders in the *Evangelical Witness* and in *Reformed Principles Exhibited*. Here I will First, produce a few passages from the books above mentioned, to show that the principles in question have been, and still are imputed to the Associate church by Reformed Presbyterians; and Secondly, some extracts from the publicly acknowledged principles of the Associate church, to show that the principles in question, are not held by her. The following passages are extracted from *Reformation Principles Exhibited*: "They, (the Associate Church,) condemned all distinction between such rulers as happened, in Divine providence, to have the power of a nation, upon unlawful principles, and such as ruled by the divine approbation. The only question which they would permit a Christian to ask is in relation to the matter of fact—Is there any person actually in power? If so, he must be recognised as the ordinance of God." *Id.* "The Scottish Seceders exceeded the university of Oxford itself in maintaining the doctrine of passive obedience. They deny that there is any difference, as to lawfulness, between one government and another." *Id.* p. 114. "They maintain, that Divine Revelation is not the rule by which men are to act in their civil constitution and laws, that Jesus Christ does not as Mediator govern the world. His authority is confined to the church." *Id.* p. 114, 115.

In the *Evangelical Witness* it is said, "the Secession ministers were driven to maintain, that the laws of God recorded in the Bible, are not the rule of civil government—that the Bible as such, has nothing to do with civil government, but merely to bind men to submit for conscience sake, to obey conscientiously, and support every government, even the most despotic and abominable, that has ever existed on earth." Vol. IV. p. 507.

Now Sir, I have been connected with the Associate church for many years, and have frequently had occasion to examine her avowed principles, and never have discovered that she held any such principles as those imputed to her, nor would I have believed, that any person, or professing body could have ascribed such

principles to her, had I not seen it done in *Reformed Principles Exhibited*, in the *Evangelical Witness*, and in some other works written by Reformed Presbyterians. That such principles are unjustly imputed to the Associate church will be seen from the following passages, taken from her publicly acknowledged principles.

"Mere usurpers can have no lawful authority"—"However quietly one may be obliged to live under usurpers or habitual tyrants, yet, there should be no acknowledgment of the irauthority as binding upon the conscience. The presbytery's principle of subjection and obedience doth only respect things lawful, and is not at all inconsistent with any self defence that is necessary, lawful, and expedient according to the word of God and right reason, such as our worthy ancestors endeavoured at Pentland and Bothwell." *Display of the Secession Testimony*. Vol. I. p. 220.

It is peculiarly incumbent on every civil state whereinto Christianity is introduced, to study and bring to pass, that civil government among them, in all the appurtenances of its constitution and administration, run in agreeableness to the word of God, and to the interests of the true religion and the Reformation of the church, as otherwise they cannot truly prosper in their civil concerns, nor be enriched by the blessings of the gospel." *Id.* p. 280,

"The Christian magistrate ought to determine himself not merely by natural, but also by revealed christian principles." *Id.* p. 313.—"Our Lord's mediatory government and administration doth extend to all outward things in the world of nature and providence, in so far as these things are supernaturally ordered unto supernatural ends, in the spiritual advantage of his church and people." *Id.* Vol. II. p. 299.

They, (the Associate Presbytery,) declared, "the majority of any state or nation have a right to set up whatever form of government they judge the best, and as the government of Great Britain was so settled in consequence of the revolution in 1688; so it was the duty of Christians to submit to it, or to any other ruling power by the choice or consent of the people, and affording protection to them in whatever place of the world their lot may be ordered." *Narrative prefixed to Declaration and Testi-*

are sufficient to show, that the doctrines held by the Associate church on this subject are totally inconsistent with those imputed to her by Reformed Presbyterians. So far from maintaining the doctrine of passive obedience to every person actually in power, she maintains that usurpers have no lawful authority, and there should be no acknowledgment of their authority as binding on the conscience. So far from maintaining, that nations as such are not bound to acknowledge Christ and his religion, and that magistrates have nothing to do with Christianity, she maintains that it is incumbent on every civil state whereinto Christianity is introduced, to study and bring to pass, that civil government among them, in all the appurtenances of its constitution and administration, run in agreeableness to the word of God and to the interests of the true religion, and the reformation of the church. So far from maintaining that the authority of Christ is confined to the church, she maintains that while he is the King and Head of the church, he has absolute power to over rule and dispose all things for her preservation and salvation, according to his own words. John. xvii. 2. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." It is indeed our belief that Christ stands in a very different relation to his church, from that in which he stands to the rest of the world. He is represented in the Holy Scriptures as the Head, and the church as his body, a relation which the Scriptures do not recognise as existing between Christ and the unbelieving world. But while we believe that Christ is the Head of the church, his body, we are far from maintaining that his power and authority is limited to the church. On the contrary we are in the habit of teaching our children from their early years that "Christ executeth the office of a King in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies."

With regard to the civil constitution of the country, it will be seen that we believe it to be the duty of Christians to use every lawful endeavour to have it framed agreeably to the word of God. And with respect to civil magistrates our public principles evidently allow, that the more scriptural qualifications they possess, it is by so much the more desirable. But when magistrates are chosen by the majority of the people, and when they rule according to law, we believe it to be the duty of Christians to yield conscientious obedience to their lawful commands, always provided there be nothing in them inconsistent with the word of God; otherwise, we believe it to be our duty to obey God rather than man. These principles we believe are perfectly scriptural,

and agreeable to the belief and practice of the whole christian church, till the rise of the Reformed Presbyterians. It is certain that many of the martyrs who suffered under Charles II. in 1666, who denied the king's ecclesiastical supremacy, acknowledged his civil authority. Ten of them delivered a joint testimony in which it is said, "we are condemned by men, and esteemed by many as rebels against the king, whose just authority we acknowledge. Some of them said "we did not intend to rebel against the king whom we acknowledge as our lawful sovereign." Naphtali 216—220. To the above may be added an extract from a work by a living author, which ought to have considerable weight especially on this subject. "As magistracy flows from God the Creator, the common parent and Head of all, the law of nature common to all men, must be the immediate rule of administration. A regulation common to all should be regulated by a rule common to all. All stand in the same relation to God considered as Creator and moral Governor. The standard for regulating this relation must also of course be common. This standard is the law of nature which all men necessarily possess." *Sons of Oil*, by Dr. Wylie, of the Reformed Presbyterian church, Philadelphia. From these statements and extracts, it will be obvious that the "slavish principles" mentioned in the *Evangelical Witness*, are unjustly imputed to the Associate church, and are, in fact, altogether inconsistent with her professed principles. I hope therefore, our Reformed brethren will discontinue the practice of ascribing to the Associate church, principles which she does not hold, a practice which, to say the least of it, is no evidence of Reformation. I am willing to believe, that the statements made in the *Evangelical Witness*, to which I have adverted, have been made rather from inattention or from habit, than from any design to misrepresent our principles, (for I cannot conceive how a practice of this kind can aid the cause of Reformed Presbyterians,) and I am disposed to hope that our friend the editor of the *Witness*, who has often taken favourable notice of us, will do us justice in this thing also. Dec. 22d 1826.

For the Religious Monitor.

ON MARRIAGE.

Marriage is a subject, the consideration of which, generally

case, is probably to do hurt. Happy would it be for human society, if this subject excited the same interest, when viewed in the light of Revelation, as it does when viewed in the meretricious colours of a novel. But this is not the case. Such is the perversion of our natures, that we are inclined to sport with *reality* and to be serious about *nothing*. This subject is so prostituted to entertain the visionary devotees of romance; or to supply unthinking youth with unseemly jesting; or licentious fools with unhallowed sport; that it is extremely difficult to redeem it to that rational and grave consideration, to which it is certainly entitled. But I take it for granted, that most of your readers expect to find nothing but what is grave, in your pages; therefore, with your leave, I will endeavor to place a few things before them, on this subject, of a serious nature.

It is not my purpose to say every thing that can be said on this subject. It is not necessary to illustrate the importance of the marriage relation. The constant legislation of nations and churches proves, that it stands in close affinity with the order and happiness of society. Nor do I consider it necessary to answer the question now in agitation,—May a man marry his deceased wife's sister? Both scripture and reason have already answered it in the negative. I mean not to inquire how far the church or the state ought to carry legislation, respecting this relation; but I may safely affirm, that individuals may, and ought to legislate for themselves, to a far greater extent than can be done by either church or state. I am not to be understood as addressing myself to heathens, nor infidels, nor such as live in a christian country without making any profession; but to professors of the Protestant religion—to the members of the Associate church, and of these, chiefly to the unmarried, whose attention I most earnestly crave.

It is frequently asserted, that the connection formed by marriage, is altogether determined by fate, which cannot be evaded; or by the impulse of blind passion; which, if true, would forbid me to say one word more on the subject: but such an assertion is false, absurd and wicked. This hypothesis would exonerate the chief agents in this transaction from all blame of any thing evil in its nature, or disastrous in the consequences connected with it, and throw it entirely on the most high and holy Jehovah. This is precisely the way in which Adam excused himself for trampling on divine authority and ruining the whole race of men; “The woman whom *thou* gavest me, *she* gave me and I did eat.” If the assertion were true, all the good and wise regulations adopted among men, and all the laws and propositions laid down in scrip-

ture, respecting marriage, would be useless, and infer folly in their authors; which, as respects the word of God, would be blasphemy. If it were true, it would be impossible for the parties in any case, to have, or to state, any reason for contracting or refusing to contract. But this is contrary to the experience of the greater part. A refined taste, an improved understanding, a sweet disposition, agreeable manners, riches, beauty, connections, religious sentiments, the age, and many other things, are frequently given, as the reasons of the choice. Though it sometimes happens that no reason can be *stated*, it will not follow that there has been *no reasoning* in the case. Sometimes the train of reasoning is so rapid in the mind, that it cannot be remembered, and sometimes so disgraceful that it cannot be mentioned. But let none imagine that he cannot reason in this case, nor seek to hide under that covering, the wicked insubordination of his attachments, as if by that means he could silence a reproving conscience.

I proceed now to say, that the Bible is intended to direct the whole of your conduct in in this transaction. This may be inferred from the following texts. "Whether therefore, ye eat or drink, or *whatsoever* ye do, do all to the glory of God." 1 Cor. x. 31. This term, "*whatsoever*," includes the minutest transaction in human life; much more, one so important as that under consideration. Now I hope it is unnecessary, to tell any one professing to believe the doctrines taught in the Westminster Confession, "what rule God has given to direct us how we may *glorify* him," in "*whatsoever*" we do. The child can reply, "the word of God which is contained in the scriptures of the Old and New Testaments." And this perfectly agrees with the character which they claim, which is, to be "a light to the feet and a lamp to the path," and especially to the young man. Ps. cxix. 9, and 105.—They are "profitable for doctrine, for reproof, for correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work," 1 Tim. iii. 16, 17. Therefore, although they may not lay down explicit directions for your individual case; yet if closely and earnestly consulted, they will shed down their divine light upon your path. This

and he will direct thy paths." Prov. iii. 6. "Be careful for nothing but in *every* thing by prayer and supplication, make known your requests unto God." Phil. iv. 6. "A prudent wife," and by inference a prudent husband also, "is from the Lord." Prov. xix. 14. Why then not make *this request* known unto God? If you will not, you slight the gift and despise the Giver. You implicitly declare, that you will not have God either by his word or his providence, to interfere in your marriage. But whether you will or not, reason accords with this inspired direction. For there is nothing which the inexperienced are more ready to do, than to take appearance for reality, and in spite of all your sagacious scrutiny it may, in this case, deceive you; and then, how mortified and miserable must you feel through life! Is it not then wise to implore the counsel of him who perfectly sees the real characters of men and women, under all their fair but deceitful coverings? Is not the prayer of Abraham's servant, and the answer he immediately received, left on record for your learning? and what can you learn from it, if not that the affair of marriage is an affair every way proper to be carried to a throne of grace?—Were professors of religion more faithful and conscientious in paying this tythe of commanded duty unto God, they would, oftener than they do, receive in the person of their choice, his most abundant blessing. If they unjustly withhold it, he justly withholds his blessing. And this, I doubt not, is the invisible cause, why the respectful addresses of some, meet a mortifying repulse—why the sanguine and perhaps reasonable hopes of others, meet an unexpected and bitter disappointment—why many, even of the saints, are permitted to succeed in doing in one hour what costs them afterwards bitter sorrow and repentance till they find relief in the grave. This is, I doubt not, the reason why some are left to fall into the grossest sins, and others are cursed with the greatest miseries—why cruel death cuts short the most promising courtship, or snatches the bride from the altar, or even tears them asunder after the happy union has been consummated: and why the love and harmony which at first promised fair to ensure happiness unruffled to the end, give place to strife and hatred, which bring forth misery, confusion, and every evil work! Some would be willing in this case to act towards God as they do towards their parents; they would ask his counsel, after the matter is all settled in their minds, and steps perhaps are taken which honour and fidelity forbid them to retrace. That is, they first disobey his command and infringe his prerogative and then ask him to approve of it!! a vile mockery! a daring insult!

Farther, you are not to think that prayer supercedes the exercise of your own judgment and prudence in the case. It is as much your duty to employ these, as if all depended on them. It is in the exercise of these you are to expect God's direction. And there are many things that require to be weighed in the balance and compared together. Unity and harmony is the point to be gained. The person whose qualities with yours will produce these, is the person that should be sought. The temper, manners, education, talents, predilections, sentiments, avocation and circumstances in life, have all to be considered before you can hope to make a discreet choice. But you must not mistake my meaning, I do not intend that you should direct your attention exclusively to find out your neighbour's character; first and chiefly endeavour to find out your *own*. To ascertain this with precision, is by far the most difficult part of the task you have to perform. If through the influence of begun attachment you are in danger of judging too favourably of your neighbour's qualifications, you are in much greater danger of over rating your own. Your good qualities lie on the surface and meet your eye at once, your bad ones lie concealed and elude your search. Many take their own qualifications for granted without any inquiry at all. To speak of their having any deficiencies or extravagancies, is to affront them. Yet that every one has more bad qualities than good, is certain. Without forming a candid judgment of your own character, you are exceedingly liable to be disappointed and to throw the whole blame on your partner, when perhaps with more justice it may be laid upon yourself.

Without accurately ascertaining your own deficiencies you cannot be happy in yourself or just to your partner; because, you will expect too much, you will be proud, a word out of place will be ready to offend you; you will not stoop to a reconciliation or forgiveness even to the person whom you profess (but in this case hypocritically) to love above all the rest of the world. Therefore, if you would choose wisely or be happy in your choice, *Know yourself*. And to obtain this knowledge you must go again to the sacred volume, and to the throne of grace, and seek from him who searches the hearts and tries the reins, a clear discovery of your own.

But the principle thing I wish to place before you is this—*You ought to be one in a religious sense*. That this ought to be held indispensable, can be fully established if you will admit the Bible as evidence. First you ought to be both Christians, and the lowest degree of the evidence of this which ought to be deemed satisfactory should be a profession and practice becoming the gospel

"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. vi. 15, 16. To the same purpose he reasons in the first epistle. "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ and make them the members of a harlot? God forbid. What! know ye not that he that is joined to a harlot is one body? for two saith he shall be one flesh. But he that is joined to the Lord is one spirit," 2 Cor. vi. 16. For the same reason he restricts christian widows. "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, *only in the Lord.*" chap. vii. 39. The law which was given to ancient Israel stands in full force. "Neither shalt thou make marriages with them. Thy daughter shalt thou not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me that they may serve other Gods." Deut. vii. 3, 4. The reason subjoined to this precept shows that it belongs to the moral law and is therefore still binding. Unless you be both children of God, you cannot comply with the precept frequently given, "wives submit yourselves unto your husbands as unto the Lord."—"Husbands love your wives as Christ loved the church and gave himself for it," &c. Eph. v. 22—25. Mere submission on the one side and natural affection on the other, is not enough. There must be a respect to the authority of this precept and this example, which all but the real believer are incapable of giving. It is therefore perfectly manifest that if you go by the rule of Scripture, you will, with your knowledge, be joined to none who are not children of God.

But it is objected, "we may be the means of their salvation." I answer it is far more likely that they will be the means of your apostacy and ruin. "For they *will turn away thy son from following me*, that they may serve other Gods." Of this, the apostacy of the antedelvians, of Ishmael, of Esau, and of Solomon with all his wisdom, are monuments for all generations to consider to the end of time. When the Apostles say, "For what knowest thou O wife, whether thou shalt save thy husband, or what knowest thou O man whether thou shalt save thy wife." 1 Cor. vii. 16.—And "that if any obey not the word they may without the word, be won by the conversation of their wives; while they behold your chaste conversation coupled with fear." 1 Pet. iii. 12.—They speak to those who were converted after

marriage or at least after espousals. But that is not supposed to be your case. I would ask you who make this objection? Is a hope of being the means of their conversion *one of your motives*? If it is not, you are making a hypocritical pretence to cover some antisciptural predilection, and have just ground to expect that in some way or other a righteous God will punish you for it. If it is, I ask, what is your hope founded on? Is it on any thing God has promised to do in such a case? It cannot be, for he has commanded you not to place yourselves *in such a case*. How then dare you seek the aids of God's Holy Spirit to bless your endeavours? and what can you do without them? Have you seriously considered the matter whether you are able to withstand what even Solomon could not withstand? Can your influence achieve what the most perfect example and painful instruction, what the most powerful eloquence, the most stupendous miracles, what the most tremendous judgments, what neither the joys of heaven, nor the terrors of hell can accomplish? Have you considered your own weakness, ignorance, carnal mindedness, and unbelief, and the slight temptations before which you have already fallen? It is impossible. This must be your presumption, or rather your infatuation. But still you say it is possible. True, all things are possible with God. He can preserve you from apostacy and make you instrumental in converting a soul. But is that enough? It is possible for him to preserve you unhurt in the lion's den or in the midst of the burning fiery furnace, do you consider that sufficient to warrant you to venture in? It is possible for a man to walk along a precipice without falling, ought he therefore to leave the middle of the road? God can preserve your soul safe though in the hands of the Devil, would you therefore be wise to keep his company? "It is possible," says a writer, "for God to make a beggar a gentleman, or to bring it round that a criminal under sentence of death may be pardoned, would you therefore be willing to marry either? No, truly: and yet the hazard is infinitely greater in the case under consideration.

But the Scriptures demand an entire union in sentiments and practice. It is not enough that both be considered, in the judgment of charity, to be Christians. They have duties to perform jointly, which require them to bring into operation definite and particular sentiments. If it shall please God to make them fruitful, they have children to instruct. And in this they have a joint interest. This appears from the duties of children. They are required "to honour father and mother." *Exod. xx. 12.*—They are here required to pay the same tribute of respect, or to perform the same duties to both parents. And as all their duties

are here included, we infer that they are to listen to the instructions of both. The same inference is to be made, when they are commanded to "obey their parents in the Lord," and to "obey them *in all things*." Solomon says, "train up a child in the way that he should go, and when he is old he will not depart from it." Prov. xxii. 6. As neither parent is particularized, we may fairly infer that both are intended. And this must appear from the very nature of the duty specified, which is one in which both parents must have a share.

The same inference may be made from chap. xxix. 17. "Correct thy son and he shall give the rest;" as neither is mentioned both are bound to this duty. And that the mother is included, is certain from what is said in the 15th verse. "The rod and reproof give wisdom, but a child left to himself bringeth his *mother* to shame." What are we to gather from the frequent mention that is made of the mother's name at the end of the history of most of the kings of Israel and Judah; if not that she had a chief agency in forming that character which has just been described, and that therefore her well known character in some degree accounts for it? It is beyond a doubt that Timothy received his instruction at a very early period from his mother, and perhaps his grand mother. That the father is charged with their instruction, none will doubt. To him, as to the head of the family, is the charge often immediately addressed. Therefore it is the duty of both.

The next thing is, what is to be the system of instruction?—It cannot be doubted that "the way a child *should* go," is the way laid down in the Bible. It is to "remember thy Creator in the days of thy youth." It is to "seek God early that he may find him." It is "the fear of God" which includes all that relates to the knowledge and practice of religion. Every thing connected with setting their "trust in God." "I will open my mouth in a Parable, I will utter dark sayings of old, which we have heard and known and our *fathers* have told us. We will not hide them from their children; showing to the generation to come, the praises of the Lord, and his strength, and his wondrous works that he hath done. For he established a testimony in Jacob, and

ters of religion, do their duty to their children, they ought not without it to become husband and wife: And unless they can be agreed concerning all these duties in which they are required to walk together. But if they are determined, at the shrines of natural affection, to sacrifice a regard to God's word, besides exhibiting to the world a house divided against itself, they ought to expect, that he will visit their iniquities with rods, and their sins with chastisements.

Besides teaching their children, they are to engage to walk together in all the duties of religion—in religious conversation—in prayer—in fasting. See 1 Cor. vii. 5, and 1 Pet. iii. 1—7.—Both are supposed by the inspired writers to have place in the same visible community of Christians. See 1 Cor. xiv. 34, 35.—1 Tim. ii. 12. But they cannot, unless they are agreed to all the extent of doctrine and precept supposed in these duties. The same thing is evident from a due consideration of the import of the phrase, "Be ye not unequally yoked together," for that supposes that they ought to walk together through all the duties of a believer, not only with the same sentiments but with the same holy activity, zeal and love. The figure in the words is borrowed from two oxen yoked together, in which case it would not answer well if one were very weak and another very strong; but it would be incomparably worse if one should pull one way and the other pull in direct opposition. The application of this is easy.

Most professors of religion are fully sensible of the propriety of this unity, if not before, at least very soon after they are married. This appears from the frequent occurrence of one of the parties leaving his or her former profession and joining with the other. Now I will admit it possible in *some cases* that this may be done rightly; but I do not know a single case of an ordinary kind where *satisfactory evidence* of it can be given to all concerned. When I admit it *possible* in some cases, (that is when error is left and truth embraced) it is then attended with so great difficulties and temptations that very few are competent to it. But the most common case is, that truth is forsaken and *error* adopted; of which the best that can be said is, that it is a decided step towards apostacy from all truth. This, to all who are sincere and hearty in the cause of truth, and love to see others so, is as distressing as it is common. More particularly because they know not of this evil till it be past all remedy, till all their counsels and remonstrances are too late. But that most catholic, most convenient maxim comes in to soothe them, and to quiet the clamours of a reproving conscience. "There is no difference."

It follows then, that either now or when you first made a profession you lied to God, to the church and the world. At whichever of these times you prefer to place it, it will come very near accusing your present change, of bad motives and yourself of vile hypocrisy; and in spite of all the charity in the world, every denomination, when its turn is to be forsaken, will condemn your conduct if it dare approve its own. Sometimes to solve the difficulty, it is gravely said, that "it looks best for husband and wife to go to one place of worship." This is true, if it can be done without sacrificing the cause of truth. But is it best, or does it look best, that this should be purchased at the expence of apostatising from truth, and giving countenance and support to error.

I have already said that, in no case, can you give satisfactory evidence that you have made a right change. Your affection for your partner, and consequent desire to please must ever appear, to those who know not the heart, to have caused the change.— You therefore commit an injury you cannot repair, inflict a wound you cannot heal. How does this accord with the Bible? Does the Bible give you either precept or example to justify you in offending *many* to whom you had given a public solemn pledge, in order to please *one* to whom in the first instance, you were under no obligation at all?

I have now proved that persons proposing to marry ought to be *one in a religious sense*, that they ought to be of one heart and one way respecting the whole of parental instruction, prayer, fasting, religious conversation, all the duties of a believer. I am now to point out the dismal consequences of neglecting this rule.

(To be continued.)

Selections.

LETTERS ON THE ATONEMENT.—No. VIII.

The Truth of God.

MY DEAR BROTHER—

In the two preceding letters, I endeavoured to prove, that the *definite* scheme accords with the *scriptural* representations of the *nature* of the atonement, far better than the *indefinite*. Let us now,

II. Look at the two theories in an other point of contrast, and inquire which puts the most honour upon the divine perfections; the *truth*, the *justice*, and the *love* of God.

The TRUTH of God will first claim attention. Truth is a perfection essential to the divine nature; an attribute of which the Supreme Being can never be divested. He is celebrated by the inspired writers as "a God of *truth*" "and plenteous in *truth*." "All the paths of the Lord are mercy and *truth*, to such as keep his covenant and testimonies." "He shall judge the world in righteousness and the people with his *truth*." "The Lord is good; his mercy is everlasting, and his *truth* endureth to all generations." "He keepeth *truth* for ever." "The word of the Lord is right, and all his works are done in *truth*." "All his works are *truth*, and his ways judgement." "God is not man that he should *lie*." "The Strength of Israel *will not lie*." "God that *cannot lie*."

Such are the testimonies of inspired writers to this glorious perfection of the divine nature. Jehovah is *truth itself*. He always speaks the truth; and he always does according to truth. It is impossible for him to deviate, in one word or action, from the requirements of truth. He is true in his *threatenings* as well as in his promises.

Now, this attribute of the Supreme Ruler of the universe, is honoured by the views we take of the atonement. We represent him as being incapable of departing from his word, by suffering sin to escape the penalty of the law. His *threatenings*, we believe, are always executed either on the head of the transgressor, or on the head of his surety. Jehovah fulfils his comminations, exactly according to his meaning when he denounced them. Not so our brethren of the New School. They abandon the penalty of the law. It is executed neither on the ransomed of the Lord, nor on their Redeemer. Sin escapes without punishment.

"There," says one, "is a secret and perpetual recurrence to the idea that Christ has paid the demand, or suffered the penalty of the law, so that its claims are now quieted, and the sentence of condemnation repealed. But this is a fundamental, and may prove a fatal error. There is nothing in the character of Christ's sufferings which can affect or modify the penalty of the law. These sufferings were not *legal*. They constituted no part of that *curse* which was threatened against the transgressor."* Again: "The atonement paid no debt—it involved the *infliction of no penalty*."†

If these assertions be true; if the penalty of the law has been inflicted neither on the saved sinner, nor on his Redeemer; then his sins go unpunished; no satisfaction is made to divine justice;

* Beman, p. 68.

† Ibid. p. 72.

and the truth of God is prostrated in the dust. He threatens; but he does not execute his threatenings. He declares that sin shall be punished; but he pardons it, and suffers it to escape, without punishment.

How well our brethren get over this difficulty? How can they save the honour of the divine veracity? Will they say, that God is not bound to fulfil ~~his~~ *threatenings*, while they admit that he is bound to fulfil his promises? I am not ignorant of the distinction made between a promise and a threatening. I know it has been said that, as by the former a right is passed over to him to whom the promise is given, justice requires the promiser to act according to his engagement; but in respect to the latter, the matter is very different: no right being conveyed to another, no obligation of justice demands the fulfilment of the threatening. This distinction, however, will not suffice to evince, that the *truth* of God does not create an obligation to inflict the penalty of his law, on every sin by which it is violated. Justice, I admit, requires the fulfilment of promises; but does not *truth* require the same? It is to Jehovah's *truth*, and not to his justice, the inspired writer refers us when he proves the immutability of the divine counsel. The *promise* and the *oath* of God are the two immutable things, in which it is impossible for God to *lie*. (See Heb. vi. 17, 18.) If, then, it is impossible for the God of truth to lie by breaking his promise, it is manifest that he is bound by his *truth*, as well as by his justice, to fulfil his promises; and if he pays such a sacred regard to truth involved in his promises, is it not evident he must pay an equal regard to truth involved in his threatenings? The claims of truth are the same in both cases; and if the violation of truth would be *lying* in the one, it surely would be so in the other. The conclusion is, that every threatening of Jehovah must be fulfilled, according to its true import.

But it will be said, the non-execution of the penalty of the law involves no breach of truth, because the penalty denotes only the real demerit of sin. That the penalty expresses the judgment of our divine Lawgiver on the demerit of sin, is readily conceded; but to maintain that it involves nothing more, and gives no pledge that it shall be inflicted, is to maintain, in our apprehension, a manifest absurdity. Who ever heard of a human law promulged with such a sanction; a law declared simply what punishment a violation of it would deserve, but giving no assurance that the crime would be punished? Such a law would disgrace the wisdom of an earthly legislature; and shall we dishonour infinite wisdom and supreme authority, by imputing such a law to HIM by whom kings rule and princes decree justice? The

penalty annexed to his law, while it declares the demerit of sin, denounces war against the transgressor. It assures us that sin shall not go unpunished. It is written, "the wages of sin is death;" but it is also written, "In the day that thou eatest thereof thou shalt surely die." "The soul that sinneth it shall die." "Who will render unto every man according to his deeds:—unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." "If ye live after the flesh ye shall die." "For as many as have sinned without law SHALL perish without law: and as many as have sinned in the law SHALL be judged by the law." Do these declarations contain nothing more than the judgment of the Supreme Lawgiver as to the demerit of sin? Who does not see that they solemnly assure us that sin shall be punished, and that the truth of God is pledged to see them fulfilled according to their true meaning?

But, say our brethren, the threatenings of God are conditional. "Yet forty days, and Ninevah shall be overthrown." But the Ninevites repented; "and God repented of the evil that he had said he would do unto them, and he did it not." Parents often forbear to execute their threatenings; and human governments frequently remit the penalty of the law in favour of unhappy culprits. We grant magistrates are empowered to set aside the execution of sentences denounced against the violators of human laws; and whenever they exercise their dispensing power, in conformity with the design for which they received it, no breach of truth is involved in the transaction; because every law to which this remitting power extends is subjected to this condition, that its penalty may, in certain cases, be set aside. But, at the same time, it is to be observed, that the very necessity of this dispensing power grows out of the imperfection of human government and the impossibility of adapting general laws to every particular case. But no such necessity exists in the divine government; which is infinitely perfect, and can, with infallible certainty, apportion punishment to the demerit of every transgressor.

The escape of the Ninevites is indeed to be attributed to the well known clemency of God. But it produced no breach of truth; for it is evident, from the circumstances of the case, that the terrifying denunciation of the prophet was designed to awaken them to repentance, and lead them to reformation. The effect was happy. The people did repent. "God saw their works, that they turned from their evil way." When, therefore, the Lord determined to spare them, he acted according to an established principle in his government over the nations. "At

what instant I shall speak concerning a nation and concerning a kingdom to pluck up, and to pull down and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Jer. 18. the threatening was then *conditional*; and consequently the truth of God did not require its execution on a repenting people. In sparing them, Jehovah, who is merciful and slow to anger, acted according to his *real intention* in commissioning his servant Jonah to proclaim his wrath against the Ninevites, and the *true import* of his awful denunciation.

But from the conditionality annexed to threatenings of temporal calamities, in respect to nations and individuals, it will by no means follow that the penal sanctions of God's holy and eternal law are likewise conditional. Parents it is true do often remit punishment to their children; and duty sometimes requires that their threatenings should not be executed. But Jehovah is above all authority. His conduct is not subject to the rules that govern the conduct of imperfect and erring mortals. When a parent threatens to chastise a child, he may really design to do so; and yet he may afterwards see cause to change his purpose, and lay aside the rod. But when the omniscient God utters a threatening, he knows all possible circumstances. Nothing unforeseen can arise to induce a departure from his original purpose; and consequently his truth demands the infliction of the penalty of his law on every sin, agreeably to its true import.

Our brethren, however, will insist, that, as the penalty of the law is not inflicted on the saved, it cannot be executed on any other person. They strenuously maintain the Redeemer did not bear the curse of the law. But here zeal for their peculiar views carries them along, in opposition to plain testimonies of inspired writers. Christ did endure, as was shown in my last letter, the curse of the broken law, for all who believe in him: and that this transfer of punishment from the original offenders to their Surety-Redeemer, was consistent with adherence to truth, we are taught to believe by infinite wisdom, under whose inspiration the prophets and apostles wrote. The plan of salvation was devised in the eternal mind before the creation of the world; the Son of God, in the character of Mediator, was set up from everlasting; believers were chosen in him before the foundation of the world; and immediately after the fall of man, he, the seed of the woman, was promised, as coming to destroy the works of the devil; and of consequence it must follow, that, when the Lawgiver at first denounced the penalty of death in the hearing of innocent man, he did it in view of all these facts, and of that transfer of

the curse from the head of his people to the head of their divine surety, which he contemplated, as the way to effect their salvation. In the death of Jesus Christ, as a *satisfaction* for sin, the *truth* of God shines in all its lustre. The penalty of a violated law is diverted from the sinner; and yet it is fully executed, in the bitter agonies of our immaculate Redeemer.

In opposition to our views, an argument has been drawn from the history of Adam. The preacher began with premising, that he believed God always acted according to his *real meaning* in his threatenings; and, then, in order to prove the threatening annexed to the covenant made with Adam was not executed, he observed that it denounced temporal death, to be inflicted on the *very day* of his transgression. But this, said he, was not inflicted; Adam did not die, till he had lived upwards of nine hundred years. Besides, the penalty was *eternal* death; God declared that Adam should die eternally. But Adam was saved; and Jesus Christ did not suffer eternal death: consequently, the penalty was executed neither on Adam, nor on the Redeemer.

Such was his argument. He could not but be aware that it would be objected, that, according to this statement, the devil spake the truth, when, in tempting our first parents, he affirmed, in opposition to their understanding of the meaning of the threatening. "*Ye shall not surely die.*" This he could not deny; and to do away the force of an objection, so revolting to the minds of common Christians, he observed, that, to make temptations successful, there must be a mixture of truth with falsehood.—A feeble answer!

Now, in reply to this curious argument, it is obvious to remark, that the construction put on the threatening does not accord with the preacher's preliminary observation; for, if God always acts agreeably to the real meaning of his declarations, then it is certain he did not, by his threatening to Adam, mean he should undergo temporal death on the *very day* of his transgression; because, as Adam's natural life was not destroyed on that day, God did, by his own conduct, own that this was not his meaning. Nor does it appear that our first parent so understood the threatening; for knowing himself to be the constituted head of a numerous progeny who were to descend from him, he had no reason thus to construe it. But he *actually* did, in a different sense, die on the *very day* in which he sinned. He lost the favour of his Maker; he was deprived of spiritual life; the holy Spirit left his soul; he lost the divine image, became corrupt in his moral nature, fell under the dominion of sin, and the power of spiritual death: his natural constitution underwent a great change; the seeds of death

were sown in it, and he became a mortal man: he was, moreover, ashamed, fled at the voice of his Maker, and vainly attempted to hide himself from his presence. Besides, sentence of death was pronounced upon him by his offended Sovereign; and he became **LEGALLY dead**. In this sense, he actually died on the *very day* of his transgression; and thus Jehovah himself has, by his treatment of the culprit, interpreted the real meaning of his own threatening.

That eternal death was involved in the penalty annexed to the first covenant, and that it is most unequivocally denounced against all impenitent sinners, we assuredly believe. But it is plain the word *eternal* was not used in the threatening against Adam; and it seems to us, that if it had been as plainly and positively declared that he should *surely* and *personally* die *eternally*, in case of violating the covenant, as it was that he should surely die on the day of his eating the forbidden fruit, his condition would have been hopeless. For we believe that when Jehovah condescends to speak to us in human language, he is to be understood according to the common use of words, and that he always *means what he says*. His truth is pledged, not only in his *predictions*, as has been taught by some, but in his *threatenings* too. In the latter he as really *means* what he *says*, as in the former: and in fact all *threatenings* have the nature of predictions. Had, therefore, the original commination been expressed in the terms we have adverted to, the case of Adam would have been remediless. But these awful terms were not employed. The threatening was denounced in such language as to render his salvation consistent with Divine *truth*; in language corresponding to those schemes of mercy which were about to open their treasures of grace and love on this fallen world. Eternal death is now denounced against every sinner; but surely the meaning of the threatening is not that *every* sinner of our race shall certainly die eternally; for then who could be saved? The import obviously is, that every sinner deserves this tremendous punishment; and that all who refuse to rely on the *satisfaction* for sin made by Jesus Christ, shall most certainly endure eternal misery. The true meaning, then, the original penalty was, that Adam should surely die

From the history of Adam no evidence can be derived, to prove that the penalty of the law has failed in its execution, or that the God of truth has ever acted, in a single instance, contrary to the true meaning of his words. Our first parent actually did die according to the real import of the threatening; and as he from the first expected to be the progenitor of a numerous posterity, we have reason to believe that he did not himself understand by the threatening, that his mortal life was to terminate on the very day of his transgressing the command of his Maker; and both promises and threatenings are obligatory, only in the sense which they are really understood by the different parties concerned in them, at the time of making them. Jesus Christ, the great Redeemer, did truly endure, as has been proved, the penalty of the law; and if Adam has been saved, it was through the *vicarious sacrifice* and *satisfaction for sin*, made by the promised seed of the woman.

Sincerely yours,

LETTERS ON THE ATONEMENT.—No. IX.

The Justice of God.

MY DEAR BROTHER—

We have seen how much more honour is reflected on the *truth* of God, by the doctrine we teach, than by that taught by our brethren. Let us proceed to inquire in which of the two schools, the *honour* of DIVINE JUSTICE is most exhibited.

Contemplating the cross of Christ in the light in which our theory presents it, we immediately see a glorious display of divine justice. Is an explanation of that awful spectacle required? Is the reason of the sufferings of the immaculate Redeemer demanded? We reply, it was right that he should suffer, because he assumed the place of sinners. Had he not become their substitute, justice could have had no claim on him, for the payment of their debt. But as, in infinite compassion to them in their lost and ruined condition, he was pleased to undertake their redemption, and become their substitute; he was "made under the law," (Gal. iv.) subject to all its demands, *penal* as well as *preceptive*. Having thus assumed the responsibilities of his people and standing charged with their sins, justice could of course not be removed from

This is the reason of the dreadful sufferings of the spotless Lamb of God. As "he was made *sin*," it was right that he should be "made a curse for us;"* the punishment due to our sins could justly be inflicted on our *substitute*, to whom they were all imputed. The wrath of the Almighty was poured out upon him; the fires of divine justice consumed the victim that love had provided; the Father spared not his own Son, but delivered him up for us all. What a glorious display of justice! How inflexible in its righteous demands! It will not abate them in the smallest degree, even in favour of the Son of God. He must drink the bitter cup of wrath to its very dregs. In the cross of our Redeemer, the universe will forever see the brightest exhibition of divine justice.

Equally plain does our doctrine make the display of the evil of sin in the death of Christ. Had no sin been imputed to him, he could not have been treated as a sinner. But as all the sins of his people were charged to his account and he made responsible for them, it was right that the penalty of the law should be inflicted on him. "He was wounded for our transgressions; he was bruised for our iniquities; the *chastisement* of our peace was upon him." "He bare our sins in his own body on the tree." In the curse denounced against a fallen world, in the sufferings, agonies and death of mankind, and in the torments of hell, the dreadful evil of sin is seen; but in the sufferings and death of Christ, it is seen in a still stronger light. When an angry God, seizing a bold transgressor, pours out his curse upon his guilty head, banishes his soul from his presence, and overwhelms it in the fiery billows of the burning lake, he discovers his abhorrence of sin. But when, seizing his only begotten Son as the surety of guilty man, he poured out his curse on *his* head, withdrew from *him* the light of his countenance, and overwhelmed *him* with shame, anguish and horror of mind, he proclaimed to the universe, in tones of thunder, his utter detestation of sin, and gave the plainest and most convincing demonstration that he would not, and could not, suffer it to go unpunished. In the cross of Christ, sin appears to be that evil and bitter thing which God hates with utter hatred.

Thus, according to the old theory, all appears plain and intelligible. But when we turn our eye to the new scheme we see obscurity and darkness; we find ourselves surrounded with difficulties and perplexities. Our brethren, I know, think otherwise. They imagine that, by an application of an old distribution of the justice of God into three kinds, *commutative*, *distributive*, and *public*, they can not only expose the error in our views

* 1 Cor. v. 21. Gal. iii. 13.

of this great subject, but remove all objections to the doctrine of the atonement. I do not controvert this distinction; but I shall object to the use they make of it, as being very unhappy and productive of real difficulties. In their hands it is a source of darkness, not a spring of light. For

First, *They set the justice of God AT VARIANCE with itself.* In a former letter this opposition was noticed in regard to believers. Here I shall consider it in reference to the Mediator. In man, justice, how diversified soever in its operations, is *one* and the *same* principle. It presides over his whole conduct, and governs him, whether he act as a private individual, as a merchant, or as a ruler. Equally plain is it, that the justice of God, however diversified in its operations and distinguished by different names, on account of its modes of exercise, must be *one* and the *same* attribute of his nature. It is impossible for any collision to arise between his perfections, much less in the same perfection. Yet such a collision is represented as occurring between the demands of divine justice, according to the views of our brethren. "Distributive justice," says the author of dialogues on atonement, "demands that every person should be treated according to his moral character. It demands that the guilty should be punished and the innocent set free."* Consequently, as Christ was, in their opinion, perfectly free from sin in every sense, either imputed or personal, distributive justice required that he should be saved from death, the wages of sin, and enjoy life, the reward of obedience; and not be treated as sinners deserve to be treated, by being subjected to those very sufferings by which a righteous God punishes them, and expresses his displeasure against their disobedience. But, says this same writer, speaking of Christ's death, "it was a *satisfaction* to public justice, by which the ends of punishment are answered."† Now, if his death was a satisfaction to public justice, then public justice demanded his death; demanded that he should pay the wages of sin, and be treated as a sinner, by being subject to the very sufferings that sinners deserve. Here then is a complete opposition, in the demands of one and the same divine attribute. It demands that Christ should die; and it demands that he should not die.

Secondly: *They use this distinction so as to set aside DISTRIBUTIVE justice, in relation to the atonement.* It had no demand on Christ, they say; and of course his sufferings were no satisfaction to its demands. But this representation is incompatible with scriptural testimony. It is true distributive justice had no de-

* P. 19.

† P. 23.

mands against Christ on his own account; but on account of his representative character it had just demands. Having undertaken the redemption of sinners, he assumed their place and responsibilities; he was made under the law, subject to its penal requisitions, and bound to suffer and do all that their salvation required. It was therefore right that he should be made a *curse* for them, by enduring the penalty of the law; and Jehovah, by inflicting punishment on him, the *surety* of his people, dealt with him on the principles of distributive justice. He was viewed, not in the character of a holy man, who had always been obedient to the divine law; but in his character of *Mediator* between an offended Sovereign and his rebellious creatures, who had engaged to pay the dreadful debt of penal sufferings which they had contracted. Justice therefore demanded his death; and by dying he satisfied the claims of *distributive* justice. It was, strictly speaking, *distributive* justice that treated Christ as a sinner, and exacted from him the sufferings necessary to be endured in making an atonement for sin.

Thirdly: *On the plan of the new school*, DISTRIBUTIVE JUSTICE HAS NOT BEEN SATISFIED, nor can there be ANY DISPLAY of this attribute in the death of Christ. They assert indeed that public justice was displayed in that ever memorable event; and consequently it must have demanded his death. But on what grounds can this be maintained? Was Christ a sinner? No; he was holy, harmless, undefiled, and separate from sinners. Was sin imputed to him? No; they reply, the imputation of sin is an absurdity. Had the law any demands on him? By no means; "the law," says one of the new school, "has no penal demand against Christ—such a demand it can never establish." "The law," says another, did not demand the death of Christ.* If, then, on neither of these accounts the Supreme Ruler of the universe had any demands on the sufferings of Christ, on what possible grounds could justice, public justice, if you please, require that he, the immaculate Son of God, should undergo that death which constitutes the *wages* of sin, and which law and justice denounce against sin, and against *sin only*? To subject such a glorious and divine personage, free from sin both personal and imputed; one on whom the law had no penal demands; one whose character merited the highest honours; to the greatest ignominy, to unutterable pain, and to an accursed death, would have been a display, not of *public justice*, but of *public injustice*. It would have dishonoured the government of the Most High, and filled the universe with terror.

* Beman, p. 34, Dial. on Atonement, p. 23.

But to prove that on this scheme no injustice was done to Christ, it is said: "His sufferings were perfectly voluntary. He took them upon himself. If those sufferings had been inflicted upon him, without his consent, he would have been treated with great injustice."* But, if we admit that his consent to suffer would have done away the charge of injustice, it will not follow that justice had any demands against him; and if it had no demands against him, there could be no *display* of justice, in subjecting him to a treatment so opposite to the claims of his moral character. "But distributive justice," says the same writer, in immediate connexion with the above quotation, "was not exercised in the infliction of these sufferings upon him." No indeed; because, on the principles of our brethren, great distributive *injustice* was done to him; for those sufferings were inflicted, not in accordance with, but in *opposition to*, the claims of distributive justice, which demanded a very different treatment of one so perfectly holy, and so free from sin in every sense. Consent however, will not always authorize the infliction of evil on another. A man might wish to die, and even request to be put to death; but this would not justify a magistrate in destroying his life, nor legalize his murder.

Finally: *On the principles advocated by our brethren, NO INTEL-LIGIBLE END is answered by the Saviour's death.* They indeed think otherwise; and one of them has said, "The atonement was a scheme devised by infinite wisdom, by which the ends of punishment can be completely satisfied, and yet the sinner spared." On our scheme this appears to be perfectly true; but on that of the new school, it will be found unable to stand the test of a rigid examination. View the death of Christ in the light of their principles, and it will be seen to answer no one legitimate end of punishment.

The principal end of punishment is the satisfaction due to divine justice for the breach of God's holy law, and the insult offered to his infinite majesty. But according to the theory of our brethren this is not answered by the Saviour's death; for they deny that distributive justice had any thing to do with that awful transaction, and it has just been shown that public justice could not be satisfied by it; because it had no demands against him. Vindicating the honour of the divine law, is another end of punishment. Admit as we do, that Christ atoned himself

that the law had any penal demands against him and that he did suffer its penalty, and surely it will be absurd to say that the law in its penal demands was honoured by sufferings which they did not require, and which of consequence afforded them no satisfaction. A display of the evil of sin, and of the hatred which a holy God bears to it, is another end of punishment. If Jesus Christ was charged with the sins of his people and really bore the punishment which they deserved, then the infinite evil of sin and the divine hatred against it appear in a strong, convincing and glaring light, in those dreadful sufferings which Jehovah required of his own and well beloved Son, in making an atonement; and without which he would not, and could not, forgive his offending creatures. But if Jesus Christ was not only perfectly holy in himself, but, as our brethren affirm, not at all charged with the sins of men, and not at all responsible for them, we cannot see how the evil of sin and the divine hatred of it, appear in sufferings which were not designed as a punishment of sin. Finally: another end of punishment is to warn the creatures of God against the evil of disobedience. Such a warning was indeed on our principles, given to the universe in the shameful death of Immanuel: but, if, according to the new doctrine, Jehovah seized this glorious person, and put him to a death which his violated law did not demand, and which could be no satisfaction to its penalty; if he subjected him to the most dreadful sufferings, neither on account of any *personal* sin, nor on account of any *imputed* sin, it is not conceivable how such a procedure could convey to rational creatures a warning against the danger of disobedience. It was rather calculated to alarm the obedient for their safety, and shake their confidence that they should continue to enjoy happiness, so long as they persevered in their allegiance and duty to their almighty sovereign.

Thus it appears, on the principles of the new school, that no end of punishment is answered by the death of Christ. It seems to be an unintelligible transaction. We do not see how our brethren can avoid, in their march of *fancied* improvement, coming to the conclusion to which the new discoveries of Dr. Murdock has led him; that the death of Christ is a *mere symbol*, or arbitrary appointment of heaven, to signify the divine mind in relation to a certain thing.

Affectionately yours,

REMARKS

On an Article in THE EDINBURGH REVIEW, in which the Doctrine of Hume on Miracles is maintained: By the Rev. James Somerville, Minister of Drumetzier.

Professing themselves to be wise, they became fools. ST. PAUL.

[One of the most powerful arguments, of the external kind, in support of a Divine Revelation, is derived from the miracles which were wrought for its confirmation. On these alone, were there no other argument, the truth of the Christian Revelation may be rested; as, indeed, it is by the Saviour himself. "If I do not the works of my Father, believe me not; but if I do," &c. John x. 25, and 37, 38. The infidel Hume, in his Essay on Miracles, first advanced the idea, that it is impossible to prove, by testimony, that there ever was a miracle:—Because, there is greater probability, from experience, that any number of witnesses, testifying a violation of the laws of nature, should be deceived or falsify, than, that such a violation of these laws, as constitutes a miracle, should take place. By this redoubtable argument did he show, that the Bible, which records the miracles of our Saviour and his apostles, is unworthy of credit; no doubt, as much to his own satisfaction, as he did by other arguments, equally powerful, that there is neither Bible, nor witness, nor testimony, nor heaven, nor earth, nor matter, nor spirit, but only impressions and ideas, in the universe,—affording evidence of the truth of one part of scripture, at least, that some men "professing themselves to be wise, became fools;" and that "the mouth of fools poureth out foolishness." This attack on the foundation of the Christian Revelation, was triumphantly repelled by Dr. Campbell, in his "Dissertation on Miracles," published in 1762. This work remains unanswered and unanswerable to this day. The enemies of Divine Revelation, however, are not to be deterred, by any such obstacles, in manifesting their enmity to the truth. They go on, asserting again and again the same dogmas, as if they had never been refuted, and proving beyond a doubt, that philosophic pride, and folly, and enmity to the gospel, did not die with David Hume. In 1813 or 14, a work was published in France, by La Place, the most celebrated philosopher of the present day, in which Hume's Doctrine of Miracles is revived and asserted; and in a review of this work, in the XLVI. Number of the Edinburgh Review, written by Professor Playfair of Edinburgh College, it is again asserted, *ex cathedra*, as a truth, for the discovery of which, Hume is entitled to immortal honours. In this and the follow-

INTRODUCTION.

The world has been much surprised at an article which appeared in Number XLVI. of the *Edinburgh Review*, on a work of La Place, *Sur Les Probabilites*, in which the doctrine of Hume; "*that miracles cannot be proved by any testimony*," is revived. It was not expected that, after the complete exposure of the weakness of Hume's arguments, his sophisms and self-contradictions, by Dr. Campbell and others, any person would again have asserted his doctrine. But this has been done in the broadest manner, in the above article, and a very high compliment paid to Hume, as having been the first who ever gave a fair view of that doctrine. It is true, there is a *salvo* added in favour of religion, but as it is certain that Hume intended his doctrine to militate against religion, and as not a word is said to shew how it does not apply to religion, there is reason to apprehend that this will be considered as a mere compliment to general opinion.—The whole reasoning of Hume, of the Reviewer, and of the author whom he reviews, bears as strongly against miracles in support of religion, as against those of any other kind, and however it may be meant, there is reason to believe that both the friends and enemies of religion will consider it as an attack against the argument in favour of Christianity, arising from miracles.

I cannot help observing here, the eagerness of the enemies of Christianity, in turning all sciences into weapons against religion. Natural philosophy, geography, geology, history, politics, chemistry, are all made vehicles for conveying infidel opinions. Geometry and algebra, one would have thought, could never have been so employed; yet such is the earnestness of infidels in promoting their cause, and such their dexterity, that even these sciences have been forced to contribute their aid; and so far do they carry it, that, in a pamphlet on Backgammon, or Whist, they will contrive to have something against religion.

Some persons may consider it as quite superfluous to publish any thing on this subject, after what has been written by others, and particularly after the able work of Dr. Campbell, which is so well known in this country. But when the enemies of revelation are found considering it as useful to their cause to publish anew their old and refuted arguments, it may also be useful to the cause of religion to meet them with new answers, suited to the present circumstances. New publications will always find some readers, who might be disposed to neglect old works, though of greater merit. This little tract is not to be considered as a full or elaborate discussion of the question, nor as intended to supercede the more extensive work of Dr. Campbell,—a work

which is earnestly recommended to every reader;—but merely to furnish, in a small compass, an antidote to the poison so widely diffused by the *Edinburgh Review*.*

It may be thought an arduous attempt to enter the lists with the first geometrician, whom France has produced in the present day, and with the Reviewer, who is also, perhaps, the first in his profession in this country. And, indeed, were it in any degree a question of geometry or calculation, I would leave it to others. But it is a question of pure reasoning; and it is well known that the most eminent geometricians, however gigantic their powers are in their own field, are often, when they leave that, less than other men.† The most moderate talents on the side of truth, have often been found an overmatch for the greatest on the side of error; and I apprehend there will be very little difficulty in this case, in showing the inconclusiveness of the whole reasoning.—I shall, first, examine the reasoning of *La Place*, and then that of the Reviewer.

SECTION. I.

Examination of the Reasoning of La Place.

The following is the passage from *La Place*, on which the whole is built.

“Events may be so extraordinary, that they can *hardly* be established by any testimony. We would not give credit to a man who affirmed that he had seen an hundred dice thrown into the air, and all fall on the same faces. If we ourselves had been spectators of such an event, we would not believe our own eyes, till we had scrupulously examined all the circumstances, and assured ourselves that there was no trick nor deception. After such examination, we would not hesitate to admit it, notwithstanding its great improbability; and no one would have recourse to an inversion of the laws of vision, in order to account for it.

* Dr. Campbell informs us, that it excited much surprise in his days, that Hume continued to publish one edition after another of his *Essays*, without taking the least notice of the answer, though he had, in a letter to the author, expressed himself in terms very different from those of contempt, concerning that work. It has excited no less surprise at present, that the Reviewer has republished Hume’s doctrine, and maintained as profound a silence about any answer to it, as if none had ever been made. But there is no occasion for any surprise. They wish to produce a certain effect, and that effect is to

This shows, that the probability of the continuance of the laws of nature, is superior, in our estimation, to every other evidence, and to that of historical facts the best established. One may therefore judge of the weight of testimony necessary to prove a suspension of the laws of nature, and how fallacious it is, in such cases, to apply the common rules of evidence." *Edinburgh Review*, p. 327.

The first remark I shall make on this paragraph, is, the author's apparent hesitation and diffidence with regard to the doctrine he is advancing. He reminds us of a boy venturing on the ice, uncertain whether it will bear him or not. He first says, he would *hardly* believe extraordinary events: then he gives a particular instance, and says, we would *not* believe it. There is certainly a wide difference betwixt *hardly* believing, and *not* believing at all; and though the author seems to use the first as a stepping-stone to carry him on to the last, yet there is still so great a difference between them, that we may grant the first, and utterly deny the second.

In order to sift his reasoning more thoroughly, it will be necessary to draw it out in a somewhat more logical form. I shall endeavor to do it all justice, under the conviction that this paper can be of no service, unless the argument is met both fairly and fully.—There are three premises, and a conclusion, as follows.

First, We would not believe a man who said that he had seen a hundred dice fall on the same faces.

Secondly, We would believe our own eyes, if we actually saw such an event.

Thirdly, The reason why we would believe our own eyes, is our belief of the immutability of the laws of vision.

Therefore, our belief of the continuance of the laws of nature, is greater than our belief of any testimony.

Now, I shall endeavour to show that both the first and third of these premises are false, and therefore the conclusion must be false also.

The whole rests on the first assertion, that we would not give credit to a man who related that he saw such a wonderful event. The truth of that proposition is therefore to be examined most particularly. But before proceeding to the examination of it, I

believe any number of men, however great that number may be, and with whatever circumstances their testimony may be attended. His conclusion is universal, against our belief of any testimony; but that conclusion will not follow, though we had good ground not to believe one man. I suppose, therefore, he means to say, We would not believe any number of men, however intelligent, however disinterested, however circumstanced, who should tell us that they had seen an hundred dice fall on the same faces. Unless he says this, he says nothing to the purpose.

If La Place intended to go the same length with Hume and the Reviewer, there must also be an oversight in the instance he has given in illustration of his doctrine. He meant to shew that no testimony can prove a suspension of the laws of nature. Now, the falling of a hundred dice on the same faces, is no suspension of any law of nature. It is perfectly possible, in consistency with the laws of nature, and even in some degree probable. The author could easily have pointed out by numbers, the degree of its probability. I shall therefore, without taking advantage of this, strengthen his argument, by supposing a case which would really be a suspension of the laws of nature, such as the sun standing still, a dead person rising to life, a stone thrown into the air and not falling, or a piece of iron swimming in the water. La Place is to be understood, then, as saying, that we would not give credit to any number of witnesses, in any circumstances, who should assert that they saw an hundred dice thrown into the air, and all fall on the same faces, or a stone thrown up and remain suspended.

On this I would make two observations; 1, That it is a mere assertion without proof; and, 2, That it is altogether unfounded.

First, *It is mere assertion without proof.* The author has not so much as attempted any proof. In all sound reasoning, the premises from which any conclusion is drawn, ought either to be self-evident, or be proved by others which are so. But here is a proposition which lies at the foundation of the whole fabric, which is neither a self-evident axiom, nor supported by the shadow of proof.

to believe a lie, so others, from the same cause, may work themselves up to disbelieve the truth, even when most clearly proved. If the latter, it is asserting a fact which he could not be sure of, unless he had examined all the people in the world, and found them unanimous, or at least, all of them who had any claims to be considered as possessed of any measure of understanding. It is a question concerning a fact in human nature, which is to be settled only by a very extensive induction of particulars, by a careful and extensive examination of existing individuals, and by a thorough knowledge of the history of mankind in times past. When La Place says, that we would not believe extraordinary or miraculous occurrences on any testimony whatever, he is contradicted by the whole history of mankind; for it is the unquestionable fact, that mankind have, in all ages, believed most extraordinary occurrences on what they considered as good testimony. Indeed, it never entered the head of one of the human race from the beginning of the world, to imagine that they ought not to believe extraordinary facts, when well attested, until about sixty years ago, this idea was started by Hume; and even since that time, the great body of mankind think themselves warranted to believe in good testimony just as they did before, notwithstanding all the new light which that author has thrown upon the subject. So far as regards the past time, then, the assertion of La Place, that mankind will not, upon any evidence, believe extraordinary facts, appears completely contrary to truth.

With regard to the present time, whether or not mankind would believe any number of witnesses in any circumstances, who should assert, that they had seen a stone remain suspended in the air, or a dead man risé to life, the fact can only be ascertained by a reference to mankind at large. It is a point on which every man must judge for himself, and, if we can by any means come to know what is the mind of mankind at large, we must abide by their decision. For, let it be observed, the question is not, what mankind ought to believe, but what they do, or will believe in a given case. It is a reference to the actual state of human nature, and to the existing constitution of the human mind, on the question, what mankind do believe, or will believe in any particular case. Now, there is not the shadow of a doubt, as was already stated, that in times past not only the vulgar, but the most enlightened of the human race, have believed miraculous facts when well attested. There is as little doubt, that the great body of mankind, learned as well as unlearned, still do the same, without being the least moved by the subtile arguments of Hume and his few followers. Thus far, belief in testimony appears to

be an essential part of the constitution of human nature; and if it be so, we may depend upon it, that if any new extraordinary fact were to occur, such as a hundred dice falling on the same faces or a stone remaining suspended in the air, they would still believe such facts if supported by satisfactory evidence. It is not probable, that mankind will be put to an actual trial by the occurrence of any new miraculous fact; but if we may judge of what they would do in such a case, from what they have done in similar cases in all times past, we may be sure they would believe it if well attested.

It was already stated, that what mankind will or will not believe in any given case, must be left to every individual to determine for themselves. We are apt to be imposed upon by great philosophical names, and to allow the dogmatical assertions of such men as La Place and the Reviewer to pass as unquestionable truths. This might be in some measure reasonable, if it were a point on which they were well qualified to judge, and the rest of the world quite unqualified, as any question concerning Jupiter's satellites, or Saturn's ring. But this is a question, in which every man is qualified to judge for himself, and where these philosophers can only decide for themselves as individuals. If the great body of mankind declare, that their minds are so constituted, that they would believe miraculous events when well attested, the whole reasoning of La Place falls to the ground; and, from such a decision there can be no appeal.

An individual can speak only for himself, but, for my part, if La Place or the Reviewer had asserted that they had seen these events, I would be disposed to give much credit to them, especially if I was sure they had carefully examined every circumstance, and had no particular interest to bias them. If, in addition to this, all the philosophers of Paris and Edinburgh, and all the intelligent people in both these cities, were to join in the same testimony, I believe, that, in fact, no person, unless void of understanding, would refuse his assent. We would act in this, as we do in all cases which depend on testimony, first examine

capacity, and no interest to serve, I believe that no person would reject their testimony. And if, in addition to all these circumstances, we discovered that their interest was to be greatly hurt by their testimony; that they were quite certain of losing their situations of emolument, their ease and comfort; of incurring hatred, persecution and death; under such circumstances as these, their testimony would be altogether irresistible.

I have proceeded all along on the supposition, that the author says, "We would not give credit to *any number of men*, in any circumstances, who declared, that they had seen an event which was a suspension or change of the great laws of nature;" because if he only means that we would not believe *one man*, it may be granted without the least detriment to the argument, for there are thousands of cases in which we do not give credit to a single witness, where our belief is compelled by a great number.

The badness of the author's logic is here also to be noticed. This, which is the first of his premises, is, in reality, the conclusion itself. It is assuming the very question in dispute, and then making that assumption the medium of proving it; which is just proving it by itself. The thing to be proved is, that we would not believe any number of witnesses, testifying what was inconsistent with the laws of nature, and he begins by laying it down as to be granted.

I shall now examine the reason which he assigns why we would believe our own eyes in case of our seeing a hundred dice fall on the same faces, or a stone suspended in the air. It is, says he, our belief of the immutability of the laws of vision.

This, like the former, is mere assertion, without an attempt towards proof; and, like the former, it must also be referred to general opinion. The question is, Why do we believe, in such a wonderful instance, that our eyes have not deceived us? That we do not see *deuces* on the dice when they are really *aces*? La Place says, Because we are persuaded of the immutability of the laws of vision. But the fact is, we are persuaded of no such matter; for we know that in many instances a man sees a single object as double; and in many cases, as of drunkenness and disease, he believes that he sees objects which have no existence at all. In any particular instance, therefore, whether common or extraordinary, a man believes his eyes, because he is convinced by a rapid, and perhaps unobserved process of reasoning, that the general laws of vision have not, in that particular instance, been changed or suspended. The process of reasoning on which he arrives at that conclusion, is, that on all other objects with which he has been long acquainted, his eyes are doing their

office truly as usual. He looks up to the sky, and sees not two suns, but one; and he observes all the people who are about him, not having two heads, or four eyes, but the usual number. Finding his eyes testifying truly in all these matters, he believes that they are doing the same in the case of the dice or the stone. All this, like many other processes of reasoning, may be so rapid as to be unobserved; but that this is really the ground of belief, and the process by which a person arrives at it, will appear evident from this circumstance—that if any doubt were formally to arise in his own mind, or to be suggested by another, this is the very plan he would have recourse to in order to be sure what was the fact. He would not rest on the general ground, that any change in the laws of vision was impossible; but knowing that such changes are not only possible, but frequent, he would proceed to try his eyes upon other objects, or to examine the objects in question by his other senses, that he might know whether or not any such change had taken place in the laws of vision in the present instance. The credit, therefore, which we give to our own eyes, when we see any wonderful appearance, is not founded on our persuasion of the immutability of the laws of vision, but on this, that in that instance we have abundant proof that the laws of vision are not changed.

Before La Place, therefore, can establish his theory, he must first prove, that we would not believe the greatest number of the most intelligent and upright witnesses who should assert that they had seen a hundred dice fall on the same faces; and he must prove, that when we believe the testimony of our own eyes, we do it from a persuasion of the immutability of the laws of vision. He has made no attempt to prove either the one or the other; and we believe he did not make the attempt, because he knew he had no such proofs to offer. He comes not forward here as a geometrician, but as an observer of human nature. Geometry could afford no proofs; and all the proofs which could be brought from the observation of the sense and conduct of mankind were against him; for in all ages mankind have actually believed the most astonishing events when well attested; and they still go on to do so, in spite of all that Hume and the enemies of revelation have said to the contrary. If it is a question which

Select Religious Intelligence.

PROPOSED UNION IN SCOTLAND,

A Letter to the Editor.

SIR,

It has gratified more than one of your readers, that you republished the Basis of a proposed Union between the Associate Synod, and the Constitutional Associate Presbytery in Scotland. In your editorial remarks, you observed, that "if a solid and harmonious union could be formed, it would greatly contribute to the strength and efficiency of these bodies; but that if, as has hitherto been the case, this attempt at union should result in still farther division, it would go near to effect the extinction of both." Every friend of truth would deprecate such an issue as is contemplated in the conclusion of this sentence. I have felt considerable interest in this proposed union, and was sorry to observe from a hint in your Number for July that it was "likely to meet with obstacles and delays."* I have lately obtained correct information on this subject, which induces me to hope that these "obstacles" are neither great nor insuperable. By publishing the following extract from a letter, which I received last month, from a member of the Associate Synod you will oblige a

CORRESPONDENT.

16th January, 1827.

"The proposed union between our Synod and the Constitutional Presbytery, is in a fair way toward a comfortable consummation. Propositions explanatory of the only question between us, have been before both Courts for upwards of two years. At last, it was proposed that the members of both, should meet for extra-judicial conversation on them. The meeting took place in May last. It turned out most comfortable. Several alterations were made with the approbation of all. All seemed to see eye to eye. On the meeting of the respective Courts the Committee (which had been previously appointed on this subject) reported, and in both courts their report was agreed to, without a vote. A member of each was then appointed to superintend the publishing of them, for the information of the Church diffusive. A member of each Court was also chosen, as a Committee to prepare an Overture of a new statement of principles from the testimonies of the Secession. Dr. M'Crie was appointed by the Constitutional Presbytery; and Mr. Stevenson of Ayr, by our Synod. I understand the Dr. takes the Narrative and Mr. Stevenson the doctrinal part. Both are busily employed on the book. This when finished comes of course before the Courts, and if agreed to by each, (of which there is little doubt since they have already agreed to the only question between them,) is to be published, and a reasonable time in the hands of the public, before any union takes place. It is then proposed that they unite in the way of covenanting with God and confederating with one another about his public cause. We hope that should it please God to bring us forward to this union, it will be the means of strengthening the Reformation cause in these lands. I trust we feel, that we much need the Divine guidance and direction, in this important matter."

HARVEY ISLANDS.†

Island of Manaia (or Mangeea).

It will be recollected that Davida and Tiera, (or Tepaira) were left at Manaia by the Deputation, on their way to New South Wales, in June,

* This hint was taken verbatim from a letter written by a member of the Associate Synod.—EDIT.

† Referred to in our last No. page 389.

1824. There died about three weeks before my arrival. During the first two months of their residence on the island, a few embraced the Gospel, and that number has since increased to one hundred and twenty. These were easily distinguishable among the crowd that collected on our going on shore, by the neatness of their dress and their orderly behaviour. We proceeded to the teacher's house, which we found equal to any, and superior to most of the houses of the natives at the Society Islands. Not far from the teacher's house is the chapel, around which the dwellings of the Christian converts are scattered.

After the curiosity of the crowd had been a little satisfied, I requested them to adjourn to the house of worship, which was soon filled. Great numbers, who could not get inside, surrounded every part of the house, and listened with attention. Davida began with prayer; after which I addressed them on the love of God, in sending his Son to die for them. I then exhorted those who had embraced Christianity to remain steadfast, and those who still adhered to idolatry, to forsake it, and receive the light sent down from heaven. I returned with Davida and his little flock to his house, where we spent some time in conversation, and again exhorted them to constancy. I addressed a word of affectionate advice to Davida, in reference to the work in which he was engaged, and promised that another labourer should be sent to him the first opportunity. After supplying him with elementary books, &c., and what few articles we could spare, for his own use, and for barter, I commended him to God, and bade him farewell. We then returned on board, and bore away for Rarotonga.

The number of inhabitants in Manaia, is from one thousand to one thousand five hundred. The people who have embraced Christianity, are diligent in their learning. Some can read the Spelling-book, and a few are beginning to read the Scriptures. Family and private prayer is strictly observed among them, and they pay great respect to their teacher; and although the king and the principal part of the people are still idolaters, yet they are all upon friendly terms with Davida, frequently visiting him, and bringing him presents of food. All idolatrous distinctions have been abandoned by those who have embraced Christianity in the island, and there is reason to hope that the Gospel will be embraced by every individual in it.

Infanticide being here unknown, the children are numerous. There is little sickness among the people, and the diseases are few. They display great ingenuity in the fabrication of their cloth, canoes, stone axes, and ornaments. Their heads are profusely covered with figured cloth, red beads, and sinnet of beautiful workmanship. Their language approaches nearer to that of New Zealand than Tahitian.

The teachers have been industrious in cultivating yams, pumpkins, and melons, all of which were before unknown here; fowls, also, and hogs have been introduced, and are upon the increase. We left with the teachers some sweet potatoes for seed, which will prove a valuable addition to their stock of eatables.

Rarotonga, October 5.—Arrived at Rarotonga. We went on shore, and were welcomed by the teachers (Papeiaha and Tiberio), and a considerable number of the people. It being the evening of the week-day lecture, I addressed a congregation of about one thousand five hundred persons, from Psalm cxviii. 1.; *O give thanks unto the Lord, for he is good; because his mercy endureth for ever.* The greatest attention was paid to what was spoken. I spent the evening with the king and teachers, who consulted me upon the general affairs of the islands, and informed me what had taken place during the past six months.

Since the vessel was here last, the most determined hostility had been manifested by the remaining idolaters, against those who had embraced the Gospel, and had eventually led to a conflict, which terminated, without loss of life on either side, in victory on that of the Christians. The vanquished have since entreated their names to be enrolled as worshippers of Jehovah, and the cumbrous deities, fourteen in number (being about 20 feet long and 6 feet in diameter), are now lying prostrate, like Dagon of old.

The chapel, 240 feet by 42, is an excellent native building, well plastered. The king's house, 36 feet by 24, is plastered, and tastefully fitted up in the interior, with painted cloth and ornamental shells. It contains eight rooms, with boarded floors. Adjoining, is another plastered house, 138 feet by 20, in which the king eats, and where his servants and dependents reside. Makea is a fine handsome man, much resembling, in his features, the late King Pomare. He has eight sons and four daughters. The house in which the two teachers reside, is another good building, 90 feet by 30, most of it floored with boards, and containing various apartments, furnished with bedsteads, sofas, arm-chairs and tables, all of native manufacture. There are several hundred houses in the settlement, of which one hundred and eighty are plastered.

The king and principal chiefs can read well in the Tahitian Spelling-book, and hundreds, yea, I may say, thousands of men, women and children are making rapid progress in learning. Dr. Watt's Catechism of Scripture Names they have learned perfectly, as well as the Tahitian Catechism. Family and private prayer is generally observed. Plurality of wives is entirely abolished. The people show great respect to their teachers. Three kings (or principal chiefs) formerly governed the island, (viz. Makea, Tinomana, and Pa,) between whom frequent and bloody wars formerly raged; but now, by universal consent, the whole power is vested in Makea; and thus contention for power, that apple of discord, has been wisely cast away by the islanders. Cannibalism and infanticide* also have ceased. The population of this island may be safely estimated at from six to seven thousand. The people are much given to cultivation, and men, women and children are continually employed on their plantations.

In the evening, those who had been baptized made a feast, to which we were invited; and while we were partaking of the luxuries of the island, several of the natives got up and made some sensible speeches. One observed, that our Lord foretold Peter's denial; let us also (added he) beware lest we deny him in our hearts. Another made some judicious remarks on John iii. 6; *That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit*. And I must confess, I was surprised to hear such addresses from those who so short a time ago were ignorant idolaters. After this meeting was concluded, we retired to the chapel, where I was employed in re-writing down the names of the candidates, previous to baptism on the morrow.

October 7.—About noon, the people assembled at the chapel, to the number of about two thousand. I addressed them from Matt. xxviii. 20, *Teaching them to observe all things, &c. &c.*; after which I baptized one hundred and ninety-four adults, and one hundred and two children. The greatest order prevailed during the whole service. In the afternoon I had a meeting with the young people and children. About seven hundred attended. They correctly answered every question in Dr. Watt's Catechism. I afterwards addressed them, and concluded with prayer. On this island, the Lancasterian system of instruction could be fully acted upon, as the young people and children cannot leave home, such is the extent of the population, without danger of starvation.†

In the evening, the people held their stated Friday evening meeting, in the chapel, which was lighted up with candle-nut oil. About three thousand were present. I commenced with prayer and an address, after which several passages of Scripture were correctly quoted and appropriately applied by the natives. The two deacons who accompanied me then addressed them in an encouraging manner. I could not help contrasting the behaviour of the people now, with what I witnessed on our former visit. We were then afraid to land, conceiving our lives would have been endangered; but now we felt as easy

* Infanticide was confined to female children. There were formerly *arreois* among the people of this island, but they never murdered their children.

† In the Society Islands, where, before the people embraced Christianity, the population had been so much reduced by wars, infanticide, &c. the children ramble from place to place, and from island to island, always sure of procuring the means of subsistence.

as though we had been among our own people. Then the natives came alongside the vessel without any clothing at all, but now the greatest propriety in dress was manifested among all classes. At our former visit, the Tahitian teachers were compelled to keep watch the whole night, to preserve their wives from the violence of Makea; but now he has given up all his own wives (formerly eight in number) except one. He is constant at school, is diligent in his attendance on the *means of grace*, and approves of every plan that is proposed for the spiritual and temporal benefit of his people. There is also, apparently, more modesty among the females of this island, than on any other in the South Seas with which I am acquainted.

October 8,—In the morning the people again assembled at the chapel. I addressed them on the subject of the *new birth*, after which, I baptized one hundred and twenty-nine adults, and seventy-one children, making altogether four hundred and ninety-six, who have been baptized during our present visit. One thousand were baptized formerly, so that the whole number of those who have now received the ordinance of baptism on this island, is one thousand four hundred and ninety-six. On this occasion, the number of natives present could not have been less than from three thousand five hundred, to four thousand.

The Tahitian teachers, Papehia and Tiberio, deserve great commendation for their activity and diligence in their work. They have taught the people to make bedsteads, sofas, chairs, &c. They have themselves acquired a great deal of the Rarotongan dialect, and, when reading the Scriptures, giving out the Tahitian Hymns, and in their prayers and addresses, they substitute numerous words of the Rarotongan dialect instead of the Tahitian, that the people may more clearly understand the Word of Life; so that I am now more convinced than ever of the necessity of a Version of the Scriptures, for the use of the natives of Harvey Islands, and the sooner it is commenced the better.

Much has been said in Europe, &c. concerning the success of the Gospel in the Society Islands, but it is not to be compared with its progress in Rarotonga. In the Society Islands, European Missionaries laboured for fifteen long years before the least fruit appeared. But two years ago, Rarotonga was hardly known to exist; was not marked in any of the charts, and on our last voyage we spent much time in endeavouring to ascertain whether or not there really was such an island; and all the guidance we were able to obtain, was from the king of Atui, who had never seen it himself. Two years ago the Rarotongians did not know there was such a name as Jesus, or such good news as the Gospel. And now, I scruple not to say that their attention to the means of grace, their regard to private and family prayer, their diligence and their general behaviour, equals, if not excels, whatever has been witnessed at Tahiti and the neighbouring islands. When we look at the means, it is the more astonishing. Two Tahitian teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments in working this wonderful change and that before a single European Missionary had set his foot upon the island. I have been accustomed to see such changes as have taken place in the various islands of these seas, but I must confess, what I have seen in Rarotonga has, nevertheless, excited in me surprise. I could not help earnestly desiring the presence of my Brother Williams, that as he had shared some disappointments with me last voyage, so he might share with me the joy, which the change which has since taken place is calculated to produce. From the great number of its inhabitants, and the general aspect of affairs in the island, there appears reason to expect Rarotonga will become one of the most important among the missionary stations in these seas. We left a large supply of elementary books, and, after giving the teachers a word or two of encouragement, and taking leave of the king and people, we went on board, and stretched across for Aitutake.

The missionary visited the other islands in the group; but we cannot give the details.—The appearances were much the same in all.

Summary of Religious Intelligence.

SANDWICH ISLANDS.—In our December number, page 345, we mentioned the riots that had been excited at the Sandwich Islands by the crew of the American Schooner *Dolphin*, Captain Percival. A particular account of this disgraceful transaction has been forwarded in a letter from Mr Richards. In former times when a foreign vessel touched at these Islands, multitudes of lewd women went on board, and licentiousness, most disgraceful to the foreigners and ruinous to the morals of the wretched Islanders, was indulged in. One effect of the labours of the missionaries and of the improvement of morality by the introduction of the gospel, was, the issuing of a *tabu* by the chiefs, forbidding women to visit vessels coming to their shores. This was the cause of the riot above mentioned. Viewing the missionaries as the cause of this restriction, they attacked their houses and threatened their lives, if they did not get it removed. Captain P. was not immediately concerned in these outrages, expressed regret at their having happened, and punished some of the principal persons concerned. But from the part acted by him, in reference to them, he is viewed by the chiefs and missionaries, as being as deeply involved in the guilt of these transactions as any concerned. To the missionaries themselves, though at first he behaved civilly, yet he expressed his regret that the law had been passed. He went to the chiefs and railed in a most ridiculous manner at the law respecting females, and spoke in the most hostile manner. Finding that Boki, who during the illness of his brother Karaimoku is at the head of the government, had not power to repeal the law, a council of the chiefs was called at his request. Boki was sent by Karaimoku Kaahumanu to request Captain P. to put his demands in writing. He answered that he would not write, but would talk and *fight*, that his vessel was small, but like fire; he warned the chiefs of their own safety in resisting his wishes, said he would shoot Mr Bingham if he came to the council and would have the law repealed at any consequence. At the council he was more moderate, but insisted on the repeal of the law—complained loudly that the chiefs had insulted him by not admitting females to his schooner, when they had allowed them to go on board the Blonde frigate, (which was not true,) and said he would rather have his arms and legs cut off, than to be thus insulted. Your Missionaries, he added, tell you so and so, but they are only *Kanakas*, (common low men)—I know nothing about them—I am a *Chief* from the United States, and you must listen to me.

To his speech the chiefs made little reply, except that they had recently heard the word of God, and were determined to obey his commandments and walk in the right way.

On Saturday 25th February ensuing, the most positive threats were renewed, if the *tabu* should not be repealed. The next morning two messengers came from him to the chiefs saying, they must repeal the law. Boki's courage failed, and he took such measures as in a good degree to comply with the demand, and multitudes of ignorant and degraded females have again resorted to the ships, and their former abominable practices. "Some of our christian friends at home" says Mr Richards "may shed a tear, when reading of the abuse of a British whale ship, but no evil came from that outrage—tell them now to weep *tears of blood* over the lamentable consequences to this people, of the violence and infamy of our own national vessels. The Chiefs consider Capt. Percival as much the instigator of the attack as though he had headed the mob in person. Karaimoku, the most energetic and efficient of the chiefs, is almost gone with the dropsy, and can no longer hold the reins of government—and, it is improbable the chiefs will ever again act decidedly on this point, till some American officer of higher rank, and better principles than Captain P. comes to the island, and by his example and authority does away the evil caused by him. I ought, in justice to Capt. P. to add, that he caused six or seven of his men to be whipped. I have given all these particulars that you may be able to correct any false statements on the subject in America. We feel that our situation is critical, and at all times truly peril-

ous. This is certain, that if many more such vessels as the *Dolphin* visit the islands, there will be no hope for our lives."

INDIA WITHIN THE GANGES.—Very interesting accounts of the progress of Christianity in the Tinevelly district, have been received. In August 1823 eight persons were baptized which was the beginning or first fruits in that place. In September 1825 congregations had been formed in *one hundred and twenty-five villages* and in these more than a thousand families were under christian instruction. These people have professedly forsaken idolatry, and renounced the distinctions of caste. In some villages, the idol temples have been converted into christian churches; in others, they have been demolished. *Sheeb*, a national idol, whose station was at Kidderpore, near Calcutta, has been thrown, by his former worshippers, from the place he has occupied for ages, and avowed henceforth to receive divine adoration no more. The idol is an image of several hundred weight: it will be sent to England, and the materials of the temple be converted into a chapel. This is said to be the first *public* idol the nation have been known to discard.

CEYLON.—In the retrospect for the year the Religious Intelligencer says "The southern part of *Ceylon*, as well as the northern, have also furnished the most pleasing intelligence. We have heard of whole parishes, in which are heathen temples, but no worshippers; and we have been told by a missionary from that island, that a temple of Budhu has been offered by the natives for Christian worship, and that in proportion as the Bible had been circulated, the influence of caste had been destroyed. Twenty thousand people could read that blessed volume; and before the present year expires, it is expected, that one in fifty, speaking the Cingalese language, will, by the British and Foreign Bible Society, be supplied with the blessed volume.

PALESTINE.—*Persecution for the sake of the gospel.*—This subject was mentioned in our December number, page 345; the following particulars are given as containing the most recent intelligence respecting this event:

BEYROOT.—A letter recently from Beyroot, which we have been permitted to peruse, contains some interesting particulars respecting Asaad, the Arabic teacher, who is now suffering imprisonment, in consequence of embracing christianity.

He was induced to leave the missionaries by *false* assurance of safety, received from the Maronite Patriarch and other great men. He hoped that by complying with the *urgent* and *repeated* solicitations of his friends to visit them, he might be the means of doing good to their souls. But no sooner was he in their power, than his inhuman brothers delivered him up to men, sent by the treacherous Patriarch to take him. He was carried to Conobeen, the residence of the Patriarch, where he has been kept in close confinement some months. "Much of the time he has been beaten, spit upon, and subjected to every species of cruelty so well known and so often practised in the Popish church." But he *still* stands fast in the faith. "Neither bonds, nor stripes, nor imprisonment, nor threats, nor promises, have been sufficient to induce him to return to the bosom of that *corrupt* church, whose abominations he had renounced.—He is allowed neither books, pens, ink nor paper. The missionaries could send him no words of consolation; their messengers were ill treated, and their letters taken and destroyed. They have but little hope that he will ever regain his liberty; and that is drawn wholly from the promises of God, to whom they daily go in behalf of their afflicted brother."—*Rel. Intel.*

BURMAH.—The American Missionaries in this country, so lately placed in the most afflicting circumstances, are in safety under the protection of the British government. They intend to remove the seat of the mission from Rangoon to Amhersttown, a city just founded by the British, as the Capital of their newly acquired possessions in Burmah. This place is at the mouth of the Martaban river, on the river Rangoon, seventy miles from its mouth.

THE CASE OF MORGAN.

The fate of this man is still unknown; the trial of those concerned in his abduction was looked forward to with great anxiety, as likely to throw some

light on the subject, and great interest was excited. This trial however is now past and not a single fact has been elicited in addition to what was known before. The fullest preparations had been made for trial by the district Attorney; nearly one hundred witnesses were in waiting. Many able counsel from other counties were associated with the public prosecutor. The indictment in substance was for a conspiracy to seize and carry away, and in pursuance thereof, on the 12th Sept. actually seizing and conveying away William Morgan to foreign parts and there secreting and imprisoning him. Chesebro, Sawyer and Lawson who, before the trial proceeded plead not guilty, withdrew that plea and plead guilty to both counts in the indictment. And thus prevented investigation by the examination of witness. Sheldon admitted that the offence charged in the indictment had been committed, but denied that he had any concern in it. He was then put upon his trial, the object of which was to identify him with the conspiracy, the defence made was an attempt to establish an alibi. In this he failed, and the jury brought him in *guilty*. The prisoners were allowed to read their own affidavits in their defence in which however they disclose nothing respecting the fate of Morgan. It is singular that in our whole code of statutes no one is found applicable to this case. The legislators never seem to have contemplated such a crime and the culprits were punished on a transcript of an old law of England enacted for the purpose of punishing Gypsies for stealing children. The sentence of the court was to *Loton Lawson* two years imprisonment, to *Nicholas G. Chesebro* one year, to *John Sheldon* three months, and to *Edward Sawyer* one month imprisonment all in the county jail. Judge Throop in announcing this sentence descanted with much force and eloquence on the nature of the offence and alluded in the most affecting terms to the consequences it had brought upon the defendants and their families. A few short sentences of this impressive address is all we have room to give. "You have been convicted of a daring, wicked and presumptuous crime—such an one as we did hope would not in our day have polluted this land. You have robbed the state of a citizen, a citizen of his liberty, a wife of her husband, and a family of helpless children of the endearments and protecting care of a parent. And whether the unfortunate victim of your rage has been immolated, or is in the land of the living, we are ignorant, and even you do not pretend to know. It is admitted in this case, and stands proved, that Morgan was, by a hypocritical pretence of friendship and charity, and that too in the imposing shape of pecuniary relief to a distressed and poverty bound prisoner, beguiled to entrust himself to one of your number, who seized him, as soon as a confident arrived to his aid, almost at his prison door, and in the night time hurried him into a carriage, and forcibly transported him out of the state. But great as are the individual wrongs which you have inflicted on these helpless and wretched human beings, they are not the heaviest part of your crime. You have disturbed the public peace—you have dared to raise your parricidal arms against the laws and constitution of your government—you have assumed a power which is incompatible with a due subordination to the laws and public authority of your state. * * * Your conduct has created, in the people of this section of the country, a strong feeling of virtuous indignation. The court rejoices to witness it—to be made sure that a citizen's person cannot be invaded by lawless violence, without its being felt by every individual in the community. It is a blessed spirit, and we do hope that it will not subside—that it will be accompanied by a ceaseless vigilance, and untiring activity, until every actor in this profligate conspiracy is hunted from his hiding place, and brought before the tribunals of the country, to receive the punishment merited by his crime. * * * Your offence was not the result of passion suddenly excited, nor the deed of one individual. It was preconcerted, deliberated upon, and carried into effect, by the dictates of the secret councils and conclave of many actors. It takes its deepest hues of guilt from a conspiracy—a crime most dreaded, from the depravity of heart it evinces, the power for unlawful purposes which it combines, and from its ability to defy the power of the law, and ultimate danger to the public peace. * * * The legislature have not seen fit, perhaps, from the supposed improbability that the crime would be attempted, to make your offence a felony.

Its grade and punishment has been left to the provisions of the common law, which treats it as a misdemeanor, and punishes it with fine and imprisonment in the common jail. The court are of opinion that your liberty ought to be made to answer for the liberty of Morgan."

The above sentence of the court at Canandaigua and the remarks of Judge Throop, in announcing it, we leave to confront the mockery and insult of masonic papers, and those under masonic influence, who represent Morgan's departure as voluntary, and that he is at this and the other place drawing beer, and enjoying his liberty, and that all this has been a trick to serve electioneering purposes, or to promote the sale of his book. Numerous meetings are still held in the west, and every exertion is making to discover his fate. All has yet been unavailing. It is said the last traces of him to be found are, that he was kept a night in the Jail at Niagara. There is now little doubt but that he has been murdered. A bill is now before the legislature of this state to prevent man-stealing.

View of Public Affairs.

Our space being nearly all occupied we must satisfy ourselves with a very brief notice on this head. The most important intelligence from

EUROPE,

Is the breaking out of war between Spain and Portugal and the prompt assistance rendered to the latter by Great Britain. We cannot do better than give the brief abstract of the event from Niles' Register.

It appears that Spain has levied war against Portugal, chiefly employing the disaffected Portuguese who had fled into Spain, and that Great Britain, with astonishing promptitude, has extended her powerful arm for the defence of Portugal, as bound by treaty; and in three or four days from the first information of Spanish hostilities, had dispatched 5,000 men for Lisbon, a considerable part of which was cavalry, evidently designed for active duties in the field. These decisive proceedings appear to have met with almost universal approbation in parliament and by the people; the latter cheered the soldiers as they marched to take shipping. Indeed, it would seem to us, that England is in honor bound to defend Portugal, and "John Bull," who is always honest if left to the operations of his own feelings, is quite willing to have a quarrel with the bigot and despot of Spain.

Mr. Canning's speech on moving the order of the day on the king's message, is an uncommonly able one. He presented a historical view of the relations with Portugal—noticed the proceedings of other countries in respect to this ancient ally of England, and clearly showed that the latter was bound, by every rightful principle, to support the former in its sovereignty, disavowing any thing like a design of interfering at all in the government of the country. He expressed his firm opinion that France had not participated in the assault of Spain on Portugal; but said that if the war should extend beyond the compass of those countries, it would be a war of the "most tremendous nature." He dwelt with much pride on the "giant's strength" of England, but would "not use it like a giant," if to be avoided without the loss of reputation—but the national faith and national honor should be maintained. He was cheered repeatedly, and by all sides. Mr. Brougham deprecated war, but felt himself constrained to say, "that no alternative was left to government but the one adopted"—he warmly complimented Mr. Canning for the part that he had taken in this trying affair, and pronounced his speech to be "the best of all his best." We shall wait impatiently for further advices—accounts a month later, will probably be very important.

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Religious Monitor,
OR
EVANGELICAL REPOSITORY.

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Original Communications.

To the Editor of the Religious Monitor,

SIR,

I thank you for having given the few Remarks, which I sent you, a place in your last No. I herewith send you a few more, and I fear I shall have to trouble you again, because I have not yet been able to notice all the statements made in the Evangelical Witness, on which I wish to animadvert.—Yours, &c. A. H.

**REMARKS ON STATEMENTS MADE IN THE
EVANGELICAL WITNESS.**

“*Nil de mortuis nisi bonum*,” that is, say nothing to injure the reputation of the dead, was the favourite maxim of an ancient author. Perhaps that writer thought it was hardly fair dealing, to make any attack on the character or principles of those who had departed this life, because they had no longer an opportunity to say any thing in their own vindication. This would be something like fighting with the dead: a species of warfare in which, it is true, no great honour can be acquired; but then it has this advantage, that it may be carried on with great safety. A living ass can kick a dead lion.* Now although I do not carry my ideas of respect for the dead quite so far as this author did, yet I cordially agree to the proposed improvement of this sentiment by a modern writer, viz—“that we should say nothing but truth about the dead.” I do not mean to say that we should not speak the truth about the living also, which is indeed a most incumbent duty, but that we should if possible be still more on our guard against misrepresenting the sentiments and principles that

I am sorry to think that our friend, the editor of the *Evangelical Witness*, seems to have lost sight of this excellent maxim when writing about those faithful ministers of Christ, who were the Fathers of the Secession Church in Scotland, and who have long since been called to their rest. In the following passage, extracted from the *Evangelical Witness*, there are some insinuations altogether unfounded indeed, but very injurious to the well-established reputation of those eminent men. "When the *Erskines* seceded from the Scottish Establishment for a part of the errors that had induced Mr. *McMillan* before them to abandon the same communion, a hope was entertained by the Reformed Presbyterians, that they would accede to the good old cause. In this hope, however, they were disappointed. The Seceding ministers had large congregations, in which there were many members, and those the most wealthy, whose only or chief objection to the Established Church, was patronage. They were not willing that some opulent laird or nobleman, who was often the most ungodly man in the whole parish, should choose their minister, and force him on them by an armed soldiery, as frequently happened. This was patronage, and this they opposed; but here their opposition ended. Such men were not likely to abandon all unholy connexion with the government, and attach themselves to the Reformed Presbyterian Church. The *Erskines*, *Moncrieff*, and *Fisher*, who formed the Secession Presbytery, availed themselves of other corruptions of the Establishment, besides patronage, in their opposition, and in vindicating their Secession. In many of their sermons, and in a Testimony which they published, they exhibited a body of sound evangelical doctrine. At first, they were in principle Covenanters; perhaps in all points; but their congregations, at least many of them were not, except in their opposition to patronage." Vol. iv. p. 505.

In remarking on this passage from the *Evangelical Witness*, I shall begin by acknowledging the candour of the editor, so far as it goes, in allowing to these men the credit of being at least sound in the faith. "In many of their sermons, and in a Testimony which they published, they exhibited a sound body of evangelical doctrine." This is saying much in favour both of their preaching and profession. So far as I can gather from the article from which this extract is taken, the only thing alleged against them is, that they did not attach themselves to the Reformed Presbyterian Church. This "one thing" they lacked; and nothing else is laid to their charge. Now I find no fault with the editor of the *Evangelical Witness* for thinking they ought to have attached themselves to the Reformed Presbyterian

Church. This, in fact, is only to think that they should have done as he himself has done. But I do complain of him for reflecting on their motives, when there is so good reason for believing them to have been perfectly disinterested and pure.

The candid reader will observe, that in the above-mentioned extract, the principles of the Erskines, Moncrieff, and Fisher, the Fathers of the Secession Church, are represented to be of that accommodating character, that they made them yield to their own convenience. It is even insinuated that they would have attached themselves to the Reformed Presbyterian Church, had they been able to carry their congregations along with them; and that regard to the wealthy members of their churches hindered them from abandoning all unholy connexion with the government. But, sir, that person must be ignorant indeed of the history of these excellent men, who does not know that they were remarkable for their firm and unyielding adherence to what they believed to be the truth of God—that few men have ever manifested more firmness of mind and consistency of conduct, and that few men have ever given more satisfactory evidence of their sincerity. Had the Fathers of the Secession Church been men of such principles as they are here represented to have been, truly it would have been a most absurd thing for them to become Seceders at all. They had nothing to induce them to become Seceders, but a sense of duty and their attachment to truth. They were men of talents, and of high standing in the church: they were highly respected in the community, and their stipends* were nearly as good as any in the country. By seceding from the national church, they knew they would suffer reproach and become objects of suspicion to the civil authorities, and that they would be expelled from their respective churches and deprived of their stipends. One would suppose that had they been men who could make their principles yield to convenience, they must have found it wonderfully convenient to remain in the Established Church, and enjoy their livings. Truly it manifests great recklessness of mind to hazard such conjectures, and it is something too late to throw out such insinuations against such men.

The Erskines are also brought into comparison with Mr. Mc-

sentence of deposition he for some time submitted, and which was also confirmed by the General Assembly.* It was in these circumstances that he was called by the Societies, when contrary to the sentence to which he had submitted, he resumed the exercise of his ministry. The case then stands thus: Mr. McMillan accepted a call to exercise his ministry among the Societies, after he had been deposed, and was no longer permitted to exercise it in the national church. But the Erskines voluntarily renounced all connexion with that church, and absolutely refused to return into her communion, unless the Assembly would retrace their steps, and do something to vindicate the cause of truth, which they had injured. This moreover they did at the very time (in 1734) when the Assembly passed an act empowering the Synod of Perth and Stirling to restore the Seceding ministers to the communion of the church and to their respective ministerial charges. Notwithstanding all this, I will not use so much freedom as to insinuate that Mr. McMillan's principles were of such a yielding character as to lead him to accept the call from the Societies merely because he could do no better. This would be to imitate a practice of which I cannot approve. But I think the facts just mentioned, and they are facts that cannot be called in question, render such a supposition much more reasonable, than that the Erskines, Moncrieff, and Fisher, were men of such principles as they are represented to have been in the Evangelical Witness.

Among our Reformed Presbyterian brethren, it has been a favourite method of accounting for the conduct of the first Seceders, in not attaching themselves to Mr. McMillan and the Societies, (for there was then no Reformed Presbytery,†) by representing them as afraid of giving offence to the civil authorities, and perhaps of exposing themselves to persecution. Thus, in *Reformed Principles Exhibited*, it is asserted, that "The Seceders knew, from the history of the suffering Covenanters, that it was less dangerous to their worldly ease and comfort to despise the censures and disown the authority of the church, than to dissent from the civil constitution, by condemning its principles and disowning its magistracy." Part I. p. 112. Now who, on read-

* Vide Act against schism and disorders, and anent Mr. John McMillan and Mr. John Hanburn. dated Edinburgh. 30th March. 1734.

ing this, would not suppose that Reformed Presbyterians in Scotland, were exposed to greater hardships than other dissenters in the same country? Who would not suppose but there must have been greater danger in condemning some of the principles of the civil constitution, than in disowning the authority of the church? Who would not suppose but that there must have existed at some time at least some foundation for such a declaration? But the truth is, there never has existed the shadow of a reason for such a statement; and it is not easy to account for its ever having appeared in the Testimony of the Reformed Church, unless it be intended for effect. I believe it is generally known that in most countries where there is an established church, that establishment makes part of the law of the country where it exists. At all events, this was the case in Scotland, in the days of Mr. McMillan and the Erskines, and this is sufficient for our present purpose. From this fact it will be seen, that there was precisely the same danger in disowning the authority of the church, as in disowning the civil authority: at least in so far as Mr. McMillan ever did. In the reigns of Charles II. and his brother James, we are furnished with an apt illustration of this statement. In their time Episcopacy was established by law in Scotland; and because the Presbyterians would not attend the ministry of the episcopal clergy, they were just as much exposed to persecution as if they had disowned the king's authority. It was this persecution for their religion that made most of the Presbyterians look upon these kings as incorrigible tyrants, perverting all the ends of government; and therefore they disowned their authority, and heartily concurred in bringing about the Revolution. After this, persecution for religion ceased in Scotland, by the provisions of the toleration act. From this period there was no more danger from the civil authority in joining one body of Dissenters, than another.

Let us now suppose that in these circumstances, one minister of the Established Church had joined Mr. McMillan, and another the Associate Presbytery, what danger would there have been in the one case more than in the other? None whatever. The truth is there would have been no danger in either case, but of their being deposed from their office, of being loosed from their congregations and deprived of their stipends by the church; and in case of disregarding the authority of the church, they would have been expelled by the civil authorities. But we need not suppose a case, for this is what actually happened, both in the case of Mr. McMillan, and in the case of the Erskines, Moncrieff, and Fisher. It seems that Mr. McMillan wished to live in the

manse, and preach in the kirk of Balmaghie, after he was deposed; and the consequence was, that the General Assembly directed their Commission to apply to the civil power to effect his removal.* In like manner the General Assembly passed an act in 1740 for deposing the several members of the Associate Presbytery, and gave immediate notice to those invested with civil authority, in the different places of their residence, "that they might be removed from their several churches. So that the danger was precisely the same in both cases; and this was neither more nor less than just the loss of the manse, the kirk, and the stipend. So that there must have been some other reason for the Erskines, &c. not attaching themselves to Mr. McMillan, than danger to their "ease and comfort;" for after the kirk, and the manse, and the stipend, were gone, there was no other danger to be apprehended from joining Mr. McMillan. And as they are generally allowed to have been men of great integrity and honour, they are surely entitled to our credit; and they have affirmed that their principal reason for not joining Mr. McMillan and the Society people, was the "strange fancies" of that people "about the nature and ends of civil government." Another reason for believing this to have been the case, is the well-known fact, that Mr. Thomas Nairn, one of the Seceding ministers, took up the same fancies, and actually joined Mr. McMillan, by whose assistance the first Reformed Presbytery was constituted.

It is further stated in the Evangelical Witness, that the Seceding ministers "were at first, in principle, Covenanters perhaps in all points." This is precisely what the Secession Church has always professed to be; and she has moreover given better evidence of her sincerity than any other church with which the writer of this article professes to be acquainted. He does not by any means wish to call in question the sincerity of Reformed Presbyterians in professing their attachment to the Covenanted Reformation. But there is no evidence of their sincerity, further than their profession; for so far as he can learn, the practice of Covenanting has been laid aside by Reformed Presbyterians for more than seventy years.† On the contrary, the Associate Church has not only stedfastly professed her adherence to the whole of the Covenanted Reformation, but has frequently given evidence of her sincerity by solemn Covenanting. This has

been the case both in Scotland and in the United States. So that it will be obvious that Reformed Presbyterians may be, and I believe are, Covenanters in principle, because they so profess themselves to be; and that Associate Presbyterians are Covenanters both in principle and practice, because they profess their adherence to a Covenanted Reformation, and practice the duty of solemn Covenanteeing.

For the Religious Monitor.

ON THE QUESTION, WHETHER A MAN MAY MARRY HIS DECEASED WIFE'S SISTER?

1. A brief enquiry into the lawfulness of marrying a deceased wife's sister. *Christian's Magazine*, vol. iv. p. 80 and 130.
2. A dissertation on the marriage of a man with his sister-in-law. By John H. Livingston. pp. 179. 1816.
3. The doctrine of incest stated, and the question considered, whether a man may marry a deceased wife's sister? By Domesticus. pp. 47. 1826.

We have placed the titles of these essays at the head of this article, not because we intend to give what may properly be called a review of any or all of them, but because we propose to extract from their pages a brief statement of the argument from scripture and from reason against a man's marrying the sister of his deceased wife. This is a question, especially in the present agitated state of some parts of the American Church respecting it, unquestionably of great importance. The law on this subject is so clear, that it does indeed seem strange how it ever should become a question with those who profess to take the scriptures for their guide. We believe it has been reserved for the Churches in America to present such a spectacle to the world. The conclusion from the scriptures against the practice which it is proposed to legalize, lies so near the premises, and the reasoning from the one to the other is so short and obvious that we should think it impossible to hesitate or to err. And this is doubtless the reason why, with a unanimity impossible on a subject of doubtful disputation, it has been condemned by the whole of Christendom, down to this very day. In a body of evidence collected by Dr. Livingston, in the 10th section of his dissertation, he has shown that in the early part of the Christian dispensation, marriage with a deceased wife's sister was, by several Ecclesiastical Councils, included within the prohibited degrees. And that therefore such marriages were considered incestuous, and those contracting them liable to the penalties provided for such offences. The fa-

thers of the Greek and Latin Churches expressed decidedly the same opinion. The Church of Rome, "corrupt as she is in doctrine and worship, acknowledged the universal obligation and extent of the Levitical law respecting incest." "Among all the Reformers there was not a dissenting voice. They were explicit and unanimous upon the subject." "And all the Protestant Churches have uniformly and unequivocally maintained the same doctrine," and continue to maintain it both in Europe and America. Now whence this decisive, this uniform, this universal and unanimous judgment? Can it be accounted for upon any principle or any supposition, but the clearness of the law contained in the scriptures, and the indubitable evidence of its binding obligation upon us? Of this however we must judge for ourselves, that our faith may not rest on the wisdom of men, but on the word of God.

The law concerning incest, by which the lawfulness or unlawfulness of the marriage in question must be tried, is contained in Leviticus xviii. 6—17, and xx. 19—21. Before examining this law, the following remarks are offered concerning the Levitical law in general. In the first place, this law is given as to men of honest and upright minds, whose duty it is earnestly to seek after and obey the truth, and not to evade or oppose it. It is an easy thing by quibbling and disputing, to perplex and obscure the plainest matters. The law of God is not given to be so treated, but like other parts of divine truth, to be received in the love of it, and therefore is given in brief but plain declarations. There are no needless repetitions: yet all is so clear, that he who honestly seeks for direction cannot fail to obtain it. Another observation is, that all the laws laid down in the Levitical code are referable to three distinct heads, or are suited to Israel, to whom they were immediately given, considered in three different aspects. These are so different from each other, that there is no danger of confounding them, nor any difficulty in ascertaining what laws relate to one, or what to another; and probably for this reason no particular order is observed in the delivering of them. 1st. Israel is viewed in the Levitical law as a society of rational beings, of moral agents accountable to God and under his moral government. In this point of view they are on a

arising out of the relation between God and his rational creatures and cannot be dispensed with, and partly positive, depending for their binding obligation on the sovereign will of God revealed to us. Of the former kind, is the command, "Thou shalt have no other Gods before me." of the latter, the clause in the fourth commandment, which enjoins, "Six days shalt thou labour and do all thy work, but the seventh is the Sabbath of the Lord thy God." &c.—of this kind also, is the law respecting incest, as shall be afterwards shewn. All these laws, whether natural or positive, are universally and constantly binding wherever they have been revealed. Respecting them, Christ says, "I came not to destroy the law, but to fulfill it.—One jot cannot pass from this law,—and whosoever shall break one of these least commandments and *shall teach men so*, shall be called least in the kingdom of God." "Faith" or the gospel, "then, does not make void the law. yea it establishes it." Another branch of the Levitical code is that which respects Israel as a church, under a particular dispensation, and gives directions concerning the modes and ceremonies of her worship. This was purposely designed by God to be a yoke of bondage, all leading the worshipper forward to Christ as to come in the flesh. All this was ceremonial—was binding on the church of Israel only—and was to be abolished when the end for which it was instituted was gained. And this was done in the coming of Christ, and the establishment of a new dispensation. The priesthood being now changed, there must of necessity be a change of the law. Every thing, therefore, in the Levitical code, which refers to this head or is necessarily connected with it, is abrogated by God himself, and is no longer of binding obligation on any. A third class of laws included in the Levitical code, embraces those which relate to Israel as a nation separated from other nations for a special purpose, and having God himself for their king. Some of these, requiring truth and justice between man and man, were founded in the moral law, and are still universally binding. Others were peculiar to Israel under a Theocracy, for a special purpose, and partly of a typical character. Such are the laws respecting the division and preservation and redemption of their inheritances, the Sabbatical year and the year of jubilee, and the like; all of which, are necessarily ended

ed. The truth of the observation is obvious by inspection. The current language of scripture is, "Thus shalt thou say to the children (Heb "the sons") of Israel. And afterwards it is said to Israel, that it was the law which God commanded their *fathers*, and they acknowledge them as the commandments and statutes and judgments which he commanded our *fathers*, &c. 1 Kings viii. 58. See also Deut. vi. 1, 2. Should any doubt whether the females are included in these laws, where the males are immediately addressed, he has only to look into the following, and similar passages, Deut. v. 2, 3. xxix. 10—12. When therefore a command is given in this manner, it is not by inference that we affirm the female is bound by it as well as the male: it is the direct and intended meaning of the law. As when it is said, thou shalt not covet thy neighbour's house, it is no less binding on the one sex than on the other; and for the same reason, when it is added, "nor thy neighbour's wife," it carries in it the same precept to the female, as if it had been said, "nor thy neighbour's husband." In like manner in the law of incest, Lev. xviii. when it is said, verse 6th, thou shalt not approach unto (that is thou shalt not marry) any that is near of kin to thee, both sexes, according to the principle above stated, are included. And when it is added to the one, verse 16, thou shalt not marry thy brother's wife, it carries in it the same precept to the female as if it had been said, "thou shalt not marry thy sister's husband;" implying of course a prohibition to the man to marry the sister of his wife. Such is the plain and (not inferential, but) direct testimony of the divine law. To deny this, would be to set aside the binding obligation of every precept of the moral law on the one-half, viz. the female part, of the human race. The law of the ten commandments, and that in the 18th and 20th of Leviticus, is addressed to the very same assembly, the manner of address is the same; and if the female is included in and directly addressed in the one case, she must be so in the other. Or else let the contrary be shewn. And if she is concerned in the general prohibition, "not to marry any that is near of kin," she is equally so with the male in the succeeding specified prohibited degrees included in the general precept; that is, in whatever degree of kindred, whether by consanguinity or affinity, marriage is forbidden to the one sex, it is forbidden to the other also; and the command is as direct and positive to the one as to the other. We are persuaded it is for want of attending to this obvious and necessary principle that even a doubt could have arisen on this plain subject, and that some who strenuously condemn such marriages as contrary to the law of God, yet concede that

they are not *expressly* condemned by it, but only *indirectly*, and by *inference*. This principle is not particularly laid down, but rather taken for granted in the following argument, which we collect from the excellent papers in the *Christian's Magazine*.

"The law of marriage is positive. No *general principle* can, *of itself*, establish, with a binding force upon the conscience, the doctrine, that 'the conjugal union is, in all cases, to subsist between one man and one woman only; and, with the exception of conjugal infidelity, is to last during the joint lives of the parties.' Nothing but a divine *institution* could subject them to this condition: nothing but a divine *revelation* communicated the knowledge of it.

Again: There is no general principle; no reason from the nature of things; nothing but such an institution, so revealed, which can limit the right of contracting marriage with respect to the *degrees of kindred*. The marriages which immediately succeeded that of the first pair, were evidently between brothers and sisters. Unless parents had married their children, it could not be otherwise, without the creation of different races. And these marriages of brothers with sisters were *lawful*. God, the holy and the just, could not, by his own act, lay upon men a physical necessity of sinning against him. But that which is lawful in itself cannot become unlawful without the intervention of the legislative power; i. e. in the case before us, without the intervention of God himself by a positive statute. The conclusion is, either that there are no restrictions of marriage at all in the article of kindred, or that they are to be sought for in the scriptures. The first branch of the alternative will hardly be embraced by any sober-minded Christian. Our inquiries are, therefore, confined to the second; that is, to the question of fact, viz. *What has God determined in his word?*

On this point the New Testament implies much, but has nothing formal. We must, then, go back to the Old Testament, or else adopt the branch of the alternative which we have just rejected, viz. that there are no restrictions at all.

The most explicit regulations are in the 18th chapter of the book of Leviticus; out of which two questions arise.

1. Is the law of marriage therein prescribed binding upon us?

1st. If the restrictions in the 18th of Leviticus are no part of moral law *now*: if they are not of universal and permanent obligation, there is no written law, no divine statute, upon the subject. Consequently, a man is at liberty to marry his sister, his mother, or his daughter; and the converse. This, I believe, would shock all christian feeling and conscience. Incest, be it remembered, is not a crime against nature, or natural law. It is a crime against *positive* law, and against positive law *only*. If you discard the law of marriage, as laid down in Levit. 18; and yet contend that there is such a thing as *incest at all*, let the law which it violates be produced.

2d. Immediately subjoined to the specification of degrees within which marriage might not be contracted, are the following injunction and reason:—"Defile not ye yourselves in any of these things: for in all these things the nations are defiled which I cast out before you, and the land is defiled; *therefore do I visit the iniquity thereof upon it*, and the land itself vomiteth out her inhabitants." Lev. 18. ver. 24, 25.

But the Canaanites never were under the law of Moses; therefore their sin must have been committed against a law prior to, and more general than, the Mosaic dispensation: the righteous God never makes *ex post facto* laws. Now, what law could equally bind the seed of Canaan and the seed of Abraham; the Hittite and the Hebrew; the people who were within, and the people who were without, the covenant of peculiarity,—equally bind them in a matter in which *all mankind have a common interest*, and will continue to have it so long as there shall be male and female, but a law which binds men universally? It is only because the law reached to the whole human family, that it embraced the inhabitants of Canaan.

In discussing the case of the incestuous man at Corinth, Paul *assumes*, as a fact not to be disputed, the continuance of the old restrictions. Had they been abolished, it would have been no more "fornication," for one to marry his *father's* widow, than to marry any other unbetrothed woman. Had it been adultery, the crime would have been no more heinous, than his cohabiting with any other married woman. Yet Paul lays heavy stress upon this circumstance, that she had been his *father's* wife. A circumstance of no weight at all, unless the divine law concerning prohibited degrees was in force. *There* such a connexion is expressly forbidden. But you must take the *whole law together*.—You may not pick out *one or two* of its provisions, at your pleasure or your convenience, and throw aside the rest. Unless you can show a dispensation from the lawgiver, *every* part of the law

is binding, for the same reason which renders *any* part of it binding; as the divine authority equally pervades *all* its parts.

In the course of his remarks, Paul observes, that having "a *father's* wife," is a species of uncleanness, which was not "so much as *named* among the Gentiles." I need not prove that this is a scriptural form of speech expressing the utmost detestation, as in Ephes. v. 3. "Fornication, and all uncleanness, and covetousness, let it not be once *named* among you, as becometh saints." It is obvious, on the face of the argument, that Paul *approves* of this feeling among the Gentiles. Now, how came the Gentiles by it? and why did the apostle approve it? If it had not been right, he had not honoured it with his apostolic sanction. Right it could not be, unless conformable to the divine law. The case was a case of *incest*: the Gentiles abhorred it; the apostle commends them; but there could have been no place either for their abhorrence, or for his commendation, unless the marriage in question were contrary to the law of God. Not merely the Mosaic law, surely! That law was now fulfilled, and its peculiarities were gone. It never bound the Gentiles: yet incest is abhorred by them. But what creates incest? The divine law. Unquestionably then, *that*, for the neglect of which God punished the Heathen *before* the law of Moses; *that*, which was confirmed by the Mosaic law; *that*, which obligated nations who knew not the rites of Moses; *that*, which the apostle, under plenary inspiration, damns with his reprobation after their decease, belongs to a law which is, and must be, of unalterable obligation. There is no escaping from this conclusion, without maintaining that Paul decided wrong; in other words, that the Holy Ghost committed a blunder.

Let us proceed to the

2d Question. "Is the marriage of a deceased wife's sister really forbidden by the law of which I have just proved the universality and perpetuity?"

The general principle of interpretation is thus laid down in the law itself. "None of you shall approach to any that is *near of kin to him*, to uncover their nakedness." Lev. xviii. 6. The rule, then, by which we are to apply all the specifications of this law, is the *degree of kindred*. Accordingly, the prohibitions are not punctually reciprocated; but the prohibition of a certain degree to one sex, is, of course, a prohibition to the other sex also. If, as in verse 8, a man may not marry his father's wife, it follows directly, that a woman may not marry her mother's husband; the degree of kindred being the same. With this rule of interpretation we go to verse 16, where is the following statute: "Thou

shalt not uncover the nakedness of thy *brother's wife*; it is thy *brother's nakedness*." As the law is treating not of *adultery*, but of *incest*, it must mean not the wife of a living, but of a deceased, brother. The prohibition, therefore, is, that a woman shall not marry her brother-in-law: in other words, that *two brothers shall not marry the same woman*. Now, as the prohibition relates to the *degree of kindred*; and as the sister of a deceased wife stands in the very same relation with the brother of a deceased husband, the law is express and full, that *two sisters shall not marry the same man*. Therefore, whoever marries his deceased wife's sister is, by the clear and unequivocal sentence of God's law, guilty of *incest*. There is no evading this construction but by distinctions which would destroy the law altogether."

This is, perhaps, the proper place to notice the only objections worthy of notice which have been hinted against the doctrine thus established, though we believe they are now given up as untenable by the ablest advocates of the practice we condemn. Of these, there are only two; the one is drawn from the 18th verse of the same xviiiith chapter, and is thus proposed. "Since a man may not take a wife to her sister to vex her beside the other in her life time, it seems to be implied that he may marry the sister of his wife after her death." But let us see to what such objections, if indulged in, would lead us. If the expression, "a wife to her sister," mean a wife's sister, then it might at least with equal fairness be inferred, that "it is only a woman's *sister* whom a man may not marry during the life of his wife," and that of course he may marry any other, which would make the law a direct permission of polygamy, which the verse itself directly forbids.—"But, besides, the whole of this objection is founded upon a mistake. However our translation sounds, there is not a syllable in the passage about marrying a wife's sister, more than about marrying any other woman. The expressions, "a woman to her sister," and "a man to his brother," are Hebraisms of exactly the same import with "one to another." For example: In the treaty with Abimelech and Isaac, our English version has it, "they swear *one to another*." Gen. xxvi. 31. In the original it is, "they swear, *a man to his brother*." In the account given by Moses of the structure of the tabernacle, an order relative to the curtains runs thus: "the five curtains shall be coupled together, *one to another*." Exod. xxvi. 3. The original is, "*a woman to her sister*." The phrase is exactly the same in the passage in Leviticus, and ought to have been rendered in the same manner; viz. "Neither shalt thou take one woman to another," (or one wife to another,) "to vex her beside the other in her life time." The text has no

thing to do with the marriage of a wife's sister. It is a clear, simple, and absolute prohibition of polygamy; and it is the only one in the Mosaic law. The inference drawn from it in favour of such a marriage, rests upon a blunder growing out of the *sound* of two words in a version," which is faulty only in translating the idiom of one language word for word into another.

The other objection is founded upon the statute in Deut. xxv. 5. and is to this effect. "If it is lawful in this case for a man to marry his brother's wife, it is equally lawful for a woman to marry her sister's husband." Who so blind as to be misled by a sophism like this? Let it be put in due form, thus: It is lawful for a man, *in a certain case*, to marry his brother's wife; therefore, it is lawful for him to do so, *in all cases*; and likewise, for the woman in all cases, to marry her sister's husband. Every person must see that neither the first nor the last part of this conclusion is contained in the premises, and both must therefore be false.—Were this conclusion just, it would be a repeal of the law in Leviticus, xviii. 16. being directly contrary to its very letter, and yet Israel is placed by God under both at the same time; that is, a man may, and may not marry his brother's wife. The truth is, "as this statute in Deuteronomy interferes, to a certain extent, with the statute on the same subject in Leviticus, it can be viewed only as a *particular exception to a general rule*. The rule itself, instead of being invalidated, is confirmed, by the exception; and must take its course in all cases not expressly excepted."—God here, for a special object, peculiar to the state of Israel in the promised land, and which was necessary for attaining the end for which they were placed in it, makes a solitary, well-defined exception, to his own positive institution. This object is now gained, and the exception of course must cease. Israel no longer exists as a body politic, they have no longer inheritances of land in Canaan; the distinction of families and the keeping up of a name and family, is of no further use, and is utterly impossible: the circumstances, therefore, which required a man to marry his brother's wife, can never exist again, and consequently the original law, is now as really without an exception, as if never any had existed. This exception, however, went further than making it lawful for a man to marry his brother's wife, in a certain case, it commanded and obliged him to do it. We have not heard of any pleading the benefit of the statute to this extent, yet consistency would seem to require even this. Some, however, reason in another way from this statute, and say that it is a proof that a man's marrying his brother's wife, (and of course a woman's marrying her sister's husband,) is not in itself sinful, for if

it were, God would never have permitted it, far less commanded it in any case. This may be freely admitted without injury to our cause, for though God can never command that which is in itself immoral, yet when he forbids that which he has a right to forbid, who will say that it is not immoral to disregard his prohibition? To do that which God has forbidden, even though it may have been lawful before such prohibition, and may be permitted again by God if he choose, is nothing less than rebellion against the God of heaven. Even if this were not self-evident, the fate of Uzzah, of the men of Bethshemesh, of Korah and his company, and of our first parents in paradise, are warning monuments to every future age. As these objections then, are clearly of no weight, "my conclusion on the whole argument is, that the marriage of a deceased wife's sister, is unquivalently incestuous; cannot become lawful by any act of man, and is one of those crimes which infallibly brings down the judgments of God upon the nation which tolerates them."

(To be concluded in our next.)

Selections.

To the Editor of the Christian Advocate.

[In the last letter on the Atonement, page 425, the word DISTRIBUTIVE was not intended to be used in the heading of the third particular. It should have read: "*On the plan of the New School, the JUSTICE OF GOD HAS NOT BEEN SATISFIED, nor can there be ANY DISPLAY of this attribute in the death of Christ.*" You will observe, from the illustration and proof, that it was the author's design to show that neither *public*, nor *distributive* justice has received any satisfaction, on the principles of the New School.]

LETTERS ON THE ATONEMENT.—No. X.

The Love of God.

MY DEAR BROTHER,—

The theories of the two schools in relation to divine love, will be examined in this letter. I shall endeavour to prove that the doctrine of the Old School puts a HIGHER HONOUR on the LOVE of God manifested in the gift of his only Son, as our atoning sacrifice, than that of the New.

In holy scripture, this love is celebrated as the highest and most glorious display of love that was ever made. Accordingly, we contemplate it as that special love, which Jehovah was pleased to entertain for all whom he designed to bring to the enjoyment of everlasting happiness. We believe that, for the consistent and honourable exercise of this amazing and eternal love, and that it might flow out to them in its rich and exuberant blessings, he sent his own Son to be a propitiation for their sins.

"Herein is love, not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins." 1 John, iv. 10. We believe that, if Jehovah had not conceived this love for his chosen, which prompted him to effect their salvation, he certainly would not have exposed his co-equal Son to shame and suffering, nor permitted his precious blood to be shed by impious men.

But as the New School believe that the death of Christ merely opened the door of mercy for all men, they can attribute the atonement to no higher source than the general benevolence and good will of God. "It is," says the writer of Dialogues on Atonement, "the love of benevolence or good will. This has for its object all creatures capable of enjoyment or suffering; and regards the happiness of each one according to its real worth. Now the happiness of an individual is not, in itself, any more valuable, if he is elected, than if he is not elected. But God regards things according to their real worth. His regard for the happiness of the *non-elect*, therefore, is the same as for that of the elect." "When this kind of love is exercised towards the guilty, it is called compassion."—"Finally, it is this compassion for sinners, which is expressed by the Father, in giving his Son to die; and by the Son, in laying down his life. And this is the plain import of the text before mentioned, 'God so loved the *world*, that he sent his only begotten Son.' Again: 'It is evident; therefore, that God felt *no special love* for the elect, no love of a *different kind*, from that which he felt for the non-elect. He loved one as much as he did the other: and in the exercise of that love for all he gave his Son to die for all.' Now here it is asserted that Jehovah loved the non-elect, as *much* as he loved the elect; and that the compassion which he feels for the guilty of every description, is the spring of that astonishing gift which fills heaven and earth with holy wonder and delight; and, consequently, it follows that the compassion which the divine bosom feels for the wretch on whom sentence of eternal perdition is pronounced, or the compassion felt for the damned, who are "creatures capable of suffering," gave birth to that stupendous gift, which we are constantly taught by inspired writers to regard as a demonstration of God's ineffable love to his church.

These are new views for men professing to belong to the Calvinistic school. They may be found in the writings of Arminians; but it is only of recent date, that they have been transferred to the pages of the advocates of the doctrines of particular election and limited salvation. Let us see whether they will bear the test of examination.

Israel was a type of God's chosen people; and if this representation be correct, then the descendants of Abraham, considered as an *elect people*, were not distinguished from other nations by any peculiar affection of the Most High toward them. Such, however, were not the views of their inspired lawgiver, who celebrates the special love of God to them as his elect people: "The Lord thy God hath *chosen* thee to be a special people unto himself, above all the people that are upon the face of the earth. The Lord did not *set his love* upon you, nor *choose you*, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you." Deut. vii. 6—8. "Behold, the heaven, and the heaven of heavens, is the Lord's, thy God; the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you, above all people, as it is this day." Deut. x. 14, 15. By these texts we are plainly taught that the children of Israel were the objects of Jehovah's *special love*; that this love was not founded on any *good qualifications* which they possessed, but originated in his *sovereign pleasure*; and that the love which God bare to them he did not bear to nations whom he had not chosen. Equally adverse to the representation of this writer, is the testimony of Paul; who expressly teaches us, that Jacob, as an *elected person*, was distinguished by a love which was denied to his brother Esau. "For the children being not yet born, neither having done any good or evil, that the *purpose* of God, according to *election*, might stand, not of works, but of him that calleth; it was said, The elder shall serve the younger. As it is written, *Jacob have I loved*, but *Esau have I hated*." Whatever explanation may be given of the election which the apostle here speaks of, it cannot be denied that he exhibits Jacob as an *elect person*, and Esau as a *non-elect person*; that he represents Jacob as distinguished by a love which was not extended to Esau; and that this love was not grounded on the superior worth of the younger brother, but issued from the sovereign purpose of an infinitely wise God—Here we have an exact type of the love which the Almighty bears to his spiritual church. She was, in the exercise of his sovereign pleasure, chosen out of the common mass of guilt and pollution. She was distinguished from the rest of mankind by a *special love*, not on account of the good qualifications, or personal righteousness of her members, but because the Lord had a delight to love her; and from this love flowed the astonishing gift of the Son of God to be our Redeemer. In accordance with this representation, the apostle speaks of the love of Christ to his church: "Husbands,

love your wives, even as *Christ* also loved the church, and gave himself for it, *that he might sanctify and cleanse* it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." The love which a man bears to his wife is unquestionably peculiar; such a love as he may not indulge to any other woman. Still more peculiar is that love which the Saviour entertains for his church; a love which he does not bear to others. Now, to this special wonderful love, the apostle traces up the gift which Christ made of himself, and all the blessings of pardon, justification, sanctification, and glorification, which were purchased by his precious blood.

In proof that the death or atonement of Christ, took its rise from the general benevolence of God, that common love in which the reprobate share equally with the elect, an appeal is made to the declaration of our Lord to Nicodemus: "God so loved the *world* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John, iii. 16. For a moment let us grant—that the term *world*, in this text, means all mankind, and mark the consequences. What is the proof of God's love to the world? The gift of his only begotten Son. For what purpose was he given? "*That whosoever believeth in him should not perish, but have everlasting life.*" It was his fixed and unalterable purpose, that all believers should be saved. Now, if in this verse the term *world* means all mankind, it must, in the next verse, be equally extensive in its signification; and then it will follow, that it was the first and unalterable purpose of God in sending his Son into the world, that all mankind should be saved; for the form of the expressions, you will observe, in the two verses, especially in the original, denoting the *divine intention*, is the SAME: "*that the world might be saved.*" Here is universal salvation! But from such a conclusion our brethren turn away, because they know it to be unscriptural. The conclusion, however, must follow, unless we qualify the expression in the last verse, and show that the term *world* cannot there mean all mankind, but only such of them as shall believe.

of the Messiah. With the rest of his countrymen, he supposed they were to be confined to his own nation. But our Saviour teaches him that they were to be far more extensive in their distribution, by informing him that the love of God, which sent his Son to save sinners, embraced the *Gentiles* as well as the Jews. It was confined not to one nation, but extended to all nations. It was a love which he bore to the world at large, because every where the objects of it were to be found, mingled with every tongue, and people, and nation. John has himself explained the import of the text, in chap. xi. 51, 52. "And this spake he, not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one *the children of God that were scattered abroad.*"

If God love all mankind alike, and Jesus died alike for all, why does he not intercede for the salvation of all mankind? That he does not intercede for the salvation of all, he himself has assured us: "I pray *not for the world*, but for *them which thou hast given me.*" Now, can it be doubted that he loves those of our fallen race for whom he intercedes, more than those for whom he does not intercede? Indeed, the special love of God to his elect, will clearly follow from an admission of our brethren, to which I have more than once adverted. "Christ, say they, did not die with an *intention* of saving any but the elect. The Father did not deliver up his son to death with an intention of saving any other of the human family." The most, then, that can be said, in conformity with their views, is, that Christ designed by his death to make it consistent to offer salvation to the non-elect, and place them under a dispensation of mercy. Here, then, is a vast difference made between these two classes of our fallen race. For the one Christ dies *with an intention to save them*; for the other, he dies *with no such intention*. The one, Jehovah chooses to salvation in Christ; the other, he does not thus choose. To the one, he not only offers salvation in the preaching of the gospel, but, by working faith in their hearts, and thus uniting them to the Lord Jesus Christ, he actually puts them in possession of its rich and invaluable blessings. To the other, the offer of salvation is sincerely made, and they are inexcusable in rejecting it; but God does not impart to them the saving grace of his Holy Spirit.

And is it reasonable to conclude, that Jehovah feels for those two classes of men, whom he treats so differently, the same *kind* and the same *degree* of love?

Was it not easily seen, from the peculiar endearments which Jacob showed to his son Joseph, that he loved him more than his brethren? And is it not manifest that Jehovah loves those on whom he bestows peculiar and distinguishing blessings, more than he loves those on whom he does not bestow them? When the Jews saw Jesus weeping at the tomb of Lazarus, they justly remarked, "Behold how he loved him!" They judged of the strength of his love from its effects; and doubtless we are authorized to judge of the love of God, by the same criterion. When the God of Israel sets forth his peculiar love to his ancient people, he enumerates some of the distinguishing blessings bestowed on them: and if the enjoyment of superior external blessings was a proof of distinguishing regard for the people thus favoured, then surely the enjoyment of spiritual blessings, must be a proof of distinguishing love toward that portion of our race whom Jehovah delights thus to favour. "Behold," exclaims the apostle in view of these distinguishing blessings, "behold what *manner of love* the Father hath bestowed on us, that we should be called the sons of God!" And again: "Herein is love, not that we loved God; but that God loved us, and sent his Son to be the propitiation for our sins."

To this *special, this distinguishing* love, we attribute the gift of Jesus Christ; and not, as our brethren, to that common love, that general compassion, which, as they say, will be felt even for the damned, when the sentence of everlasting perdition shall be pronounced on them. This general compassion differs widely from that astonishing love which inspired writers celebrate in such lofty notes of praise;—that wonderful love which constitutes the theme of that everlasting song which will be sung by saints and angels in heaven, through endless ages. With inspired writers, and in unison with the sentiments of saints around the throne in glory, we magnify this love, and set it above all displays of general benevolence, that were ever made in creation or in providence. It has dimensions, a breadth and length, and depth and height, which no created intellect will ever be able fully to comprehend. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion

REMARKS

On an Article in THE EDINBURGH REVIEW, in which the Doctrine of Hume on Miracles is maintained: By the Rev. James Somerville, Minister of Drumelzier.

Professing themselves to be wise, they became fools. ST. PAUL.

(Concluded from page 436.)

SECTION II.

Examination of the Reasoning of the Reviewer.

The passages in the Review on which it is intended to animadvert, are as follows:—"The first author we believe who stated fairly the connection betwixt the evidence of testimony, and the evidence of experience, was Hume, in his Essay on Miracles; a work full of deep thought and enlarged views: and if we do not stretch the principles so far as to interfere with the truths of religion, abounding in maxims of great use in the conduct of life, as well as in the speculations of philosophy." P. 329.

"Conformably to the principles contained in it, and also to those in the Essay before us, if we would form some general rules for comparing the evidence derived from our experience of the course of nature, with the evidence of testimony, we may consider physical phenomena as divided into two classes, the one comprehending all those of which the course is known, *from experience*, to be *perfectly uniform*; and the other comprehending those of which the course, though no doubt governed by general laws, is not perfectly conformable to any law with which we are acquainted. The violation of the order of nature among phenomena of the former class, the suspension of gravity, for example, the deviation of any of the stars from their places, or their courses in the heavens, &c.; these are facts, the improbability of which is so strong, that *no testimony* can prevail against it. It will always be more wonderful that the violation of such order should take place, than that any number of witnesses should be deceived themselves, or be disposed to deceive others."

"Against the uniformity of such laws (as the motions of the heavenly bodies, &c.) it is impossible for testimony to prevail." P. 330.

"Supposing the greatest antiquity to which history goes back is 5000 years, or 1,826,213 days, the probability that the sun will rise to-morrow is, according to this rule, $\frac{1,826,214}{1,826,215}$, or there is, 1,826,214 to 1, to wager in favour of that event." p. 333.

One of the most common sophisms, is the substituting of one term in the place of another, which are totally different in their

meaning, and then arguing from them as if they meant the same thing. Of this the Reviewer is glaringly guilty in his reasoning, as contained in these extracts. He calls that experience, which really is, and ought to have been called, testimony; and then he argues from it against testimony. Thus he asserts, that our knowledge of the great laws of nature, such as the rising and setting of the sun, gravity, &c. is founded on *uniform experience*. Now this is not the fact. The word experience can, with no propriety, be applied to any thing except what falls under the personal observation of an individual. The knowledge that any person has of the regular rising and setting of the sun, from experience, is exactly commensurate with his own life, or rather with that part of it, in which he has been able to make observations. With regard to all the time that elapsed before, he has no experience; if he knows any thing about it, he knows it solely by testimony. It might be experience with each of the successive generations which preceded the present one, but it comes to the present generation only in the shape of testimony, and must therefore be subjected to all the rules by which testimony is usually tried. Supposing history to reach back 5000 years, all the experience that exists in the world of the regular rising and setting of the sun, is only the experience of the oldest men who are alive, and the remainder of the 5000 years depends entirely on testimony.

If it was owing to the want of acumen that the Reviewer did not perceive this confusion of ideas and terms, he must be placed very low in the class of reasoners. If he did perceive it, but adhered to it, because he easily saw that the distinction would overthrow all his reasoning, he must stand still lower as a man of integrity. Had he confined himself to the just sense of the word experience, his argument would have been, "No testimony can prevail against 70 or 80 years experience." But such a conclusion would have little answered the purpose, which either Hume or he had in view.

That the Reviewer has made this unwarranted use of the word experience, where testimony should have been used, will appear plain from the way in which the word is daily used in other cases. There are at present many discoveries making in chemistry. Would the Reviewer think himself warranted to say that he knew the truth of these by experience, if in fact he had never seen one of the experiments? We hear much of meteoric stones:—Would any man who understood language, say he had experience of stones falling from the air, who had never seen one of them? Equally false is it to say, that it is from *uniform ex-*

perience we know the rising and setting of the sun from the remotest times to the present day.

But if they are determined to call that by the name of *experience*, which comes to us by the testimony of persons who lived before our days, then they must in justice apply the same word to that testimony which has transmitted miracles to us. If it is by *experience* we know the rising and setting of the sun from the beginning of the world, it is also by *experience* we know that in the days of Joshua the sun did not set for a whole day, that in the days of Moses the Red Sea was divided, and many other facts of the same kind. The ordinary facts which happened in those times, and these extraordinary ones, come to us precisely in the same way, by the testimony of persons who declare that they were founded upon their personal *experience*. We must therefore give them all one denomination; either call them all *experience*, or call them all *testimony*; and whichever of the terms we adopt, *uniformity* is excluded, by the very fact of the record which is in our hands testifying to the deviations.

The Reviewer, after Hume and La Place having falsely assumed, that all our knowledge of the great laws of nature is *experience*, and also that *experience* is perfectly uniform, goes on to state that *no testimony* can prevail against it. A most unquestionable truth, without doubt, if his premises are granted, and far from requiring the metaphysical talents of Hume, or the mathematical powers of La Place or of his Review to establish. For, if *experience* be uniform, that *experience* must consist of the personal *experience* of every individual of the human race in every age. Nothing less can constitute uniform *experience*; and if there be uniform *experience* on any point whatever, it is plain that *no testimony* can prevail against it, for this obvious reason, that no person could possibly be found giving such *testimony*. The uniformity of *experience*, which is assumed as the very basis of the argument, precludes the possibility of any opposite *testimony*. The proposition, therefore, which assumes that *no testimony* can prevail against perfect uniformity of *experience*,

ought then to have said, that *uniform testimony*, for 5000 years, or deducting the life of the present generation, which is justly placed under the head of experience, for about 4920 years, bore, that the sun had risen and set every day; and then their argument would have been, that *no testimony* can prevail against *uniform testimony*,—just such a precious truism as we had in the former case. For if the testimony be uniform, where are the persons to be found to testify the deviations; and if there be any persons testifying the deviations, where is the uniformity of testimony?

This will lead the reader to see why they have substituted experience for testimony. Real experience furnished too narrow ground for such an extensive conclusion as they wished to draw. Had they restricted the term experience to what is really experience, and called all the rest testimony, they would have been deprived of the plausible ground of opposing testimony to uniform experience; and instead of saying that no testimony is to be credited against uniform experience, they would have been obliged to say, that no testimony is to be credited against uniform testimony;—a proposition too trifling and harmless to meet with any attention. Had they called that part of our knowledge testimony which really is testimony, then it would have followed, that the facts concerning the ordinary laws of nature, and the facts concerning miracles, as all standing on the same ground, the ground of testimony, must all be tried by the same laws, the laws by which testimony is tried.

Let them then confine the term experience to what is experience, and testimony to what is testimony, and they must either say, 1st, That no testimony is to be credited against a man's personal experience; or, 2dly, That no testimony can prevail against uniform testimony. If they adopt the first, it will destroy all historical evidence, and all credibility of facts, except the few which have fallen under an individual's personal observation. If the second, it is such a childish truism, as to be perfectly harmless, though the reasoning were allowed to be just; but it assumes what is not true, for testimony is not uniform with regard to the great laws of nature. The testimony which attests the existence of miracles, whether that testimony be true or false, at all events exists, and therefore destroys the uniformity of testimony on the other side.

These miracles, therefore, being thus attested, must be tried by the ordinary rules by which other testimony is tried. There actually is testimony for them: if there be any against them, let it be brought forward, and fairly weighed; but let them not be

rejected by the sweeping assertion, that uniform testimony is against them, an assertion evidently false: nor by the more plausible assertion, that uniform experience is against them, which can mean no more than that no man living has had experience of them,—a point which may readily be granted without the smallest injury to miracles, unless we are prepared to involve in one common destruction our belief of every fact which is beyond our personal observation.

I argue, therefore, against Hume, La Place, and the Reviewer, that no argument can be brought against miracles from uniform experience of the regularity of the great laws of nature, because no such uniform experience exists, if by experience we understand, as they do, the knowledge that is conveyed to us by all mankind in all ages.

If they give up the word *uniform*, and adopt the word *general* instead of it, and say that no testimony is to be credited against general experience and general testimony, this will as little serve them. This word, when deliberately adopted, supposes the want of uniformity, of universality; it supposes only a very large majority of cases to be regular, but it also supposes a number of deviations, otherwise the word *uniform* would be adopted. Now the granting of any cases of deviation, leaves all the room for miracles which can be desired.

They must therefore be compelled to give up the argument, or to say, *that no testimony is to be credited beyond our own observation*. I know not whether they will occupy this ground or not; but, as it is all that remains to them, it may be proper to shew that it is quite untenable.

If we are to believe nothing but what agrees with our personal observation and experience, it will reduce our knowledge and belief within very narrow limits indeed. The records of history would in a great measure be useless: the greatest part of the inhabitants of this island could never believe the existence of volcanoes, earthquakes, or any of those natural phenomena which have not fallen under their own observation. The course of nature, according to their experience, has been as uniform against these, as against the sun standing still, or a dead person rising to life. The inhabitants of those regions where ice is never seen, ought not to believe in its existence. The readers of Mr Locke have generally been disposed to smile at his account of the king of Siam, who hearkened with great deference to the narrative of the Dutch ambassador concerning the wonders of Europe, until he came to mention, that at one period of the year the rivers became so hard as to bear the heaviest carriages; but, on hearing this,

stopt him, and said he had hitherto believed him, because he appeared to be a sober man, but now he could believe him no longer. According to the principles of the Reviewer, he was perfectly right; and Mr Hume expressly says so. Nor do I mean entirely to deny it; for he had only a single witness testifying it; and, moreover, that witness was a traveller, and perhaps the Siamese prince knew, that in all ages travellers have had the same privilege to tell lies, as philosophers have had to maintain absurdities.* But on the principles of the Reviewer, he ought not to have believed that in this country the rivers freeze though a million of persons had gone from Europe to testify it—though he had found all these to be men of the most perfect integrity in every thing else—though they had offered to go to death, rather than deviate from their testimony—and though, in addition to this, he had become acquainted with all the European books which take notice of that circumstance. All should have weighed as nothing in opposition to his own unvarying experience of the course of nature. Yea, though he and all his countrymen, except one, had come here to see it, and had gone home and unanimously declared that it was true, still that one ought not to have believed it. In fact, the inhabitants of those regions ought on no account to believe this, unless either they come here to witness it, or some of our professors go there to exhibit their experiments concerning the formation of ice. Such, without the least straining, is the doctrine of the Reviewer. We may safely leave this to the common sense of mankind.

Perhaps the Reviewer will say, that the incredulity of these men would be unreasonable, because there is a wide difference betwixt their country and Europe; and as there is a degree of cold here which they have not experienced, so they could not know what might be the effects of that cold upon water. Very true. Neither has the Reviewer experienced the particular circumstances in which miracles were wrought, viz. when the divine authority of a particular religion was to be demonstrated; and, as he has no experience of these circumstances, he is not qualified to say what would take place under them.

The sum of this Section is this. We have no knowledge of past events from experience, but wholly from testimony:† testimony

pressly bears that there have been many deviations. There is no other experience than an individual's personal observation; and to say that we ought to believe nothing but what agrees with our personal observation, leads to absurdity, and contradicts common sense.*

SECTION III.

Examination of the Reviewer continued.

The assertions which I intend to examine in this Section, are the following. "The suspension of gravity, the deviation of any of the stars from their places, &c. are facts, the improbability of which is so strong, that *no testimony* can prevail against it.—It will always be more wonderful, that the violation of such order should take place, than that any number of witnesses should be deceived themselves, or be disposed to deceive others."—"Against the uniformity of such laws, it is impossible for testimony to prevail."

We might safely have left the subject with what is said in the last Section; but as both Hume and the Reviewer repeat these assertions so often, and lay them down in such an unqualified manner, it may be useful to give them a little farther consideration.

I would first observe here, that the Reviewer has made a concession which appears to overthrow his whole argument. He computes that the probability of the sun rising to-morrow, is as $\frac{1826214}{1826215}$ or that a person may wager 1826214 to 1 in favour of it. This implies, that if a person should wager more, as, for instance, a hundred millions to one, he would act against the laws of probability. Here it is taken for granted, that there is some probability of the sun not rising to-morrow: it is very small, but still it is something. Now, I should be glad to know, by what mood or figure he will attempt to prove that an event which is not only possible, but to a certain degree probable, to-morrow, cannot by any evidence be established to have happened in any past period. If he say, that it is in itself impossible, we deny it upon his own showing, for he has proved that it is possible, and even to a certain degree probable. If he say, that uniform ex-

by the author of the book of Joshua, that in his days the sun stood still for a whole day; and there is no testimony at all on the other side, as applicable to that particular day. The same observations may be applied to all the miracles recorded in Scripture. Experience is not applicable to them, for it is limited to the objects under our notice; and testimony is so far from being against them, that there is testimony for them, and none against them. Many persons testify that they saw them happen, and none testify that they were upon the spot, and examined all the circumstances, and saw that they did not happen. As to the testimony of those who were not there, however uniform it might be, it does not bear at all upon the subject.

The principles of calculation, therefore, are more in support of miracles than against them. Hume's metaphysics would readily excite that suspicion of sophistry which naturally arises in every mind acquainted with metaphysical reasoning, taken in connection with his inveterate enmity to revelation. But when the first mathematicians of the age are seen coming forward in support of the same doctrines, it might be by many taken for granted, that now something of the certainty of geometrical demonstration had been introduced into the subject. But this is mere deception; for after all that La Place and the Reviewer have said, they have not been able to bring their own science to bear upon the subject in the slightest degree.

Perhaps the Reviewer will say, that the passage just now commented on, no doubt admits the possibility of the sun's standing still; but there is no inconsistency in granting this, and yet maintaining that no testimony ought to lead us to believe it. The fact is possible: we ought to believe if we saw it; but *no testimony* ought to induce us to believe it. If he argues in this manner, he argues fairly upon his own principles; and this will bring us directly to the subject of this Section,—Can *any* testimony be sufficient to lead us to believe such facts? It is no small matter that the possibility of such facts is granted; we have only now to inquire if any testimony can be to us a sufficient ground of belief. Instead of using abstract arguments, I shall here send the Reviewer to his master, Hume, and leave the reader to common sense; and we would wish it to be particularly observed, that in appealing so often to the sense of mankind, we place the whole matter before the tribunal which alone is competent to give a final decision. For, as was already observed, in remarking on La Place, mankind at large are the only judges of what they will or will not believe—what testimony is credible, and

what is incredible—what is sufficient to command their belief, and what not.

Mr. Hume says, "I own there may possibly be miracles, or violations of the usual course of nature, of such a kind as to admit of a proof from human testimony. Suppose all authors, in all languages, agree, that from the 1st of January, 1600, there was a total darkness over the whole earth for eight days; suppose that the tradition of this extraordinary event is still strong and lively among the people; that all travellers who return from foreign countries, bring us accounts of the same tradition, without the least variation or contradiction: it is evident, that our present philosophers, instead of doubting of that fact, ought to receive it for certain, and ought to search for the causes whence it might be derived."*

Dr. Campbell, after quoting this passage, charges Hume strongly with inconsistency; and declares that he has given up the argument. "Was there ever," says he, "a more glaring contradiction, than to declare, on the one hand, '*that no testimony for any kind of miracle can ever possibly amount to a probability, much less to a proof,*' and yet supposing a case, *the testimony for which would amount not only to proof but to CERTAINTY?*"—

Whether the Reviewer will agree with Mr. Hume in the above quotation, or not, I cannot tell. If he agrees with him, then he gives up the argument, and stands contradicted by himself. If he disagrees with him, he contradicts common sense.

Upon the supposition, that to preserve consistency, and maintain his principles, he disagrees with Hume, we shall put another case, though it is scarcely possible that a stronger one can be put than the one just now stated. Suppose that, fifty or sixty years ago, two hostile armies had been marching across this island; that they had come to Edinburgh, and marched to the sea-side; that, at the word of one of the generals, the sea had opened, and allowed his army to pass on dry ground; that, at his word, the waters had returned, and swept away the opposing army; that this fact had been testified by every individual of the surviving army, and by a hundred thousand spectators who had seen it

* The Reviewer has put a case, "that we would not believe the inhabitants of London, though they should tell us that the moon had not set there for 24 hours;" but this is a case not in point, and therefore a mere sophism: for the moon could not be actually above the horizon at London, without being equally so in every other place from which it was visible. Any testimony then to prove that it had been in such a position at London alone, would not be a testimony to prove an extraordinary fact or a miracle, but to prove a contradiction, that the same thing might be, and might not be, at the same time,—an assertion which could not be the subject of any proof, as an impossibility is not the object of any power. The above case from Hume is truly put; the Reviewer's is quite sophistical.

from the neighbouring shores; and that it had been mentioned by all cotemporary writers;—upon the principles of the Reviewer, we ought not to believe it. Nay, though it had happened last year—though all the army which passed were still alive—though all the inhabitants of the surrounding countries were to come forward and declare that they saw it—yea, though all the fraternity of the Edinburgh Reviewers had seen it, except the writer of the article we are examining, who had happened not to be present, he could not have believed all this accumulation of evidence.

This is a very strong case, but we have a right to put the strongest possible case, because the assertion of Hume and of the Reviewer is most unqualified, “that *no* testimony can be a sufficient ground of belief in opposition to experience.” It is to no purpose to say, that none of the Scripture miracles are so strongly testified. These gentlemen are not attacking the testimony in favour of Scripture miracles, on account of its weakness; they declare that *no* testimony, be it ever so strong, could induce them to believe the reality of a miracle. We may leave it here to the common sense of the reader. Had such a miracle, and so attested, taken place, even Hume declares he would have believed it, provided it had been wrought on any other account than for the support of religion. If any person feels disinclined to believe a miracle so strongly proved, as supporting religion, it only shows that his hatred of religion is so great, as in that particular instance to have suspended the right exercise of his reason.

To render the above instance more striking, I have brought it very near our own times. But though our imagination is apt to impose on our judgment with regard to very distant facts, yet, if they were originally well attested, the distance of time makes no difference. On this point I shall give a quotation from the Reviewer, which will be considered of great value by those who are disposed to view him as hostile to revelation.

“It does not appear,” says he, “that the diminution of evidence is a necessary consequence of transmission from one age to another. It may hold in some instances; but in those which most commonly occur, no sensible diminution of evidence seems to be produced by the lapse of time. Take any ancient event that is well attested, such for example as the retreat of the ten thousand, and we are persuaded it will be generally admitted, that the certainty of that event having taken place, is as great at this moment as it was at the return of the Greek army, or when Xenophon published his history.”

CONCLUSION.

Thus have I endeavoured to shew the inconclusiveness of the whole reasoning, both of La Place and the Reviewer. They have assumed the very point in debate, and then reasoned from it as if it had been granted. They have called that experience, which is really testimony, and they have asserted an uniformity in it which has no existence. There are several other matters in the article we have been considering, which would also deserve to be brought under review; but it does not enter into my present plan to do any thing farther, than merely to point out the sophistry of the great argument which has been brought forward in such a triumphant manner. Neither is it any part of my present design, to bring into view the positive proofs by which the miracles of the Scriptures are supported. Those who wish for information on that point, will find it discussed in almost all the works on the evidences of Christianity. It may be sufficient here, for the sake of the general reader, to observe, that there are no presumptions against miracles being wrought in support of revealed religion; that there is a strong presumption in their favour, that the Supreme Being is the author of the laws of nature; that as it is by his power that these laws operate, so he must have the power of suspending or altering them when he sees meet;* that the establishment of revealed religion was an event of such importance to mankind, that it might have been expected that the Supreme Being would have interfered, and suspended or altered the laws of nature, to prove that it came from him.—It is also to be observed, that the miracles which were wrought in support of revelation, particularly of the gospel, were very numerous; of various kinds; of such a nature, that the witnesses could not have been deceived; that they were wrought before great numbers,—before enemies as well as friends; that those who lived at the time, and had the strongest interest in denying them, never did so; that the witnesses were very numerous, had no worldly interest to serve by their testimony; on the contrary, a very great proportion of them underwent the greatest sufferings, and many of them were subjected to a cruel death on account of their testimony, and that nevertheless not one of them ever drew back, and acknowledged they had been testifying a falsehood, though by doing so they might have escaped their sufferings.—

* This argument must have irresistible force with those who believe in the existence of a God, but can have no effect upon Atheists. It is probable, that the acute mind of Hume perceived this; and, therefore, while he laboured to undermine our belief of revealed religion by his doctrine about testimony, he laboured at the same time to undermine our belief of a great First Cause by his doctrine of cause and effect.

We may here appeal to *experience*, and say, does our experience of human nature, and of the course of human affairs, give us any ground to suspect, that men in such circumstances were not testifying the truth?*

It is a cause of deep regret, that any person should be found so hostile to the best interests of mankind, as to labour to make converts to infidelity. It is still more to be regretted, that a work which often displays such splendid abilities as the *Edinburgh Review*, should ever contain a single sentence which has even the appearance of such a tendency. The friends of humanity have been delighted with their zealous and persevering efforts in the cause of suffering Africa; and the friends of morality have been no less pleased with the severe chastisements which they have occasionally inflicted on licentious authors. What pity is it, that they do not see that neither humanity nor morals have any firm basis but Christianity? What extensive good might be done, were these talents occasionally employed in behalf of religion? It is long since the Reviewers declared, "That they were ready, whenever a fair opportunity offered, to defend Christianity against the tiger-spring of infidelity." Six years have elapsed since that declaration was made, and yet they have not redeemed their pledge. Can they say, that during that period nothing has occurred in their pages of an opposite tendency?

With regard to the final issue of any attack on Christianity, its friends have no occasion to feel any alarm. The attacks which hitherto have been made, have eventually been beneficial, inasmuch as they have given occasion to bring the evidences of its truth more clearly into view. It is still to be hoped, that every new attack will bring forward new talents in its defence. But though the general issue is perfectly safe, yet much partial mischief may be done, which ought to be carefully guarded against by every possible means. If the most popular and widely circulating journal in Europe, shall become a vehicle for infidel sentiments, how much harm may thus be done to the cause of religion? If, in addition to this, persons who are hostile to Christianity, fill such stations as give them easy access to the ductile

[The following article belongs to the head of "*Original Communications*," but is unavoidably placed after the "*Selections*."]

For the Religious Monitor.

ON MARRIAGE.

(Continued from page 415.)

When a professor of religion is joined in marriage to an irreligious husband or wife, the evil consequences which may follow to all concerned, are exceedingly numerous. Parents have sometimes with pain and sorrow to witness their children in great distress even as it regards this life—the property acquired by painful industry, and generously bestowed on the new-married pair, squandered and destroyed by an unprincipled prodigal, and nothing but poverty, shame and misery left. And it cannot be accounted a small addition to their distress, that they must themselves be related to this ungodly partner. In many cases frequent intercourse is unavoidable; they must see and hear his ungodly conversation; and the evening of their life is filled with bitterness and sorrow, by the imprudent conduct of that child, who ought to have been their comfort and solace. "I am weary of my life," says Rebekah in the name of thousands, "because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?" Still all this distress and trouble is comparatively light; for the dismal consequences of this connection, which stare them in the face, are nothing less, if mercy prevent not, than the apostacy and eternal ruin of their child, the object of their tenderest affection. They have no reason to anticipate any thing else. The common course of such connections makes it too evident. God's estimate of the case leaves them no room to hope. "For they will turn away thy son from following me to serve other Gods." They watched over him, they instructed him with painful care, they offered up many an ardent petition at the throne of grace in his behalf; but all is in vain! and with unutterable grief they must bid him a last adieu. This is nothing to you in your hours of giddiness and fantastic dreams, O ye ungrateful children! but the righteous God will not fail to measure it back to you at a moment when you cannot escape the bitter reflection, that it is what ye yourselves once measured.

To the individuals themselves the consequences are generally of the most serious kind. If, as has often happened, and as the Spirit of God declares will be most probable, he (to speak of the one sex what is equally true of the other) shall be drawn off from a profession of religion, he forsakes the way of life; he en-

ters on the ways of sin; and in these he makes progress. He braves the admonitions and reproofs of parents and ministers, which yet come fresh to his recollection—he stifles conviction. At length his conscience, becomes seared, and his mind reprobate. The corruptions of his heart, perpetually and powerfully excited by the conversation of a beloved partner, become irresistible, break over every restraint, and hurry him forward to endless ruin. And then all the advantages of early days serve but to increase his misery.

But I shall suppose him to be *really*, what he professes to be, a child of God. Then, it is true, he will never perish. *None* shall be able to pluck him out of Christ's hand; but how near perishing he may come, it is impossible to say. He may be left to advance fearfully in apostacy from the true religion, as we see in Solomon's case. He may commit great wickedness, and become a scandal and a reproach, and lose all the sensible comforts of religion and all evidences of an interest in Christ. And what must be his condition when conscience again awakens? Horrible darkness surrounds him, while that faithful witness utters its accusations with a voice that must be heard. Satan's awful suggestions crowd upon the thoughts. Out of the fire burning unto the midst of heaven, surrounded with blackness, and darkness, and tempest, the law speaks; and the clearest perceptions of the desert of sin are obtained. Who can describe the horrors which his soul must feel while it stands on the precipice, and looking down, exclaims, "Who can dwell in everlasting burnings? who can dwell with everlasting fire?" And who, that is not most deeply infatuated, would choose to lay up such sorrows, for a future day, for the sake of indulging a misplaced affection?

But again: let the case be that in which this child of God maintains his ground, and holds fast the profession of his faith without wavering. Something of spiritual life and vigour is kept up in his own soul; but what comfort or fellowship can he have in domestic duties? Just as much as light has with darkness, or Christ with Belial. His case resembles the monstrous production of two bodies joined together, the one of which dies, and the other has to drag out a miserable and wretched existence.

thus united! Surely, we cannot conceive of a greater hindrance in running the christian race. Besides, what a grief must it be to one who is awake to the perilous situation of a soul out of Christ; to see the very object of his tenderest regards, standing fully and constantly exposed to the danger? When the tender mother sees her infant tottering on the brink of the precipice, or when the affectionate wife beholds her husband ascend the scaffold a guilty criminal, her heart melts, her knees smite one against another, and her whole soul is convulsed within her; but unspeakably more moving to a righteous soul, awake to all the reality of the case, must be the spectacle of one so dear, sporting on the brink of hell.

But let it be said that the ungodly partner is of gentle, accommodating dispositions, and with little persuasion is induced to become a professor of religion. To you the burden is indeed lightened; but to the other it is only heaping up wrath against the day of wrath. It is adding hypocrisy to ungodliness—it is mocking God and abusing all the mercies of heaven; and all this only to gratify and please you. And if sometimes it may come to a happy issue, the credit is due to God's sovereign mercy only.

I would beg the reader next to glance at the effects of this unholy connection upon posterity. Suppose they become parents, and their children grow up to maturity. The children are deprived of *one parent* to instruct, direct, watch over and pray for them; and what is incomparably worse, they have one in his stead who disregards all the interests of the soul, and whose example is fatal. To him they naturally look up, and his example they imitate with the whole bent of their hearts. The diligence of the one parent in teaching them what is good, is more than counteracted by the other teaching what is evil. They are tenderly nursed, decently clothed; their habits carefully formed according to the rules of fashionable life; they are painfully instructed in all the branches of a liberal education; they are set down upon a respectable footing in the world to do for themselves; and perhaps they are accustomed to make a decent and regular appearance in the place of worship. But ah! their immortal souls are imprisoned in darkness. They are without God, without Christ, and ignorant of themselves. Every emotion of their hearts is enmity against heaven. Behind a fair moral character and a form of godliness, a hard and impenitent heart sits secure and bids defiance. No argument can touch it with conviction—no judgment can alarm it—no entreaty can soften it—harder than the adamant rock, it despises reproof. Than this, what condition is worse? What more hopeless in this world?—

They too become parents; and their children, *in their own likeness* and after *their own image*, grow up if possible still more corrupt; and their children's children in like manner. As they live, so they die, and lift up their eyes in torments, to which the judgments of Sodom and Gomorrah are not to be compared.

But there is still another direction in which this unholy match extends its branches, and brings forth destruction. Your children rise up *in the bosom of the church*—they are baptized—their moral character stands fair—and they, it may be, are admitted into fellowship with the church, and presently become efficient members. They bring with them, in disguise, a heart at war with the spirit of all divine institutions, and all the doctrine which is according to godliness. Their conversation, like a pestilence, poisons the atmosphere around them—their coldness chills the energies of the young convert. The more polished and acute they are, so much the more pernicious and deadly their influence. In times of backsliding and declension, when the competition is between truth and error, divine authority and human inventions, they throw all their weight into the scale of the latter. When the marriage of believers with unbelievers is extremely common, as it is now, they become a numerous and powerful class. They may be men of talent and liberal spirit, and forthwith every place of trust and authority is assigned to them. Then, alas! foundations are razed; and the church, which numbers them as her members, is nothing but a heap of rubbish.—Then personal and family religion disappears—the duty of witnessing which was the glory of other times, becomes a reproach—discipline, the hedge about the church, is now torn down, and the wild beast comes in and tramples down and rends at his pleasure. From the pulpit you hear morality, metaphysics, philosophy, or any other fashionable theme, with great eloquence; but Christ crucified, is not there. All but the dead form is now gone. Under it, the lusts of the flesh feel no restraint, and it serves to conceal their hideous forms from the light. Lust joins lust, corruption swells into a mighty torrent and carries all before it. Every disguise is thrown off, and that hellish brood described 2 Tim. chap. iii. appears in the church. “This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a *form of godliness*, but denying the power thereof.”

This, at first view, may perhaps be thought to carry the matter too far; but we fear that, taking the scriptures for our guide, we dare not soften the picture. By leaving the children of parents who have formed such alliances, almost without exception, to awful eminence in wickedness, God seems to have set the stamp of his disapprobation on such marriages as a warning to future generations. Before the flood, "The sons of God saw the daughters of men that they were fair, and they took them wives of all whom they chose." The very next words intimate to us that these sons of God, as well as their children, had lost all sense of religion and become wicked in the extreme. All flesh had corrupted his way, and the earth was filled with violence. Such were the consequences in that instance. Lot's daughters marry in Sodom, and their fearful destruction tells us that they gave up with all that was good and became as wicked as their husbands. Abraham marries Hagar; and Ishmael, a profane mocker, is the fruit of it, and he is excommunicated. His mother takes to him a woman of a similar description, and he becomes the father of a band of robbers, and his posterity continue to be so to this day. Esau marries the daughters of Heth; he throws off the very form of religion, and his posterity become gross idolaters. Jacob marries his two hand-maids, and the sons descended of them are so wicked and profane, that when Joseph brings to his father their evil report, such is their deadly hatred that nothing short of a brother's blood will satisfy them. Judah marries Shuah a Canaanite. Er and Onan, the sons of this woman, are so exceedingly wicked that divine vengeance overtakes them, and their very names are to this day held up to execration.—Shalomo, an Israelitish woman marries an Egyptian, and her son blasphemes the name of the Lord, and is stoned to death.—David takes to wife a daughter of Talmai, king of Geshur, and Absalom, whose character needs no comment, is her son. Many others of a similar description might be added. Unless God interpose his sovereign mercy, which he has not allowed us in his word to expect, such will be the consequences, and such the characters that spring of this connection still; and what has either church or state reason to expect when such as these become the ruling party?

But I shall now consider another case in which the scripture rule is violated, viz: when both profess to be Christians, but are of different denominations. The evil consequences which *may* follow from the nature of this connection, are very many. Let us first suppose, what very frequently happens, that one of the parties yields up his profession and falls in with the other. This, in

most cases, is to apostatize from what the person declared by his former profession to be the truth of God, and go over to the side of error and defection, for no other reason than to gratify a partner. The consequences of this step are, that many godly persons are filled with grief and sorrow—backsliders are countenanced and strengthened—the infidel takes notice of it with a sneer at all revealed religion, and is more confirmed in his infidelity—Satan triumphs. But has it no bad effects on the person himself who has made this change? Yes: he finds himself obliged to go much farther than he had any idea of going, for the sake of consistency. He is impelled to use much false reasoning in order to relieve his mind from painful conviction; and to do violence to the arguments by which he was used to be established in his former profession, and all the pains of parents and ministers, in using them for this end. Such conduct must either give the greatest pain and uneasiness to his mind, rendering him exceedingly unhappy; or, which I believe to be the most frequent effect, it will harden his heart, sear his conscience, and prepare him for going farther in the ways of apostacy.

But suppose, what is sometimes the case, that neither party leaves his profession. Determined however to maintain domestic tranquillity at any rate, they agree to make a private accommodation between the two professions. Each must give up something, and each is to receive some countenance and some support; but neither party is to go so far in support of peculiarities as might wound the feelings of the other. Now it is obvious that neither of the churches has any peculiar interest in their family prayers, or their countenance and support; and the consequences which natively follow are, a condemnation of all those tenets and practices in which they differ from each other, and a feeling of indifference towards the particular interests of both. This is the only sure way to destroy party feeling and secure domestic peace. But when their minds have come to this point, it is almost impossible for them not to go farther. From indifference about one particular of truth or duty, the transition is exceedingly small to indifference about another, until the mind at length feels indifferent towards religion altogether, and the immortal soul is exposed to imminent danger. The church too

it from the former. When persons of their state of feeling are very numerous in the church, then sure enough party spirit disappears—*little things* and *non-essentials* are consigned to oblivion—peace and harmony prevail far and wide. But it is at the expense of truth and holiness. Besides their own individual weight in the scale, these characters draw in others. Their example and conversation is like infection to acquaintances and friends; and their children rise up and walk in their footsteps; and the tide of indifference swells, love waxes cold and iniquity abounds.

Lastly: suppose that each party stands out for all the peculiarities of his profession, and will make no compromise; then “the house is divided against itself,” in circumstances the most painful to the feelings. How can they have fellowship at all?—Their sabbaths and their prayers are divided between different assemblies, different doctrines and worship. If they converse or pray together, they must necessarily be confined to what is general; but that is not the way of the heart. Frequently it happens that party feeling breaks over all restraint, and comes forth into an open rupture; and then things come to a miserable pass; contention enters into every domestic and public duty of religion. The return of the christian sabbath, which ought to gladden every Christian’s heart, serves in their house only to bring up the whole quarrel afresh to the memory. The closer their relation is, so much the more bitter their animosities and their language. Luther and the Pope scarcely opposed one another with greater keenness. What a disgrace is such a state of things to the christian name—what a check to the progress of religion in the soul, and what a nuisance to the whole neighbourhood where it happens? Its effects upon the children of such parents are not easy to be conceived. Sometimes they are wholly neglected, and left to themselves as respects religious matters; in which case some of them grow up not only in ignorance, but in hatred and disgust at religion, as a thing associated in their earliest recollections with the most hateful quarrels between their parents. Sometimes they are forcibly drawn over to the one side, and sometimes to the other, and at other times they are divided. In the former case, the breach of the fifth commandment to one parent, is sanctioned by the authority and countenance of the other: in the latter case the family is drawn up into two hostile bands, with a parent at the head of each, continually on the watch to give each other battle. Even here the evil does not stop. These children keep up the spirit of discord; and after the parents have gone to the house of silence, they transmit it to their posterity undiminished.

Who then, I ask, that sincerely regards either himself or posterity, or that is a true friend either to church or state, or that compassionates the souls of men, or seeks the glory of God, can wilfully and deliberately form the connection which produces such a train of deadly evils, or even think of others doing it, without the liveliest emotions of sorrow and concern for the interests at stake? God, in marvellous mercy to individuals, families and congregations, sometimes overrules the connection, and causes it to bring forth good: but when or how often he will do so, we know not. But even if this were known with certainty, it could not in the least set aside the authority of the scriptures, which prohibit such marriages, or make our conduct less criminal. The churches generally treat this matter with neglect, and feel perfectly indifferent about it; multitudes of professors of the most respectable class, without regard to the divine precept, marry whomsoever they choose: but the consequences will yet arouse the most careless and alarm the most secure. Many begin to perceive that the churches are rapidly on the decline; that evangelical doctrine, purity of worship and ministerial faithfulness, are becoming rare; while profanity, and vice in every form, greatly abound; and the hue and cry is raised against leading men and popular schemes as the *cause* of all the mischief;—whereas these are only some of the *effects* of this concealed and unsuspected cause—the marriage of those who are *not* of one heart and one mind. Only remove this cause, and these evils complained of will disappear. But without this, all your efforts will amount only to throwing water on the flame, while the fire will continue to burn beneath in all its fury.

Some will reply, “What can we do? we have neither power nor authority to meddle with such an affair, we cannot *command* the young not to marry this or that one, as we please.” It were enough to answer, that both in the Old and New Testaments there are positive injunctions laid upon you to prevent this great evil in the church—see ye to it. But much might be advanced to show that this is a weak pretence. It is true, were some of your relations or acquaintances proposing to marry some decrepit and diseased inmate of the hospital, or some wretched mendicant, or a slave, or a criminal, you could not perhaps prevent it; but which of you would give a silent acquiescence? which of you would not employ all your powers to dissuade from such a dishonourable match? And which of you could not do *this*, to prevent the ruin of the churches, did you actually feel the prosperity of religion and the glory of God to be more important than the colour of the skin or the shape of the body?

After all, what can be said to private Christians? The ministers, who ought to be ensamples to the flock, and who profess to declare the whole counsel of God and keep nothing back, are silent—yea, themselves are guilty. Gravity, sincerity, meekness, sobriety, are less sought after than fashionable accomplishments, fortune and outward appearance. The consequence is, a powerful example set before the church of violating this scriptural rule: and all who incline may follow it, not only secure from the minister's reproof, but confident of his approbation. His public usefulness depends much on his private deportment; and that depends very much on the temper and taste of his partner: and when she is such, that a mistake in etiquette, or to be behind the fashion, gives her unspeakably more uneasiness than a profanation of the holy sabbath by idle talk, his usefulness will soon be limited and come to an end; but the consequences to the church and posterity will not so soon terminate.

In conclusion, I would beg of the unmarried reader, especially if in the holy ministry, or preparing for it, seriously and repeatedly to consider how much is at stake in the right or wrong management of the marriage contract. Through means of one the churches will be happily arrested in their courses of defection, or hurried forward by the other to final apostacy and extinction. By promoting reformation or defection here, you will be instrumental in training up for eternal glory, or in fitting for perdition, generations yet unborn.

EGO.

Summary of Religious Intelligence.

PALESTINE.—The Missionaries, Messrs. Gridley and Brewer, who sailed for Palestine in September last, arrived safely at Malta, on the 13th of Nov. Letters of that date have been received from them. The youth Asaad, whom we formerly mentioned as exposed to the severest persecution by his friends and the ecclesiastical authorities at Beyroot, for his profession of Christianity, still continues to hold fast his profession; and his persecutors, finding their labour in vain, seem to be disposed to relax. He is, however, still under their power.

SANDWICH ISLANDS—An examination of those under instruction in Lahaina, took place in October last: there were present *nineteen* schools, containing *nine hundred and twenty-two* scholars; the progress made by the scholars, was very satisfactory. The whole number of scholars in Lahaina, amounts

improvement is said to reward their labours. The children are taught to read and write, agriculture is becoming more common, circuits have been formed, camp meetings have been held and numerously attended, and 400 have been converted, and "rejoice with their white brethren in the hope of their common rest." It has now become so common a thing to tell, in letters and reports, the exact number that have been converted at our missionary stations, and at the scenes of our Revivals, that we should be glad to know by what means, information of the state and character of men, is so readily attained, as to warrant the confidence and precision usual in these statements. To us, we confess it is a mystery. We have always been accustomed to consider a full assurance of personal interest in salvation, as an attainment comparatively rare, even among those who are really the children of God; but judging from the tone and manner of almost every account of these things, which appears in our public prints, the fact must be far otherwise. It is easy to make a representation that has a very flattering and imposing appearance; and the ease, nay, eagerness, with which the loosest and most improbable accounts, are printed and circulated without examination into their truth, is calculated to do the most serious injury to religion, and to impair confidence in every vehicle of religious intelligence. The following intelligence is a specimen of this kind of writing.

REVIVAL IN ALBANY.—In an extract from a letter in the *Philadelphian* of the 9th ultimo, from their correspondent near the city of Albany, N. Y. dated, January 29th, 1827, it is stated, after mentioning the revival in Canaan, Lebanon, Richmond, &c. that "Albany too is visited with blessings." This is true in many a sense, though perhaps not quite in the sense intended.—About the close of last year and the beginning of the present, there were some indications of the commencement of what is called a Revival of religion, but which has some time since nearly, if not totally subsided.—At all events we hear nothing of it here; this letter has been written a little too early. The writer goes on to say, "Many, very many, in that wicked city, have commenced a new era in their lives," which is doubtless intended to convey the idea, that many, very many, have been converted, and have begun a life of holiness. We sincerely wish this may be the case, though we have not heard of it, and we are inclined to think it will be *news* to the greater part of our citizens. What follows will certainly, at least, be considered as an

EXTRAORDINARY CASE.—It is added in the above letter, "we are told as a matter of fact, that in the town of Brunswick in this county, but one single adult person is left in unbelief—that all—male and female, old and young, with the above solitary exception, are born into the kingdom."!! Here, again, we must express our astonishment, not merely at the extraordinary alleged fact, but no less how it could be ascertained!

THEOLOGICAL SEMINARIES OF THE PRESBYTERIAN CHURCH.—By the Catalogue of students in the Auburn Theological Seminary, it appears that there are in all 65 students attending that institution, which is devoted to the propagation of the Hopkinsian heresy. A missionary spirit is said to be increasing among them. At the Seminary at Princeton which is, in opposition to Hopkinsianism, decidedly orthodox, there are in all 93 students. We hope that missionaries will be selected from the latter school.

THE AMERICAN TRACT SOCIETY.—Since the beginning of last year have printed more than *two millions* of Tracts, amounting to an aggregate of *twenty millions* of pages. Pity it is, by a constitutional provision, to gag the mouth of an instrument capable of being so efficient in the cause of religion,

son receiving aid, must be in the communion of the Dutch church, must be guided by the Executive Committee in the course of study he pursues, and must give a written pledge to refund *one-quarter* of what he receives, if he continues in the Dutch church, and the *whole* if he goes to another denomination.

Select Religious Intelligence.

IGNORANCE AND SUPERSTITION AT JERUSALEM.

The following facts are related by Messrs. Fisk and King.

It is the custom of the Pacha of Damascus to come up to Jerusalem once a year, to collect tribute, both from Christians and Mussulmans; and his coming is generally a precursor of distress and sorrow. It may emphatically be said, during his stay here, that "these be days of vengeance."

Towards night we went to the church of the Holy Sepulchre to hear the sermons of the Latin priests, and to witness their idolatrous worship. There were delivered, as is usual on the anniversary of the crucifixion, seven sermons. Four were in Spanish, two in Italian, and one in Arabic. "The first scene of the theatre," as one of their own priests, who assisted in the performance, remarked to us, was in the chapel of the Roman Catholics. Into this we entered a little after sunset, where we saw, arranged in order, and clothed in splendid robes, the priests of Terra Santa. In a few minutes the doors were shut, the lights all extinguished, and one of these sons of darkness arose, and began a sermon in Italian. He had not uttered more than three or four sentences, before he began to tell how big the emotions were that filled his breast, and changed the tones of his voice much sooner than a common tragedian would have done in a French theatre; so soon, that no one, I presume, could have been affected. Indeed his art was so manifest, and ill-timed, that I could feel nothing in my own bosom but disgust. After having spoken fifteen or twenty minutes, he named the cross, and at that instant, a little door, which led into an adjoining apartment, opened, and a man entered with a light, bearing a large wooden cross. "Ecco vienne," cried the preacher, "nel momento proposito;" ("Behold it comes in the moment prophesied;") and kneeling before it, said, "Thee, O cross, we revere, and thee we adore;" ("Tu, O croce, ti reveriamo, et ti adoriamo.")

The second sermon was delivered at the place, where, it is said, the garments of our Lord were divided: the third, where he was beaten; and the fourth, where he was nailed to the cross. These were in Spanish.

At the last mentioned place, the cross was laid on the floor, and a wooden image about the size of little babe, attached to it. As I saw the priests kneeling around it, with lighted wax candles in their hands, I said within myself, "surely ye have crucified to yourselves the Son of God afresh, and put him to an open shame."

After this farce, they brought the image on the cross to the place, where, they say, stood the cross of our Lord. There they planted it, and a sermon was delivered in Italian, which, though rather coarse, contained some just sentiments, with regard to the sorrows of the suffering Jesus. Towards the close, the speaker addressed the image, and concluded by saying, "We wait now for Joseph of Arimathea, to come and take down the body."

The pretended Joseph soon came, and with hammers and pincers drew out the nails from the hands and feet of the image, took it down with great apparent care, and wrapped it in a fine linen cloth.

From the place of crucifixion, the image was carried down to the stone of

From the stone of unction, the image was carried to the sepulchre, and laid in the tomb, at the door of which a sermon was delivered in Spanish, and the scene was closed.

Seldom have I had such feelings with regard to the Christian religion, as I had while witnessing this tragic scene, acted in one of the most interesting, one of the most sacred places on earth,—on Mount Calvary,—in the house of God,—at the place where the Son of God suffered. Never did I feel so ashamed of the name of Christian: I know of no scene on earth so calculated to make a man an infidel.

Pagan Christians! Idolatrous worshippers of Christ! Who can go to a Jew or a Mussulman, in Jerusalem, and ask him to embrace the Christian religion? Ye have defiled the sanctuary of the Lord, and put the Son of God to open shame!—*Rel. Intel.*

THE CASE OF MORGAN.

In our last we mentioned the result of the trial of the persons charged with the abduction of this man. Another trial has taken place with results equally unsatisfactory, as it respects any certain clue to his fate. Nicholas G. Chesebro, Harris Seymour, Henry Howard and Moses Roberts, were indicted by the grand jury for a conspiracy to convict William Morgan of petit larceny. The trial came on at the Ontario General Sessions on the 23d ultimo. The judge entered a nolle prosqui in reference to Chesebro, (he being in jail pursuant to the sentence of the former court,) and the trial of the others proceeded. After the testimony in behalf of the prosecution closed, the counsel for the defendants did not produce any witnesses, but raised a question as to the validity of the indictment, and it was *quashed on account of informality*. Previous to this trial, however, the result of the former had aroused the inhabitants to greater energy, and a determination to investigate the fate of Morgan to the utmost of their ability. County and town meetings were held, and committees appointed from nine different meetings, to form a joint committee to endeavour to trace his fate. This committee entered immediately on their duty, and with diligence, perseverance and determination, pursued their investigations in the face of every opposition. Nor have their investigations been in vain; they find, however, that they have not the power necessary to compel a full disclosure of this high handed crime, and therefore, they have applied by petition to the legislature, now in session, to strengthen their hands so as to obtain a full investigation of the affair. The following extracts from their petition, presented to the Legislature on the 9th instant, give a brief relation of the result of their labours, and opens up a wide-spread scene of wickedness, unparalleled in the annals of crime!

To the Honourable the Legislature of the State of New-York, in Senate and Assembly convened.

The Petition of sundry persons, members of committees appointed by the counties of Genesee, Ontario, Livingston, Monroe and Niagara, to investigate the circumstances of the abduction of one William Morgan, and to endeavour to discover and bring to punishment the perpetrators of the outrage committed upon his liberty or life, respectfully represents:

That your petitioners have done all in their power to perform faithfully the duties thus imposed upon them, by their fellow citizens; that during such investigation, your petitioners have ascertained to their own satisfaction, that

confined, or others, confederates with them, procured his liberation, and took him from the said jail, and forcibly and against his consent, placed him, gagged and bound, in a carriage, and conveyed him, or caused him to be conveyed, as far as Hanford's Landing, near the mouth of the Genesee river; that on the 13th of the same month, the same persons, or others confederate with them, conveyed him in the same forcible and violent manner, by means of relays of horses, provided for that purpose, by many different individuals, along the ridge road to Lewiston, and on the morning of the 14th of the same month, after conveying him to the distance of 120 miles, in little more than 24 hours, lodged him in Fort Niagara, where he was confined and forcibly detained against his inclination and consent; that he was either detained in confinement in the said fort, during the 14th, or, as your petitioners have some reason to believe, was forcibly conveyed across the Niagara river, out of the territory of the United States, and upon some of the confederates refusing to receive him there, was in the same forcible manner, reconveyed to the said fort, and detained in confinement; that on the night of the 14th, the said Morgan was, by the persons who procured him to be thus spitited away, or by others confederate with them, forcibly and deliberately murdered, by having his throat cut from ear to ear, his tongue torn out, and his body consigned to the depths of Niagara river or Lake Ontario: that these several horrid outrages from the time of Morgan's seizure at Canandaigua, were perpetrated without even the form of legal process, and without any even pretended offence against the laws of this land.

[The petition then goes on to represent the transactions in relation to the attempt to set fire to the printing-office of David C. Miller, the attack made upon David C. Miller himself, and his being forcibly seized and detained till rescued by his friends, and adds:]

Your petitioners have reason to believe that the said David C. Miller was seized for the purpose of conveying him to Hanford's Landing, and from that point to convey him, together with Morgan, to Fort Niagara, and with an intention and determination that he should share the same horrid fate.

But your petitioners would further represent that there are many and apparently insurmountable difficulties in the way of a thorough investigation of this affair, in the usual legal method. Among other things, your petitioners would represent, as a circumstance well calculated to excite alarm, that the persons implicated in this affair, are many of them men of respectable standing and leading influence in this community, some of them formerly members of your honourable body, others officers of justice both executive and judicial, holding high and responsible stations in the administration of our laws.

The witnesses too, which would be necessary to warrant a grand jury in finding an indictment, are numerous and scattered over an extent of country, of perhaps more than one hundred and fifty miles, and if willing, can be collected only with great difficulty and expense to them individually; and in many instances the most important and essential witnesses have shown themselves unwilling to relate their knowledge of the facts, and by their absence at the times when they are wanted, and by other means, have, and it may be expected will continue to retard, if not entirely defeat, the investigation.

Your petitioners would therefore represent to your honourable body, that as this is a peculiar and extraordinary outrage, so it demands a peculiar and extraordinary remedy.

Your petitioners would therefore pray your honourable body, taking into consideration the circumstances set forth in this petition, that your body would pass an act appointing a committee or commissioners, with the most ample powers, to visit this theatre of injustice—to investigate the facts and circumstances attending its commission—to send for persons and examine them on oath touching the matters in this petition mentioned, and to be authorised to compel the attendance of such witnesses, and also to compel them to answer on oath, touching such matters as they may lawfully be compelled to answer, and to preserve a record of such testimony, to report to your honourable body, that your body may enact such law or take such order thereon, as your body shall deem meet and proper.

View of Public Affairs.

We are again obliged to crowd this department into a small space; this, however, will be sufficient to contain a brief notice of the most important intelligence of the last month.

EUROPE.

GREAT-BRITAIN.—The last arrivals, brought the accounts of the death of the Duke of York, on the 5th of January, in the 64th year of his age. By his death the Duke of Clarence, now 62 years of age, becomes the next heir to the crown, and in the event of his decease, Alexandrina, the daughter of the late Duke of Kent, now in her 8th year. The promptness with which aid was sent to assist the Portuguese in repelling the aggressions of Spain, has been well received throughout the kingdom; and additional troops have embarked on the same destination. The Duke of Wellington has been appointed Commander in Chief, in the place of the Duke of York deceased. He has expressed his determination to remove none who have received their appointment from his predecessor.

PORTUGAL.—The British troops sent to aid the Constitutionalists, had arrived at Lisbon, and were received by one party, with acclamations; and by others with great coolness. Previous to their arrival the Constitutionalists themselves, had succeeded in several encounters with the insurgents, and had driven them from the greater part of the Portuguese territory. No account of their operations has yet arrived.

SPAIN.—So far as appearances go, the French ministry have been using their influence to induce Ferdinand to acknowledge the Portuguese court and regency. The decision of the contest between Spain and Portugal, will probably depend upon the course which France will ultimately pursue. Though her professions are pacific, it is thought that no great confidence can be placed in them. The Jesuits, ultra royalists, and haters of England, form a numerous and influential party, and are strongly inclined for war in support of the measures of the Spanish king, and whether the government take part in the war or not, he will no doubt receive powerful support from this quarter.—The decided tone of Mr. Canning's speech is said to have united all parties in Spain, and active preparations are making for war. The proceedings of the Spanish cabinet are kept a profound secret; 100,000 muskets are said to have been purchased in France, for Spain. Upon the whole, the continuance of the peace of Europe appears more doubtful than it formerly did.

GREECE.—Accounts from this country can scarcely be called any thing else than mere rumours. The war for some time seems to have been nearly stationary. Athens, however, has been evacuated by the Turks, and again occupied by the Greeks. The Pacha of Egypt is said to be determined to prosecute the war, and 78 sail of vessels to have left Alexandria for Greece. The most important intelligence respecting this country is from a paragraph in the London Times, which is as follows: "There is at length good ground for congratulating Europe on the adoption of a final and decisive measure on behalf of Greece, by the three great powers of Great-Britain, France, and Russia. The cabinets of London and St. Petersburg had, some time ago, transmitted their *ultimatum* to Turkey, on this subject. The court of the Thuilleries has acceded to the policy of its allies within the last fortnight, and resistance by Turkey to their joint demands is wholly out of the question. The point insisted on amounts to nothing less than a full recognition, by the Porte, of the absolute and entire independence of the Greek nation, which recognition is to be officially communicated to the parties requiring it by a given day; failing of which the ambassadors of the allied Christian courts are, on that same day, simultaneously to quit Constantinople. Consuls were, at the expiration of the *ultimatum*, to be sent to Greece, from England, France, and Russia."

From Asia and Africa, we have no intelligence of any consequence.

AMERICA.

SOUTH AMERICA.—The arrival of Bolivar in Venezuela seems to have settled the disturbances which for some time have existed in these countries. A power, approaching to absolute, has been conferred upon him or assumed by him, to which, it appears, submission is readily yielded. The affairs of Buenos Ayres and Peru continue in the same situation as before.

UNITED STATES.—Congress adjourned on the 3d inst. The bill laying an additional tax on woollens, which has occupied a great portion of their time, has not been passed. The Report of the Committee on foreign commerce, the object of which was to exclude all vessels from the British Colonial possessions from the ports of the U. S. unless Great-Britain shall grant the same freedom of access to her colonies, to vessels of the U. S. as to her own, (the carrying trade between G. Britain and these provinces excepted,) has not been agreed to, owing to the great difference of opinion which existed respecting it. The matter of course stands now as it did at the meeting of Congress. It is however generally believed, that there will be no difficulty in arranging this matter in a reasonable way by treaty.

The differences with Georgia are not yet adjusted. The history of this difficulty, is the following: The Legislature of Georgia, in 1795, sold the right of the state to purchase from the Indians certain territory within her boundaries, formerly and now, possessed by the Creeks, Cherokees, &c. to certain companies, for the consideration of some millions of dollars. The Legislature of the next year rescinded the deed of the preceeding one, on the ground of its having been obtained by improper means, and many members of the Legislature themselves belonging to these companies. The purchasers, nevertheless, considered their claim valid, insisted that the Legislature had not the power to annul the contract made with them, and appealed to the Supreme court of the United States. The United States took up the matter and a negotiation was concluded in 1802 by which the right of pre-emption was ceded to the United States by both parties, on condition of paying certain sums to the state of Georgia and to these companies, from the proceeds of the sale of said lands, as soon as the Indian title could be extinguished, by treaty or otherwise.— This has been done from time to time, as portions of this territory could be obtained from the Indian proprietors. In 1825, some chiefs representing themselves to be authorised by their nations, ceded all the lands within the lines of Georgia, on certain conditions. This, however, was found to have been effected without the consent, and contrary to the will, of these nations. It was therefore annulled in 1826, and a treaty entered into with the Indians, by which all the territory claimed by Georgia, was obtained, except about 60,000 acres. Georgia, however, eager for possession, is for adhering to the negotiation of 1825, ceding the whole, and has sent on her surveyors to survey and lay it out into lots, which right she claims, not only on the ground of the said negotiation, but likewise on the ground of the sovereignty which she claims over the whole territory within her lines. This claim of sovereignty, however, is totally unfounded, as by the Constitution of the United States, the Indians are considered as foreign nations, having entire sovereignty over the territory which belongs to them; and there is an express law, which forbids the survey of lands uncaded by the Indians. On these grounds, the Indians forbid and resist the survey of the uncaded territory. This Georgia threatens to effect by force. And as the general Government is bound to protect the Indians in their rights, this force, if employed, must be resisted by the United States, intimation of which, has been given to Georgia. This matter was referred by the President to Congress, with an expression of his determination to resist the claims of Georgia, by force, if necessary, the existing laws of the United States remaining unaltered, and submitting the propriety of further legislation on this subject. The committee appointed on this business, in their report, recommend pacific measures, as far as possible, expressing a belief that a resort to force will not be necessary, and that the United States endeavour to extinguish the Indian title as soon as possible.— Governor Troup has sent a letter to the Secretary of War, setting the United States at defiance, and has ordered the Georgia militia to be ready for a set to!

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VOL. III.

Original Communications.

For the Religious Monitor.

THE CHURCH GOD'S WITNESS.

Sin made its entrance into the world in the way of giving God the lie. "The serpent said unto the woman, Ye shall not surely die." Had this been true, he that had said they should die, could not be God, and whatever he might declare should not be believed: what he commands ought not to be obeyed; what he threatens ought not to be feared; what he promises ought to be despised and rejected; and what he himself proposes to do, ought to be opposed. But on the other hand, every mark of respect and adoration ought to be given to him who affirms, "Ye shall not surely die." This is a general view of the controversy that has obtained between God and Satan since the world began. The great majority of mankind, in all ages and nations, have taken part with the latter, and strenuously supported his pretensions; and they have acted precisely towards the true and eternal God, as if he were a liar, a deceiver, and not God. Every method he has chosen, to manifest his eternal power and Godhead, they have directly or indirectly tried to subvert; while they have tacitly assented to every claim which the God of this world has made on power and prerogative. Now, if God should train up a person in his own family, where every opportunity of knowing the truth is to be enjoyed, and if he should be at particular pains to manifest in his sight all his perfections, and grant to him a peculiar faculty of vision and also bring him quite near, that he might see most distinctly and examine most minutely, I ask, what would be that persons duty if called upon to speak between God and his adversaries? Would it not be to declare what he had seen and heard of God, in opposition to all that they might allege?

and to do this with all the zeal, constancy and firmness of a devoted, faithful child?

The church occupies precisely the place of this person, which I shall endeavour to prove.

PROPOSITION I. *The church is God's Witness.*

1. Because she is the party best qualified to be so. To her, God has at all times revealed himself. And she is now in possession of the entire revelation of his mind and will, in a language understood; and it is placed perfectly within the reach of the poorest. Never did a father so completely unbosom himself to a dear child, as God has done to his church. He has been at the greatest pains to instruct her in the knowledge of the truth. To impress it deeply upon her mind, he has employed a great variety of modes of communication. By type and symbol, by dream and vision, by audible voices, face to face; by Urim and Thummim, and by angels. He has raised up and qualified teachers, with a variety of gifts and offices, for the same purpose. Preachers of righteousness, patriarchs, lawgivers, judges, priests and prophets. And in these latter days he has sent his only begotten Son from heaven, who, besides his own personal ministry, which was a declaration of God's great name, has left behind him when he went to heaven, apostles and prophets, evangelists, pastors and teachers. He has accompanied his communications, both under the Old and New Testaments, with the most stupendous miracles by which every doubt as to the character of his servants might be excluded and the attention forcibly drawn to their doctrine. He has sent down his holy Spirit to open the eyes of her understanding, that she might understand the scriptures—to lead her into all truth, and to bring all things to her remembrance. He has instituted ordinances and sacraments to be permanent exhibitions of all revealed truth. And if all this were too little, the holy Ghost writes it on the table of the heart, so that she may not only see it with her eyes and hear it with her ears, but feel it a living principle, and be able to say, "that which we have heard, that which we have seen with our eyes, that which we have looked upon and our hands have handled—declare we unto you."

2. For this express purpose, God has erected and preserved the church. This may be inferred from the first gospel promise,—
 "And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel." By the seed of the woman is intended first and chiefly, Christ, who overcame the world, spoiled principalities and destroyed death: but all his true followers are also included, and are called (Rev. xii. 17.) by this same name. "They

too, under the conduct of the Captain of their salvation, and equipped with the whole armour of God, wrestle against flesh and blood, against principalities and powers. But in doing this, they necessarily declare that God is the true God, and that all his enemies are liars. More particularly, God says "This people have I formed for myself, and they shall show forth my praise." Isaiah xliii. 21. But his praise lies wholly within the compass of that revelation which he has made of himself to his church. There, his great name is fully declared—his counsels of infinite wisdom revealed—his great and marvellous works narrated—his true Godhead set forth in the most glorious manner. But before the church can serve this specified end of her formation, she must in some measure echo and reflect this glory; she must set it forth in her public profession, and exemplify it in her conversation; and she must maintain and defend it against all attempts to tarnish or corrupt it. Less than this, would not be showing forth his praise in a voluntary, active and zealous manner, which is here intended. But this embraces all the duties of a Witness. Paul, directed by the holy Spirit, calls the church—"the house of God, the *pillar and ground of the truth*." 1 Tim. iii. 15. The language is figurative, and is borrowed from the custom of putting up proclamations and edicts upon pillars, that all concerned might read them; and by this the apostle teaches the church, that God has raised her up for the express purpose of exhibiting his truth to the world, in the most public, distinct and formal manner: and that her laws, ordinances, worship and doctrine, have this end to serve.

3. The church is bound by the moral law, to bear witness for God. The law says, "Thou shalt not bear false witness against thy neighbour;" much less, against "the Lord thy God." The forbidding of this sin implies the opposite duty, viz: Thou shalt bear true witness for thy neighbour; and therefore, much more, for the Lord thy God. This precept requires us, to preserve and promote truth—to appear and stand for it—and from the heart, sincerely, firmly, clearly and fully, to speak the truth and only the truth, in matters of judgment and justice, and in all things whatsoever. If, in this manner, we are bound to witness in the cause of our neighbour, how much more, in the cause of the God of truth who cannot lie? Moreover, this precept was publicly given to the church by the hand of Moses, and must therefore, have been intended to define the church's duty in relation to all truth; but especially the truth of God. From this obligation, she never can be released. The gospel dispensation greatly increases her obligations and multiplies her motives, to bear wit-

ness to the truth. It is also addressed to the individual professor, and binds him to this duty equally in all places, relations, and stations; and condemns most pointedly, as a breach of this precept, the conduct of many, who, upon changing their place of abode, or entering into a new relation in life, or some new avocation, make such an alteration in their public profession of God's truth as makes it convenient to their circumstances.

4. The duty of the church in all ages has been laid down in such a form, that, while it expresses her obedience to God, it also explicitly testifies against the Serpent and his seed. As early as the days of Enoch, public testimonies were given against the ungodly deeds and hard speeches of the wicked; (Jude 14, 15.) and this was done in the performance of official duty. In building the Ark, Noah not only manifested his faith in God and obedience to him, but also *condemned the world*. (Heb. xi. 7.) Abraham's departure from his country and kindred and sojourning in a strange land, with Isaac and Jacob, was a public and explicit renunciation of the prevailing idolatry and sinful courses of their time, as it was an open avowal of the true God and of obedience to him. That Abraham had such an understanding as this, in what he did, may be gathered, not obscurely, from what he said to Abimelech. "Because I thought surely the fear of God is not in this place," (Gen. xx. 11.) that is, he thought every place was full of idolatry, and that all had apostatized from the true religion. Most of the ceremonial services, while they shadowed forth good things to come, were efficiently a testimony against idolatrous nations around. Moses refuses to agree to Pharaoh's proposal that the Israelites should sacrifice to the Lord in Egypt, because they would sacrifice the abominations of the Egyptians, viz: the very species of animal which they worshipped as a God. When they entered the tabernacle they did so with their faces towards the west and their backs towards the east; this was a plain testimony against all those worshippers of idols who turned their faces towards the east, and plainly intimated, that the whole worship of Jehovah in that holy place was in opposition to theirs. Though the seventh commandment might have been considered as a sufficient reason for prohibiting all the unlawful marriages and lusts mentioned in (Lev. xviii.) yet another is added, to which also they were to have respect in obeying this precept, viz: "For all these abominations have the men of the land done which were before you." Again: "Ye shall not walk in the manners of the nations which I cast out before you; for they committed all these things, therefore I abhorred them." Lev. xx. 23. And there was nothing which they were

so carefully to guard against, as learning the manners of the nations. God made a broad line of distinction between them, by observing which they were continually witnessing against their neighbours: and therefore did these neighbours heartily detest and hate them, as they against whom a pointed testimony is given, have always done and will continue to do. For "Ye shall be hated of all men for my name's sake." The same thing may be pointed out in the New Testament. When Christ had cleansed the leper he enjoined him to go and show himself to the priest, and offer the gift which Moses commanded; but this was not enough, he must do this "*for a testimony unto them.*" Matth. viii. 4. The Christian's duty is to put on the whole armour of God, and *fight, wrestle, strive together, and contend earnestly*, for the faith of the gospel. This is much more than to give testimony to it. Many would give their testimony, when they would not be willing to fight for truth. And this consideration may satisfy any one, that bearing testimony to the faith of the gospel, is certainly included, though not expressed, in these passages.

5. Christ, the head of the church, is a Witness, consequently she must be so. The Father by the prophet says, "Behold, I have given him for a Witness to the people." Isa. lv. 4. And he himself, speaks thus: "For this cause was I born, and for this cause came I into the world, that I might *bear witness to the truth.*" John xviii. 37. And Paul, sets this before Timothy for imitation, when he gives him charge—"before Christ Jesus, who, before Pontius Pilate witnessed a good confession." 1 Tim. vi. 13. He is styled, the "Faithful witness," (Rev. i. 2.) "the Amen, the faithful and true witness." Rev. iii. 14. This is one of the things in which he is imitable; and surely the church, which is his body, his bride, whom he has redeemed with his own blood, and regenerated by his own Spirit—on whom he confers all the treasures of his grace, a kingdom and a crown, is bound to imitate him in every thing imitable. On what can she ground her pretensions to having the Spirit of Christ Jesus, if she have not the witnessing Spirit?

6. All official servants of Christ, under both dispensations, are denominated witnesses. Noah, Abraham, Isaac and Jacob, Moses, Gideon, Barak and Jephtha, Samson, David and Samuel, and all the prophets, were witnesses for God in their day and generation. See Heb. xi. and xii. 1. Their testimony was substantially the same with that of the church now—"Christ in his sufferings and the glory that should follow." "To him gave all the prophets witness." John the Baptist also "came for a *witness*, that he might bear witness of that light, that all men, through him,

might believe." John i. 7. This was the character given by Christ, to his eleven apostles, after his resurrection: "And ye are witnesses of these things." Luke xxiv. 45. When one was to be selected to fill the place of Judas, he had to be "ordained a witness, with the rest, of Christ's resurrection." Acts i. 22. When Paul was called to be an apostle it was also "to be his witness to all men of what things he had seen and heard." Acts xxii. 15. And his preaching, was a "*Witnessing* to small and great, saying none other things than those which Moses and the prophets did say should come." Acts xxvi. 22. All the faithful ministers of the gospel which have lived, or are yet to live, during the thousand two hundred and sixty days of Anti-Christ, are called, "My two witnesses." Rev. xi. 3. Accordingly the gospel they preach, which shall be preached in all the world, is denominated "a witness to all nations." Matth. xxiv. 14. Hence it follows, that if any man faithfully do the duties of a gospel minister, he must be *bearing witness*.

Finally. The church collectively, is expressly so called. "Ye are my witnesses, saith the Lord, that I am God." Isa. xliii. 12.—xlvi. 8. This was not a character belonging to that generation alone; nor was it given to them because they were the seed of Jacob according to the flesh, but because they were the *church* of God. The reasons assigned for it are such as will hold good while there is a church upon earth. They are contained in the words following: "and my *servant* whom I have chosen, that ye may *know* and *believe* and *understand* that I am he." In the xiith chapter of the Hebrews, it is private believers and public officers, men and women of different ages and generations, that are called "so great a cloud of witnesses." In the Revelation, ministers and private Christians, though only in the xith chapter expressly called witnesses, yet in sundry places they are plainly spoken of as acting in that character. Our Lord Jesus says to the church of Pergamos—"And thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, [witness,] who was slain among you." Rev. ii. 13. Is not this commending them for pursuing the same course with Antipas? and that was, witnessing faithfully to the truth at all hazards. At the opening of the fifth seal, John saw—"under the altar, the souls of them that were slain for the word of God and for the *testimony* which they held." Rev. vi. 9. But unless we are to understand that they were *witnesses* for the word of God, and stood so firmly to their profession and defence of it, that they chose to part with life rather than truth, it will be impossible to understand the words at all. And we must make the same infer-

ence from the following passages: "And they overcame him by the blood of the Lamb and by the word of their *testimony*, and they loved not their lives unto the death."—"And the Dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the *testimony* of Jesus." Rev. xii. 11. and 17.—"And I saw the souls of them that were beheaded for the *witness* of *Jesus* and the word of God." Rev. xx. 4. Without attempting to fix on the precise events alluded to in these passages, we may safely refer them to the bloody persecutions which the church suffered from Rome, both in its Pagan and Anti-Christian states; and they present to us the church for a series of ages, not only *professing* the character of God's witness, but *sustaining* it with an inflexibility and zeal, that might put the best of witness bearers, in the present day, to the blush. Since then, the church has been obviously trained up and qualified to be a witness—formed and preserved for this purpose—bound to it by the moral law—having the whole course of duty in all ages in the form of a testimony—Christ and all his official servants going before her as examples—and herself expressly so called, it must require the audacity and impudence of apostacy itself, to deny it.

PROPOSITION II. *This Witness is bound to give her testimony to the WHOLE OF REVEALED TRUTH and to nothing else.*

Even the light of reason teaches all courts of justice to demand of every witness to "to tell the truth, the whole truth, and nothing but the truth." And why should God require less?—The fact that he has committed to her trust the *whole* of revealed truth, evidently implies this much. And the consideration, that all of it rests on his testimony who cannot lie—is all according to godliness and instrumental in sanctification, enforces the duty, and it ought at least to restrain every one bearing the christian name from the impiety and presumption of setting up distinctions among revealed truths which God himself has not set up. Every jot and tittle of it was regarded in the testimony of the "Faithful and true witness." Every word of God is most precious—sweeter than honey—more valuable than fine gold. Man lives, by every word that proceedeth out of the mouth of God. Who then, will set his wisdom up against God, and call that *circumstantial*, which he calls *vital*? But though her obligation to truth cannot be limited, yet her actual performance of duty is necessarily so. First, it will be limited by her knowledge of the truth. She cannot bear testimony to truth which she has not discovered. Nor will she ever be able to discover or comprehend all that God has revealed. But upon discovering any truth she is

already bound to hold it fast. She is bound also, to "search the scriptures" with the utmost attention and diligence and prayer, for the direction of the Spirit of truth; and ardently to seek, by all means and opportunities, to increase in knowledge. Second, it ought to be extended to those particulars, whether of doctrine, worship or government, to which the adversaries of truth direct their attack. If her testimony be not so formed as to cover all these, it will be as useless as it will be ridiculous. I say ridiculous, for what can be more so, than a body of witnesses giving testimony to that which none deny, and keeping silent on those particulars which are in dispute. It would be as rational for the soldiers in a fort, to leave that part of the works where the enemy is attempting to make a breach, unprotected, and bring all their force and skill to the defence of that part on which no attempt is made. If the points, on which God has required his witness in different ages to give their testimony, be examined, they will be found in all cases, to be the points at issue between him and his adversaries. I have observed already, under the first proposition, that the course of duty has always been moulded into the form of a pointed testimony against prevailing errors. But besides this, there has been generally some leading question in dispute. For ages and generations, the question was, whether is Jehovah the true God or not? All the nations said not, and in Ahab's time, the great majority of Israel said not, until Elijah, God's witness, came forward and gave his testimony on Carmel, which at that time decided it. "And all the people said, the Lord he is God, the Lord he is God." On the same question God calls upon his church, in the passages before quoted, to give their testimony—"Ye are my witnesses, saith the Lord, that I am God." When the Messiah made his appearance, the enemies of truth turned all their sophistry against him; and the testimony then required of the church was, that "*Jesus is the Christ*." And to point out this to her God raised up sundry persons to go before and lead the way. Besides Anna and Simeon and the wise men, he sent John the Baptist for this special end. And he also repeatedly gave his own testimony to it, "This is my beloved Son in whom I am well pleased." After his resurrection, it became necessary to add to this testimony, that "God raised him from the dead," because this was obstinately denied. Soon after this, his Divinity was called in question, and then the church's testimony was, that Jesus Christ is the Son of God. In proof of this truth, the whole gospel of John was written. See chap. xx. 31. If the testimony of John the Baptist, of Christ, and of all the Apostles, on particular occasions, be considered, still it is the present truth.

for which they all contend; embracing the *jots and tittles* as well as *essentials* or fundamentals. And if the testimony of those martyrs so honourably mentioned in the Revelation, be considered, it will always be found formed precisely on this principle, and covering the minutiae as well as things of great magnitude. They would neither worship the beast, nor his image, nor receive his mark. It is true that the church has been called to witness against great and fundamental errors, for centuries back—against Socinian, Pelagian and Arminian errors, which threaten, in every modification of them, to subvert the gospel; but she ought not therefore to think that the smallest particle of truth, which the enemy in his wisdom deems worthy to attack, may be safely let go. The pins, loops and taches, of the tabernacle, were but small matters, yet had they been removed, the whole fabric would have fallen asunder. To enumerate the particulars to which the church is at this day loudly called upon to bear testimony, would be to enumerate the whole system of doctrine and worship delivered to the saints: and besides all this, the duty of bearing witness itself. For the enemy now endeavours to persuade the church to give witness-bearing wholly up, and to banish Creeds and Confessions, as unscriptural obstructions to christian and ministerial fellowship.

PROPOSITION III. *Every one is to give testimony according to his place and opportunity.*

In the whole of christian duty, as has been mentioned, respect ought to be had to this one. The individual Christian is to have this in view, while he maintains a deportment becoming the gospel of Christ. By that deportment he ought daily to tell all that see him, that the doctrines of the gospel are according to godliness, holiness, humility, meekness, peace with all men, forgiveness of offences—that they teach to give to every one his own, honour to whom honour, tribute to whom tribute, custom to whom custom—whatsoever things are honest, just, lovely and of good report. And this would be substantially a testimony against the world, who account the gospel foolishness, against all who neglect or oppose it, or charge its doctrines with a tendency to licentiousness. A respect to this duty, ought constantly to influence him. He ought to form no connection in society, commercial or social, political or religious, for a short time or for life, that would either hinder him from appearing as a witness for any one particular in a scriptural profession, or ensnare him into practices which tacitly oppose or contradict it. The calling, however lucrative, the situation however pleasant, the country however inviting, that must be come at by such a price, he ought to refuse.

To this duty, parents ought to have respect in training up their children, and all entrusted to their care. In their precepts and example, in the instructions they communicate, in the seasons and opportunities they embrace for this purpose, and in their manner of teaching, they ought to be influenced by it. They ought not to be satisfied while there is a single opportunity yet to be embraced, or means yet to be used, to put them in possession of every truth which themselves know. And that parent, who uses no means to inform the judgment of his children of the reasons of his profession—never inculcates on them this duty of *witnessing for God*, nor prepares them for it, but surrenders truth to its enemies—puts no check on the corruptions of his children's hearts, and is a traitor to the cause of God.

Ruling elders, in their individual and judicative capacity, ought to keep this duty constantly in view. They are to watch over their flock, in all things pertaining to their public profession, counselling, admonishing and reproofing faithfully when and where necessary, without respect of persons or fear of reproach.

Ministers of the gospel in particular, are to declare the whole counsel of God and keep nothing back, fearless of consequences,—to “cry aloud and spare not, but lift up their voice like a trumpet,”—“to be instant in season and out of season,”—“to reprove, rebuke and exhort, with all long suffering and doctrine,”—“by sound speech which cannot be condemned, to put to silence the ignorance of wicked men,”—and to defend the truth in every way in which they have opportunity, knowing that they are set for the defence of the gospel. In their judicial capacity, they ought to strive together for the faith of the gospel. And it is especially competent to them to give a public judicial testimony to the whole of the present truth. They are to seek opportunities and devise means for spreading the knowledge of gospel doctrines—and most especially ought they to watch over their own spirits, lest any root of bitterness springing up, trouble them, and the church at large.

The church in her collective capacity, not only in celebrating all divine ordinances which are commonly observed, but particularly in observing that much neglected duty, *Public Religious Covenanting*, is to appear as God's witness. It is one of the ends of this duty, to afford her an opportunity of appearing publicly and jointly in this very character, and of giving the most unequivocal proofs of her sincerity and willingness to defend the truth. Such as have no very deep concern for truth on their hearts, and would be easier tempted to make their profession bow

to their circumstances than to expose themselves to reproach or inconvenience, may always be expected to excuse themselves from going thus far, no doubt under pretence of something very dutiful and becoming holiness; but it is not easy to conceive that a man, understanding the nature of this service and willing to go all lengths in behalf of God's truth, can have any difficulty about it. God might have withheld from the heirs of promise, the strong consolation of *his oath*, under pretence that his *word* was enough, and that he had in a variety of ways done what was tantamount, and that he had hitherto been just as faithful to his promise as he could be to his oath. Away then, with such pretences, and let us meet God in the same hearty, sincere and explicit manner, as he meets us.

In a word, the conduct of every one in respect to this duty, ought to be characterized by diligence, faithfulness, zeal, constancy and watchfulness.

There are still a number of important things to be advanced on this subject, by way of improvement.

To the Editor of the Religious Monitor,

SIR,

The following are the few additional observations which I promised to send you, respecting some statements made in the *Evangelical Witness* and in *Reformed Principles Exhibited*.—By giving them an early insertion in your valuable Magazine, you will much oblige

Yours, &c. A. H.

REMARKS ON STATEMENTS MADE IN THE EVANGELICAL WITNESS, &c.

“He that is first in his own cause,” saith Solomon, “seemeth just, but his neighbour cometh and searcheth him;” “which shows,” says a judicious commentator, “that one tale is good till another is told.” There is a striking exemplification of this saying, in a tale told, in the Declaration and Testimony of the Reformed Presbyterian Church, respecting some of the professed principles of the Associate Church. Were any person to read it, who is a stranger to the Associate Church, he would be led by it, to form a very incorrect idea of her principles; but were the same person to examine her subordinate standards, he would soon be convinced, that it is nothing but a tale, without any good foundation. The passage to which I think this character is justly applicable, is in that part of the Reformed Testimony which is entitled, a *Historical View of the Catholic Church*, p. 115. There it is said, Seceders were led to maintain, that “the world stands

not on purpose to exhibit the system of grace, but in order to bring into being the children of Adam, that they might be punished by the curse of the covenant of works."—That "the world would have stood and all the generations of men would have appeared in it, even if there had been no redemption provided for sinners."

I am glad to perceive that, in the Evangelical Witness, there is a considerable falling from these assertions. There it is only said, "the Secession ministers were driven to deny the procurement of common mercies by the death of Christ, and to maintain, that the covenant of works secures to believers, and to all men, their temporal blessings." vol. iv. p. 506.

It is admitted, that Associate Presbyterians, "reject the opinion of those, who teach that Christ did by his death, purchase the benefits of this life, which are common to all men." But they believe, that "the provision they need for their outward state, is given to them as to children, free from the curse which is on the basket and store of the wicked; and thus, all the good that is in these benefits, to believers, flows from the death of Christ. The same provision might have been given them, though he had never died for them, but not with the same gracious design of the giver, nor with the same blessing attending them." Test. p. 87. They profess to believe, that the Lord Jesus Christ is the representative and surety of the elect people of God—that he redeemed them by his blood—that they shall be infallibly saved by his life, and that for Christ's sake, God is pleased to bless their temporal, as well as spiritual mercies. But it appears, they do not profess to believe that Christ died to purchase temporal benefits for his people, and no doubt their reason for not doing so is, because there is no such doctrine in the holy Scriptures. And surely it is prudent, as well as dutiful, not to embody any thing in the public Standards of a church, unless it be taught in the Bible. It seems they also judged it contrary to the Shorter Catechism, for they say, "the blessings purchased by Christ are of that nature, that the holy Spirit only can make us partakers of them, and they can be actively received by faith only," and they are ever described as such in the Scriptures. Now, this precisely agrees with the account given of them in the Shorter Catechism, where it is distinctly asserted, that "the redemption purchased by Christ, is applied to us by the holy Spirit and received by faith." See Cat. Quest. 29, 30. And what is still more to the purpose, all this can be clearly proved from the word of God; which plainly teaches, that Christ was made a curse for us, and through him we are called, that we may inherit a blessing.

It is also admitted, that the same provision might have been given to them, though he had never died for them, but not with the same gracious design of the giver, nor with the same blessing attending it to them. It will be seen by this, taken in connection with what is stated above, that they believe all, that is really good in temporal blessings, flows from the death of Christ; and as to the rest, it is a mere supposition. They say "the same provision might have been given them, though he had never died for them." It is then, merely a hypothetical case. It is obvious, it can be nothing else, because it is admitted, that Christ hath actually come and died for his people. Now, since such a conjecture has been hazarded, we may enquire for a moment into the reasonableness of it. And here we may observe, it will loose nothing by a comparison with the supposition made by these Reformed Presbyterian brethren, (for they also, have a supposition on this subject.)—It is said, in the Scotch Reformed Testimony, (p. 183.) they acknowledge, "the standing of the world, and all the common favours of life indifferently enjoyed by mankind sinners, to result as native, necessary and determined consequences, from the interposition of Christ in behalf of his spiritual seed, and to have their ultimate foundation in the infinite sufficiency of the blood and sacrifice of Christ, God-man." This declaration, evidently supposes that, had it not been for the undertaking and sacrifice of Christ, the world must have been destroyed immediately on the fall of man. Now this is an opinion, neither supported by reason nor scripture, and it is altogether inconsistent with the Confessions of most of the Reformed Churches. To give an example. It is taught in the Shorter Catechism, that Adam represented all his posterity descending from him by ordinary generation, and that in consequence of his sin, they became liable to the punishment threatened against himself and all his posterity. Quest. 16 and 19. But, according to the opinion given in the Reformed Testimony, the posterity which Adam represented in the covenant of works, (in the case supposed,) could never have had any existence. For, it is not easy to see, how Adam could have had a posterity descending from him by ordinary generation, without the standing of the world.

This supposition of our Reformed brethren, is indeed too absurd to be admitted; and surely it is much more reasonable to think, that the posterity of Adam, against whom the threatening was denounced, was at least to have an existence: nor is it easy to conceive how this could have been the case, without at least some of the benefits of this life. Besides all this, the supposition, in the Associate Testimony, is perfectly agreeable to the

Westminster Confession of Faith, in which it is taught, that, God permits sin and disposes of sinners for his own holy ends. "The almighty power, unsearchable wisdom and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall and all other sins of angels and men, and that not by a bare permission, but such as has joined with it, a most wise and powerful bounding and otherwise ordering and governing them, in a manifold dispensation, to his own holy ends, yet so as the sinfulness thereof proceedeth only from the creature and not from God." Confession chap. v. sec. 4. Indeed the whole matter amounts to no more than this, that God raises up and disposes of wicked men for his own holy ends.—For "the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." Rom. ix. 7.

The only other statement, in the Historical View of the Catholic Church, that remains to be considered, is, that "the world stands not on purpose to exhibit the system of grace, but in order to bring into being the children of Adam, that they might be punished with the curse of the covenant of works." This is introduced into the Reformed Testimony, as a quotation taken from the public Standards of the Associate Church. Now, I have examined the standards of that church with a great deal of attention, and, I will venture to affirm, that there is no such statement to be found in them, and no doubt the whole thing is a fabrication. As I wish for nothing but truth and candour, I will not say but there probably may have been individuals, who may have so expressed themselves, that their Reformed brethren may have thought it safe to draw such an inference, from what they may have said, as this assertion may possibly turn out to be. The only thing, however, that I have been able to discover, even in the writings of individuals, bearing the slightest resemblance to this assertion, is a passage in an anonymous pamphlet quoted by the Rev. Dr. Anderson in his excellent work on church communion. The following is the passage: "Seceders believe that the world stands on purpose, that the covenant of grace may be exhibited and carried into execution, though they do not say that it stands for this purpose only; because, the standing of the world is also necessary, in order to the execution of the covenant of works, for which, as well as for the execution of the covenant of grace, the truth of God is engaged." Now, allowing this to have gone all the length of the assertion in the Reformed Testimony, it is obvious, it would not justify our Reform-

ed brethren in affirming, that such a sentiment was maintained by the Associate Church; because it is only the work of an unknown individual, and has never been acknowledged by that church, nor introduced into her Testimony. Just as it would be altogether unjustifiable, to represent all the opinions set forth in the Evangelical Witness, as doctrines maintained by the Reformed Presbyterian Church. To refer only to one example. It is given as an opinion, in the Evangelical Witness, that Moses when in the mount (Sinai) with God was partly employed in learning the method of alphabetical writing. It is asked, in the Witness, "Was it not a part of the work in which Moses was employed during forty days in the mount of God, to learn letters, and to familiarize himself with the nature of this sublime and wonderful discovery?" vol. iv. p. 103. It may indeed be allowed, that this is a very ingenious discovery, and it is vastly curious to think of the aged prophet sitting on the mountain learning the letters of the Hebrew alphabet; but it would be altogether improper to say that this was a principle held by the Reformed Presbyterian Church, although it should appear to be the opinion of one of her ministers.

But although we were to admit the passage taken from the pamphlet, to be agreeable to the principles of the Associate Church, still it will be seen, that it is totally a different thing from the assertion in the Reformed Testimony. It asserts, that "Seceders believe that the world stands on purpose that the covenant of grace may be exhibited and carried into execution, though they do not say it stands for this purpose only," which is perfectly sufficient to convince every unprejudiced person that there is no foundation in this passage for the principle unjustly imputed to Seceders. But there ought to be no difficulty about the principles of the Associate Church, because they are printed and published, and may be seen in the Bible, the Westminster Confession of Faith, and the Declaration and Testimony of that church.

The professed belief of the Associate Church on this subject, is, that God made and upholds the world, and disposes of all his

minated unto everlasting life, and others foreordained to everlasting death." And to this, agree the words of the holy Scriptures. Rom. ix. 22.—"What if God, willing to make his power known, endured with much long suffering the vessels of wrath fitted to destruction.." And Prov. xvi. 4.—"The Lord hath made all things for himself, yea, even the wicked for the day of evil."—But I believe it is altogether unnecessary to take up longer time by attempting to prove what must be already abundantly obvious; especially as it is generally known, that the ministers of the Associate Church are in the habit of preaching, among other truths, that God made and upholds the world and all things in it, for his own glory; and in that church, christian parents are solemnly bound to teach their children, that "The chief end of man is to glorify God and enjoy him for ever:" and that, "The decrees of God are his eternal purpose, according to the counsel of his will, whereby for his own glory he hath foreordained whatsoever comes to pass."

Thus, I have briefly adverted to those statements in the Evangelical Witness and in Reformed Principles Exhibited, wherein some of the principles of the Associate Church, are entirely misrepresented. It seemed proper that these misrepresentations should be noticed, because it is known that some well meaning people have been misled by them. And, as I think it is highly probable, that the harm which men do to one another, is generally the result of mistake, I hope our Reformed Presbyterian brethren will not be unwilling to correct the mistakes which have been noticed.—9th Feb. 1827.

For the Religious Monitor.

ON REGENERATION.

MR. EDITOR,

Observing lately, upon reading Dr. Ridgely's *Body of Divinity*, on the subject of Regeneration, a sentiment advanced by the doctor upon that subject, which, in my opinion, is very exceptionable; and a sentiment, which, as far as is known to the writer of this paper, was never maintained before by any who passed for orthodox on the general and leading doctrines of the gospel. As the doctor will be considered as an authority by many on subjects of this kind, and as the work is by a late extensive edition of it, published in this country, put into the hands of great numbers, and something like the sentiments advanced by the doctor begins to make its appearance in some of the publications of modern times, whose character for orthodoxy is not disputed,

I concluded it might perhaps be of service to some of your readers to send my thoughts upon the sentiment advanced by him, to your useful miscellany for insertion if you deem them worthy of a place there.

What we dislike in the account the doctor gives of this saving work of God upon the soul, is that he makes regeneration to take place without the instrumentality of the word, or any of the ordinary means of grace. And his arguments to prove that this is indeed the case, we consider to be very inconclusive, and involved in great obscurity, if not founded upon mistaken views of the nature of a work of grace in the soul, both in regeneration, and in progressive sanctification. They are—

1st. "That it is necessary, from the nature of the thing, to our receiving, improving, or reaping any advantage by the word, that the Spirit should produce the principle of faith; and to say that this is done by the word is, in effect, to assert that the word produces the principle, and the principle gives efficacy to the word; which seems to me (he says) little less than arguing in a circle." When he says that the Spirit produces the principle of faith, we understand him and agree with him. But when he asserts that this is produced without the instrumentality of the word, while we cannot agree with him, for reasons which may appear afterwards, what claims our notice now, is the manner in which he attempts to prove it. "To say that this is done by the word is, in effect, to assert that the word produces the principle, and the principle gives efficacy to the word." A clear statement of the view taken by those who assert that the word is the instrument in this work will, to any unprejudiced mind, at once do away the difficulty. For though the word, according to them, produces the principle, yet it does not this of itself, but by the Spirit giving an efficacy unto it for that express purpose: or in other words, the Spirit giving an efficacy to the word, both produces the principle in regeneration, and carries the principle implanted, into operation afterwards; so that there is no arguing in a circle here. But the expression, "the principle gives efficacy to the word," which seems to be designed to represent his own view of the way in which the word becomes at all useful, either in regeneration, or in the progress of the work of sanctification in believers, represents something which appears utterly unintelligible upon the principles of sound theology; because sound theology teaches us, that it is the Spirit that gives all the efficacy to the word. The word is said to be "mighty through God" for pulling down strong holds, &c. and not through any inward principle or any thing in man. We only take notice of this expres-

sion to show, that there is some reason to believe, that the Dr. had got into that sentiment by means of some incorrect views he had concerning the Spirit's work in general, or felt it not a little difficult to support it in any degree of consistency with what correct views he had of the truth.

The 2d argument is, "the word cannot profit unless it be mixed with faith, and faith cannot be put forth unless it proceed from a principle of grace implanted, therefore this principle of grace is not produced by it: we may as well suppose (he says) that the presenting a beautiful picture before a man that is blind, can enable him to see; or, the violent motion of a withered hand produce strength for action, as we can suppose that the presenting the word, in an objective way, is the instrument whereby God produces that internal principle by which we are enabled to embrace it." Admitting that the principle of faith in regeneration goes before the act of faith which is produced by it, we see no reason why the instrumentality of the word may not be considered as used in the implanting of that principle, as well as in promoting the believers sanctification afterwards: For, that principle of grace, is just the understanding enlightened, the will renewed, &c.; and how can this be in any adult person, capable of exercising these faculties, without the word, by which the holy Spirit operates to the enlightening of the one, and directing and influencing the other? The argument from the necessity of the word being mixed with faith in order to our attaining any real and certain benefit from it, if of force in the use he makes of it, would prove too much for the Dr. himself, because he grants that the word is the instrument whereby the Spirit carries on the work of sanctification. But this argument would go as far to prove that sanctification is carried on without the instrumentality of the word, as it will to prove that regeneration is effected without its instrumentality; because, even in sanctification, the word cannot be mixed with faith but by the Spirit's working this faith in us, or leading the principle implanted in regeneration, into action, as appears from Song i. 4. and iv. 6. and many other passages of scripture; and therefore, the Spirit's work here must go before that faith which improves the word for sanctification. But how does the Spirit draw out the principle into action, in the believers sanctification? It is by the word, and by that same word, we may conclude, he begets faith in the first exercise of it. and the

Beautiful picture placed before a man that is blind could not give him sight, it might be the means of even doing this, if it was intended by the Almighty to be so. We are told in scripture of a thing, altogether as unlikely, made a means, through the power of the Lord Jesus Christ, of causing a blind man to see: we refer to the circumstance mentioned in the gospels of a blind man cured by our Lord, by simply anointing his eyes with clay. The violent motion of the withered hand, as the mere action of the arm that wields it, cannot, it must be allowed, produce strength for action in the hand itself, yet we read of a man who was commanded to stretch out his withered hand, and a power, which went along with the word, communicated the ability, so that he stretched it out, and it was made whole as the other. And what might hinder the word, though unequal of itself to give sight to the spiritually blind, and life to the dead sinner, to be the instrument, in the hand of the Spirit, for these important purposes?

The 3d argument, is contained in the following words: "Neither would this so well agree with the idea of its being a new creature, or our being created unto good works; for then, it ought rather to be said, we are created by faith which is a good work; this is to say, that the principle of grace is produced by the instrumentality of that which supposes its being implanted, and is the result and consequence thereof." There is no seeming inconsistency between considering the believer, in virtue of the regenerating principle he is made a partaker of, as a new creature, and affirming that this change, which is passed upon him, was effected by the instrumentality of the word: because, as the first creation of all things was effected by a word of Almighty power, (for in bringing the world into existence, from a state of nonentity, "he spake and it was done, he commanded and all things stood fast,") so the new creation is accomplished by the word of the gospel, made the power of God for the salvation of those who are its subjects, and begetting faith in them, that they may embrace Christ as the great salvation, and the principle of faith and every other grace. That a work of God, whether of nature or of grace, may be entitled to the character of a creation work, it is not requisite that it be accomplished without means, and our asserting that the word is the instrument, in what is called the new creation, is accordingly without that absurdity, the Dr. would attach to it. Our admitting too, that this new creation is effected by the instrumentality of the word generally, lays no ground for the assertion, that then we would be created by faith, because though the word cannot profit without faith, yet faith does not go before but follows the word, which both begets the

act of faith and the principle which produces it, being in the hand of the Spirit, the instrument for this purpose.

Having presented his arguments to prove that regeneration is accomplished without the instrumentality of the word, he tries to account for the other way of thinking on this subject. "I am ready (he says) to conjecture that what leads many divines into this way of thinking, is the sense in which they understand the words of the Apostle, "Being born again not of corruptible seed but of incorruptible by the word of God which liveth and abideth for ever." 1 Pet. i. 23. and elsewhere, "Of his own will begat he us by the word of truth, that we should be a kind of first fruits of his creatures." James i. 16. Whereas, this does not so much respect the implanting the principle of grace, as it does our being enabled to act from that principle; and it is as though he should say, he hath made us believers or induced us to love and obey him, by the word of truth, which supposes a principle of grace to have been implanted: otherwise the word of truth would never have produced these effects. Regeneration may be taken not only for our being made alive unto God or created unto good works, but for our putting forth living actions proceeding from that principle which is implanted in the soul. I am far from denying that faith and all other graces are wrought in us, by the instrumentality of the word; and it is in this sense, that some who treat on this subject, explain their sentiments when they speak of being born again by the word." Of consequence, according to the Dr. regeneration, strictly speaking, and the new birth, are quite distinct things, according to any conception we are to form of them; and the new birth is not to be referred to that change which takes place when the sinner is brought from nature to grace, nor to be restricted to any given period of time, but is a thing which is taking place every day; according as the believer is carried out by new supplies of grace, he obtains to the practice of duty. "It is (he says) *our being enabled to act from that principle*: and it is as though he should say, he hath made us believers or *induced us to love and obey him by the word of truth*:" which is but what God is doing by his Spirit upon his people every day, by means of his word, and various other ordinances of his grace. And lest we should misunderstand him and

in this very extended sense of the word. It is some such a kind of new birth as the Arminians receive into their creed, which they may have and lose, and which rises and falls as they stand or fall from grace; for in the language of the Dr. being born again, may be taken, for *our putting forth living actions, proceeding from that principle*. But this the believer does not always, or at least sometimes he does it in so small a degree that it is scarcely perceptible. He is sometimes more, sometimes less active, spiritually, as the measure of grace is, which is given to him, according to the gift of Christ.

There is only one way by which, when he asserts that to be born again is, our being enabled to act from that principle implanted in regeneration, he can be supposed to mean, with any shade of consistency with himself, that the new birth is a work of God which takes place at one and the same moment of time, and that is by allowing him to consider it as an ability given by God, to exercise the principle implanted in regeneration, (for he says it is different from regeneration properly so called,) which man continues ever after, unaided of God, to put forth of himself, so that he is like a clock, that put together by its maker and set in motion, moves by a power inherent in itself; because, if the ability of the Christian to act from that principle, is by continued supplies of grace, and more or less, as these supplies are granted, it could not be one act of God, but a continued acting or a succession of acts, in the way of communicating that ability. But as he says it *may be taken* for the putting forth of living actions, this seems to put it beyond a doubt, that according to him, it is not to be confined to any given time, or particular act of God, towards the sinner. So much with respect to the Dr.

The Editor of the Philadelphia edition, in a foot note, defends the sentiment and advances some things equally as exceptionable concerning this first work of the Spirit of God upon the soul.—“No intervention (he says) of second causes seems necessary.—The Spirit of God is the agent; the soul of man is the subject of influence; and he is said to open the heart, to give a new heart, to create anew, to enlighten the mind in the knowledge of the truth, to work in us to will and to do; or to give sight to the blind, and hearing to the deaf. From such expressions, it may be gathered that sight, knowledge, new dispositions, and a change of inclinations, are the effect of regeneration, not the thing itself.” Again: “If the holy Spirit acts no otherwise than by motives, angelic natures do this also, and no more power is ascribed to the Searcher of hearts than to them.” He makes it to be entirely a physical change, and seems to mistake the view of those

who hold that the Spirit of God, in regeneration, uses the instrumentality of the word. For it is not their opinion, that the holy Spirit acts no otherwise than by addressing motives to the soul, in regeneration. On the contrary they maintain, that while he addresses with motives, he exerts a power, in producing this change, through the word, so as these motives take their effect; and this is the sole reason, according to them, why the same motives presented to every hearer of the gospel, which are lost upon many, to others have an efficacy in them, to draw them to Christ. But this will be considered afterwards.

(To be concluded in our next.)

For the Religious Monitor.

ON THE QUESTION, WHETHER A MAN MAY MARRY HIS DECEASED WIFE'S SISTER?

(Continued from page 460)

It is unquestionably a correct principle, that whatever God in ~~his word plainly and positively enjoin~~ it is the duty of men to observe and do, whether they be able to discover ~~the reason why~~ such command has been given or not. To do so without gainsaying, is the best acknowledgement of the sovereignty of God, as our lawgiver; and to do so cheerfully, is the best evidence we can give of our faith in the character of God, as holy, just and good. But if, as is sometimes the case, the reason of the commandment is either declared in the scriptures, or is so obvious as to present itself readily to the reflecting mind, and this be such as at once to illustrate the holiness of God, and his amazing goodness to his creatures, in providing, by the laws which he gives them, for their greatest happiness,—disobedience must certainly, in such a case, be most unreasonable, and the sin of it, in the sight of God, most highly aggravated. The bearing of these remarks, on the subject under discussion, is obvious. We have in the first part of this paper exhibited, from the Christian's Magazine, reasoning which we hope will satisfy every unbiassed mind, that the marriage of a deceased wife's sister is plainly and explicitly forbidden in the law of God, or which is the same thing, that a woman is as expressly forbidden to marry the husband of her deceased sister, as she is to worship a false god, to commit murder or perjury, or to covet her neighbours husband; and that there is just as much *inference*, and no more, in the one case as in the other.—Were we able, then, to discover *no reason why* God has placed men under this law, the sovereignty of the lawgiver announced in that emphatic sentence prefixed to his statute, "I am the Lord,"

claims our unreserved obedience; and intimates to us, that it is at our peril to disobey. But over and above this expression of authority, we have reasons and motives presented to win us to obedience by the powerful constraints of love; for in the same sentence, it is written, "I am your God," your covenant God, whose name and memorial is the Lord, the Lord God, merciful, and gracious, forgiving iniquity, transgression, and sin. And a due consideration of this statute, will shew its full accordance with this character of its author, and that it is calculated in the highest degree to promote the purity and happiness of the human family.—The powerful reasonings which we are now to extract from the pages of Dr. Livingston and Domesticus, will place the subject in the most pleasing and interesting point of view, and afford the strongest confirmation, if confirmation were necessary, of the correctness of the conclusion already established, from the scriptures themselves. In this, as well as in every other, it is most true, that "the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; and in keeping of them there is GREAT REWARD."

In stating the argument from scripture, Dr. L. coincides with, or rather *adopts* the reasoning, which we have quoted in the first part of this paper, and corroborates this argument by shewing, in a manner the most delicate and pleasing, and we think most satisfactory, the fatal consequences of violating, and the blessed fruits of duly observing, this ordinance of the Lord. His observations on this head, which is entitled "Decency," are thus introduced.

"When incontrovertible arguments have decided a question, it may appear improper to add corroborating observations. But the subject before us extends, with interesting consequences, in every direction—it may therefore be expedient, besides arguments, to suggest considerations which appeal to the feelings of the heart. Only two shall be mentioned.—The first is distinguished by the title of DECENCY.*

'Whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things,' *Phil.* iv. 8. With this affecting and sublime group of words, the inspired Apostle suggests the influence and extent of sanctified principles, and recommends that beauty of holiness and undeviating rectitude of Christian

* The other is the avoiding of giving offence, a thing in itself of no small importance, on this subject.

manners, which include all that is implied in decency and delicacy.

Marriage is justly styled "a delicate institution," essentially connected with order and decency. Sweet spring of purest comforts, exuberant source of domestic happiness, it pours its precious blessings wherever it is honoured, and amply pays for protection and defence. But, exposed to insults and susceptible of injuries, it withholds its invaluable benefits from those who suffer it to be abused and polluted. Any people who tolerate incest of any description; who countenance adultery; or sanction divorces for any other cause, than what the word of God prescribes; will quickly realise the pernicious effects of their conduct. They will rapidly depreciate in taste and sentiment, and infallibly degenerate in morals. If the fountain of social virtue be troubled and poisoned, the streams will inevitably be turbid, bitter, and fatal—"thine own wickedness shall correct thee, and thy backslidings shall reprove thee."

Many indecent and indelicate, disagreeable and unpleasant consequences resulting from a marriage with a sister in law, will be readily anticipated by every serious and reflecting mind. Let it suffice to observe; that admitting (which cannot in truth be granted,) that a doubt might be cherished whether a sister in law be a relation, within the prohibited degrees; must it not still be acknowledged, that to marry such a relative is a rash and dangerous act? Is it not perilous to advance as near as possible to the brink of a precipice? Is it safe, is it prudent, is it consistent with the Christian character, to approach deliberately to the very verge of an abominable and accursed crime, under the infatuated and fluctuating hope that *perhaps* it may *possibly* be an exemption?

But it is not only rash and dangerous to the individuals; it is also injurious to the community. Such marriages trespass upon the rules of decency; they are inimical to that purity, and chastity of families, which insure the repose and happiness of society; they are hostile to that virtue and delicacy, which the religion of nature, and revealed religion inculcate.

In the confidence of protection from a man, who by his marriage has been brought into the family, and become a brother, the younger sisters are always in the habit of associating familiarly and frequently with their married sister—their former affection is not interrupted by the introduction of a new relative. This is proper. It is consistent with the most rigid rules of morality. It is founded upon the indisputable presumption, that the sister of the wife is now also become the sister of the husband, and he is her brother.

No suspicion of indecency can arise in her mind, nor any imputation of indelicacy upon the part of the public. She may come, remain, or go, in all the safety of innocency, under the broad shield of the divine law, and the universal consent and approbation of society. But let it be once adopted, let practice establish the detestable principle, that the sister, after the death of the wife, may become *not at all related* to the husband; that she may be to him a stranger, and as much the legitimate object of marriage as any other woman, and her frequent and familiar visits must cease. She can no more come to his house, or be oftener seen in the company of her *brother-in-law*, than she may frequent the house or be familiar in the company of any other married man. The affectionate intercourse of the sisters is at an end.

As it respects himself and the unhappy victim of his incestuous cohabitation—is it not *indecent* to persuade her to an act, which could she have foreseen, would, from principles of delicacy, have prevented the familiar intercourse, in which, as a *sister*, she had innocently indulged?—Nay, is it not cruel, to render the woman, who had placed confidence in him as a *brother*, a partaker with him, in the fearful risks and alarming consequences of such a connection?"

Domesticus, who is believed to be the Rev. Alexander M'Clellan, one of the Professors of Dickinson College, pursues the same argument which we have just quoted from Dr. Livingston. There is however this difference: Dr. L. uses it as a collateral argument and rests the strength of his cause on the direct argument from the Scripture, as stated in the first part of this paper: Domesticus, without any necessity, and without even attempting to shew that the direct argument is not a sound one, very improperly gives it up altogether, and rests the weight of his cause on the argument from expediency. After admitting, (page 36,) that it is not said in so many words that a man may not marry two sisters, he adds; "If however the *Letter* be not in Leviticus the *Spirit* is there, and with this I am perfectly satisfied. I ask myself, what is the reason of the prohibitions that law *actually contains*, ex. gr. of the Marriage of Brother and Sister, Aunt and Nephew, Mother-in-law and Son-in-law?—I discover it; and I find it to apply against the marriage in controversy, with *appalling force*. My conclusion is, that it is as really part of the *will of God*,—of the *divine institution*, as those which are more clearly expressed."

The ingenuity, eloquence and force of reasoning, with which this conclusion is supported, are of the first order; and though we are not satisfied that, all this of itself, without the direct prohibition contained in Leviticus, which is unnecessarily and rashly

surrendered by Domesticus, would establish the certainty of a divine constitution;—yet in connexion with that law, and resting on it as its foundation, as it ought to do, it becomes, in our estimation, an irresistible demonstration of the correctness of that argument, and of the glory of divine holiness and goodness as manifested in that institution. The following extracts, will put our readers in possession of the most material parts of the reasoning of Domesticus, though perhaps its unity and effect may be impaired for the want of the parts which we are under the necessity of omitting.*

“The reason of the law of incest—one that is perfectly adequate and convincing is this;—It is the great moral safeguard appointed by Providence for *protecting the laws of Marriage and Chastity* without which *the best organized society, that the earth has ever seen upon its surface would become in a few years a hideous mass of corruption and rottenness.* It is no petty artifice to extend friendships,—or to secure filial reverence,—or to stock the world with healthy children. All this is as chaff compared with the magnificent purposes of the institution. It is an expedient for guarding against a species of criminality which would destroy society in its fountains;—and the only way of guarding against it, is by declaring such an awful sacredness in the persons of those nearly related, that touching one another, even *after a marriage compact*, is enormity. The law speaks in this strain, “such is the turpitude of the act, that no matrimonial covenant,—no holy ceremonies,—no solemn vows, can hallow it or wash the offender from his foulness.” In a word, it forbids Marriage itself, thereby more effectually to inspire that abhorrence of intercourse *without marriage* which it is chiefly anxious to prevent. It is thus that where the danger of criminality would be greater from the unrestrained familiarity of the family circle, were there no law of incest, there, this law interposes *its* guard by associating greater turpitude—a *mysterious horribleness* with the crime.”†

* Some sentiments and reasonings of Domesticus, on the Levitical law, we are sorry to say, are loose and dangerous in a high degree—such as we hope his own deliberate judgment will decidedly reject. We intended to make some remarks on these, which are rendered unnecessary by the communication of our friend A. H. on this subject, which shall appear in our next number.

† The same views, respecting the reason of the law of incest recorded in the xviii. chap. of Leviticus, are expressed both by Scott and Henry on the

"Hence it is, the father of a family can lie down comfortably on his bed; he can sleep tranquilly all night; and meet his children in the morning without a shade of suspicion crossing his brow. He can leave his house for weeks, and months, and return again,—confident that all is right in his humble dwelling. He knows that there is a spirit from the seventh heavens residing beneath his roof, watching over each of his beloved charge, breathing around a pure and holy atmosphere, in which a vicious thought cannot live a moment, and where all the virtues love to dwell. He knows little about this heavenly agent: Like the spirit in Job, he cannot discern the form thereof, nor has he seen its face.—*But it is the law of incest!* With what force it operates, may be seen even in the most abandoned profligates. With all their success in eradicating the virtuous feelings of the heart, how seldom do they get the better of that profound reverence for their female near relations, we are speaking of; perhaps not one in a century. The same wretch, who glories in his shame when abroad, is seen in the domestic mansion, and before a sister, conducting himself with the bashful modesty of a virgin."

"The only question to be asked on the subject more immediately before us, is the very plain and intelligible one: *Whether the*

of brothers and sisters, of lineal kindred and of all who usually live in the same family, may be said to be forbidden by the law of nature. The Levitical law prohibits marriage between relations within *three* degrees of kindred; computing the generations through the common ancestor; and accounting affinity the same as consanguinity." This principle is plainly recognised in Lev. xviii. 16, 17.

"There is this peculiarity however," says Dr. Livingston, "in the relation produced by marriage, that it effects the husband and wife alone, so that he becomes related by affinity to her relations and she to his, and it does not, as such, create any new relation between their respective relations, agreeably to the adage, '*affinis mei affinis non est affinis meus.*'" This principle is simple and of easy application, and is expressed with great simplicity and accuracy by the compilers of the Westminster Confession. Yet attempts have not been wanting to darken and perplex, what is clear and simple, by such a sophism as the following: "If a man by marriage becomes one with his wife, and so a brother to her brothers and sisters, &c. therefore, his relatives also become related to the relations of his wife, and cannot intermarry with them nearer than they can with their own." It may be sufficient to remark here,

probabilities of close and intimate familiarity between Brother-in-law and Sister-in-law, be such as to demand the interposition of this great moral preservative?"

"How stands the fact?—Let an answer to this, terminate the controversy."

"Here I think there can be but one opinion. We need but open our eyes and look around."

"Is it not a fact, that the moment a person enters into the marriage covenant, he is born as it were into a new family? Does he not become identified with his wife in the affections of those who are connected with her by the ties of nature?—Is he not taken at once to their bosom, and treated in every respect like one of themselves? The door of his Father-in-law's mansion stands as widely open to him, as that of the house where he drew his first breath. He has access at all times,—to all places,—enjoys all the rights, and is permitted to take all the liberties of a brother. He can dandle the younger sisters on his knees; those more advanced, allow him a thousand little freedoms which they would shudder at the thought of allowing to an ordinary acquaintance. *His* mansion in turn is open to them. They enter it with the feeling that they are entering a *second home*, expecting not to see a sister alone, but a *brother*,—one to whom in the hour of calamity they can look up for protection,—to whose arm in the hour of weakness they can cling,—and on whose very bosom they can lean, with thoughts pure as those of the angels who surround the throne of God! What a lovely spectacle my friend is such an association of objects loving and beloved;—such a cluster of families, so cemented together by exchanges of confidence and affectionate offices, that a stranger might live among them for months, and not discover unless he was told, that they were of a different stock! How pleasing to think, that there are thousands of such garden spots in our land, on which the heart of the Philanthropist can repose with wonder and thankfulness, that so much heavenly purity and affection are yet to be found in our miserable world of passion,—war,—and crime!"

"And what is it that secures this happy state of things?—More particularly: What is it establishes this delightful confidence of virgin innocence in the man who sustains no other relationship, than *being the husband of a sister*? The question is easily answered, some may say: 'The young ladies know his character: and they know him to be a man of virtue and principle.' But I assert, that this confidence exists, where they have good reason to *suspect* his general character. It is owing says another, to the con-

viction; that being the husband of their sister, there can be no danger of course, from an intimacy with him. Very well. But why should this fact have any influence; or why should they trust him, and trust themselves, more than if he were married to another woman? There is but one answer. *He is their Brother.* The law of Incest is exercising a silent and unseen,—but mighty operation: They feel as if it were *impossible* to commit crime with one in such circumstances. The thought is horrible, too bad for utterance!”

“But it may be asked, ‘whether I am not assuming the point in dispute. Do Brothers-in-law and Sisters-in-law feel themselves under this law?’ ‘Is not the frequency of marriage between them, a proof to the contrary?’ In reply, I affirm that they *do* with comparatively few exceptions. Individuals may deny the incestuous character of such conjunctions,—and Church Courts may doubt: But there is a law against them actually existing in the minds and hearts of the community. Fifty out of every hundred, *abhor* them; ninety-nine out of the hundred, exceedingly *dislike* them. Even those who venture to brave public opinion by a marriage of this kind, venture on it with fear and trembling, as if they were doing a ‘*deed without a name.*’ How this general sentiment obtained, is a question foreign to my subject: yet I cannot withhold the remark, that it is beyond all doubt an effect of the salutary regulations of our forefathers, who laid down the safe, wholesome, and perfectly intelligible principle, ‘A man may not marry any of his wife’s kindred, nearer in blood than he may of his own;’ and frowned on every violation of it. Be it remembered also, that the permission of these connections, even by the civil laws, is of modern date. They were always forbidden by the Roman law. They are still forbidden by the law of England; by the laws of most of the nations on the Continent, and by the laws of many of our own Commonwealths,—not to mention the Canon law, which goes so far as to prohibit the marriage of second cousins. In this way has been generated that pious reverence for Affinity, which I have no doubt, is exercising at this moment a blessed influence over thousands.”

“And here is an additional reason, for acting with decision. We are not called upon to *make* law.—but to leave that standing, which already exists,—to ratify and foster a sentiment, which the most of people have sucked in at their Mother’s breast. God forbid, that his church the ‘Perfection of beauty,’ lead the way in casting down one of the bulwarks, which have been erected round the domestic sanctuary! Neither God nor society will thank us for it.”

"But I have been keeping back the strength of my cause. I have been supposing, that the wife's Sisters are only on a footing of *general* familiarity with the husband's family; i. e. have free ingress and egress, but at the same time reside under a different roof. Now what is the glaring fact? If we cast our eyes over the land, what do we find more common, than one or more of a wife's sisters actually dwelling in her family,—assisting her in the discharge of her duties,—receiving in turn, that protection which their helplessness calls for. Our fathers of families possess no entailed estates, of which their children are certain in the event of their death. When they die, their *families die*. Often the only legacy they bequeath to their elder children, is the care of the younger,—those especially, whom infirmities or sex disable from providing for themselves. This I assert is so common, that it may be considered a part of our national manners. Accordingly, go where you will, you find some of these children of sorrow, who in the wreck of their fortunes, have cast themselves on the bosom of a *sister*, or *brother*, as their only resource. I should like to see a statistical table, with a column devoted to this subject. I should like even to know, in how many families residing in any particular district of one of our large cities, *sisters-in-law* are domesticated, and as truly parts of the establishment as the wife herself. In this way it is our most kind and gracious Creator fulfils his promise that he will be '*the Father of the Fatherless and the Widow's God*.' He provides them a *home*, where they may tranquilly pass their days, under the broad shade of a sister's love. It is refreshing to see, how (in general) they reward her tenderness,—and far more than pay her for the protection which she extends to them. When she is in health, they are her assistants,—when sick, her nurses. Every thing that love can do, to relieve her under the pressure of conjugal duties is done. The children have two mothers,—the chaste Wife, and the virgin Aunt.—Hence the name of the latter, in the language of ancient Rome,—*Matertera*, 'a sort of Mother,' and richly does she in most instances deserve the epithet. It not seldom happens, her heart takes such deep root in the little spot to which Providence has transplanted her,—so completely do her interests become identified with her sister's, and those of the little prattlers, whom she has watched over and warmed in the bosom, so long, that she has almost forgotten they are not her own,—that she refuses the most brilliant offers of an independent establishment, to live and die with the objects of her affection!"

"Again must I ask, what produces all this? What is it in the first place, can persuade the wife to receive into the family, a

stranger to her husband, of whose unconquerable virtue to say the least she has no proof, induces her to put this stranger at once on a footing of perfect familiarity, repose in her unlimited confidence, leave the house to her sole direction for weeks and months, while she is lying on her sick bed, confident that all is going well on each side of her? What is it in the next place, enables the sister-in-law to throw herself with confidence in this new circle,—to become domesticated in it,—to feel pure and happy and affectionate,—to love all, and to love more and more, till her very soul is melted into the souls of those around her? What lastly, enables the husband, no matter how young and fair the object that is continually flitting before him, employed in offices of kindness,—to regard her with love indeed, but with the love of Plato's disembodied spirits,—as pure, as fervent, and as seraphic? Talk not to me of a natural sense of propriety. It is idle. The true Guardian Genius is the *Law of Incest*, which unknown to the parties themselves, is watching and casting its ample shield about them, in their sleeping and waking—in their eating and drinking,—in their public walks,—and in the darkest retreats of the family mansion. Abolish this law; expel this household God: Let it be publicly and distinctly understood that a sister-in-law, is no more than *any other* female, and to do this, you need only let the parties understand that after the death of the present wife *they may marry*; what will follow? Why, I will tell you Sir,* what will follow. We shall hear by and by, tales that will make our ears to tingle. We shall hear from this part of the country,—and that part,—and a third part, of the dreadful misfortune that happened in such a family: We shall hear of a lovely and accomplished girl, rushing as she thought to an asylum opened to her by Heaven itself;—and finding but too late, that she had fallen into the clutches of a demon. We shall hear of a wife dying with a broken heart, her children weeping about her bed, knowing not well what has taken place,—yet feeling that some desolating whirlwind has come over them! Few cases of this kind I ~~can~~ ^{am} know have occurred hitherto, though some have.† But let us not be lulled into a false security. The reason of their infrequency, is not the general virtue of the community, but the existence of that wholesome feeling we lately adverted to, which has been the fruit of that very institution, which some

* Domesticus writes in the form of a "Letter to a clergyman of the Presby-

well meaning, but I do not think *far seeing* people are attempting to destroy."

"These would be the first consequences of the measure. Let us follow it a little farther, and see the *ultimate* issues. What will be the effect of such accounts, on the public mind, respecting the safety of familiar intercourse between brother-in-law and sister-in-law? What especially will be their effect on *Wives*? Can any one doubt, that a prodigious revolution will be wrought in their mode of thinking and acting? The reason of that hearty welcome which they give to their destitute sisters, is as we have already observed, the confidence that no harm can possibly follow. The flame of sisterly affection burns bright, and clear,—without being damped by one unfriendly suspicion. But now the aspect of things is entirely altered. The good lady, begins to think, that peradventure she has introduced a rival into the family circle! She will take shrewd notice of her sister's conduct. She will scan her husband's glances,—and mark as accurately every tone of his voice, as a grocer does the chinking of a suspicious dollar. The charm in short is broken. The poor sister is metamorphosed into a serpent, who when a little more thawed,—will sting its benefactor to death, and gladly is the first opportunity embraced of casting her out to the tempest, from which she had a little before, been hospitably rescued. This may be strong language; but I appeal to your good sense Sir, and ask, whether it be *too* strong; whether the certain operation of the state of things I am supposing, will not be the turning of many an orphan sister out of doors? It *must* be so. In numberless instances it *ought* to be so, for reasons which need not be mentioned: and in the most favourable case a prudent woman will exercise her hospitality with great caution and reserve."

"Thus two evils stare us in the face; 1st. There would be frequent instances of family impurity; and 2dly. these by a natural reaction on married women, would infuse coldness and distrust towards female relatives: The doors would be shut of that asylum which Providence has appointed for the most interesting class of our fellow beings. No kindness then is shewn to a female, in permitting her to marry her sister's husband. On the contrary it is real *crudelty*, as few will ever have the opportunity of forming this connection, and thousands will suffer, because it is made lawful."

"I have sometimes heard it alledged as an argument for such marriages, that women have been known, who earnestly recommended a sister to their husbands, in the event of their death.—Nay a gentleman once informed me, he knew a case, where the dying wife *solemnly adjured* her husband, adding that if he did

not take the oath, she could not rest in her grave. I confess, I have always seen in such requests, a powerful corroboration of my reasonings. The dying wife is anxious that the husband marry her sister. Good! Then this dying wife must be presumed to love this sister *tenderly*,—to put *entire confidence* in her as one who will faithfully discharge the duty of Mother to her babes.—And how was this love and confidence produced? Undoubtedly, by long observation and experience. It is not a *Sister as such*, it is not *any Sister* she recommends; but one who has probably resided under her roof,—with whom she has long been in habits of tender intimacy,—and whom she knows, (at least this is her thought) to the heart's-core. Now I affirm, that if at the outset, this sister had been considered as in no sense a sister of the husband, and attentions to her not more criminal than to a stranger,—the opportunity of generating such kindly feelings, would probably never have been afforded. She would *not have been admitted to the family*; or if admitted, the possibility of what I need not mention, would be always present to the imagination of the wife, and prevent her from doing justice to the other's merit. To make this evident, I will ask a single question. Would this dying wife make the request,—if she knew that for the last two or three years her husband and sister had been deliberating on the subject *themselves*?"

"Can any one hesitate a moment to acknowledge, that it is from having experienced the *benefit* of the law of Incest during their *whole matrimonial life*, women who make these requests, are so anxious on their death bed to break it? They are *Women* not philosophers; that is our excuse for them: Otherwise they would not sit under the shade, and enjoy the fruits of a venerable old tree for ten,—twenty—or thirty years, and shew their gratitude on a death bed, by solemnly adjuring their husbands to cut it down. I am bold to say, that when it becomes fashionable for men to marry their sisters-in-law,—husbands will cease to be troubled with the dying requests of wives on this subject."

Domesticus concludes his letter in the following language, in which he deprecates any alteration in the Confession of the Presbyterian church, on this subject.

"I fondly hope, the various Presbyteries of the Church will support the good old regulations of our forefathers, and shew,—that if there be a spirit abroad, delighting in innovation, and in its rage for improvement sparing not the most sacred and accredited institutions,—this spirit has not obtained the mastery in *their* walls. I hope above all, that they will not tamper with foundation stones of the social fabric,—nor cut away what cannot be in-

jurious, and is certainly safe. Such I think Sir, is the prohibition of marriage between a husband and his wife's sister. It *may* do good. It *cannot* do harm. It *has* done good. It did good before we were born,—it is doing good *now*,—and I hope will be spared to do good, when we are no more."

Thus have we endeavoured to set before our readers a full view of the argument, on this subject, from the word of God, and from expediency. From either it is, in our view, clear and convincing; from both combined, we think it irresistible by every unbiassed mind. Is this then, an ordinance of God, the violation of which has brought down his heaviest judgments on the heathen? Is the marriage in question, by the law of God, *incest*, a crime of which the Corinthian church was required to clear herself, by casting out the incestuous person? and shall a christian church in our day hesitate about the path^{of} duty, in cases of the same nature, and thus make herself a partaker of such crimes? The criminal wavering and indecision of some churches, on this subject, in violation of their own standards, have, we fear, done much injury, and brought much guilt and misery* on the land. And yet, it is now seriously proposed, to erase the law from these standards, and thus *legalize* a crime which the word of God so strongly condemns. On the same principle, might we erase every law from the statute book, and then, truly, we should have a virtuous community; for, "where no law is, there is no transgression." Let it be remembered, however, that no body of men can remove this law from the statute book of God, nor give to the violation of it any other character, in his sight, than he has given to it. They may indeed set open the flood gates of iniquity,^{and} and lull to sleep the consciences of transgressors, in a course of sin, but for all these things, the righteous Lord will dispense righteous judgment. Still, however, should the course proposed take effect, it can scarcely be worse, and it will be vastly more consistent, than that which has, for some time past, marked the proceedings of the Presbyterian church, on this subject.—For our own part we had no idea, till lately, and perhaps we are not yet fully informed, of the extent to which the evil has abounded in that body, and which, there cannot be a doubt, has been fostered by the indecision of her courts, respecting it. Dr. Ely, in a late number of the *Philadelphian*, has published, "Considerations on the proposed erasure," the sum and amount of which, is this,—that as there are some who think that the marriages in question, are not forbidden in the scriptures; others, that they are not so clearly forbidden, as to require the excom-

* See note, page 529.

munication of those who contract them, and as the Confession does not condemn the eating of opium and the free use of tobacco and whiskey, which many think to be wrong, as well as the marrying of a deceased wife's sister; and above all, as the Presbyterian church has had a great deal of trouble with appeals on this subject, about the decision of which her ministers cannot agree, and are still likely to be troubled in the same way, so long as this troublesome clause stands in her Confession; therefore, it were better it should be erased!

By way of showing how difficult it has been for the Assembly to agree, in cases of this kind, Dr. E. cites *Eight* different cases from the Records of the Assembly, from 1797 to 1824, brought before that body, in all of which it appears they have been greatly perplexed to know what it was best to do; that is, whether or not they should judge according to their standards, which they solemnly declare they believe to be founded on the word of God; for, say they, "So great diversity of opinion exists on such questions in different parts of the church, that no absolute rule can be enjoined with regard to them, which shall be universally binding and consistent with the peace of the church." Such cases consequently they have generally left "to the inferior judicatories, under their care, to act according to their own best lights, and the circumstances in which they find themselves placed."—Now what are we to think, what is the church at large, and what is the world to think, when it is known, that one of the cases thus disposed of, is one expressly forbidden IN SO MANY WORDS, (Lev. xviii. 16.) viz. a man's marrying his brother's wife? We give the extract respecting this case entire, as furnished by Dr. Ely.

"In 1805, W. A. appealed from a decision of the Synod of Pittsburgh to the Assembly. He had married his *brother's widow*. His character in other respects was fair, and exemplary. The Synod pronounced his marriage unlawful: and the Assembly Resolved, that, 'Whereas frequent decisions on marriages of a similar nature have been given by the late Synod of New-York and Philadelphia, and by the General Assembly; and whereas it has appeared on these occasions, that while such marriages are offensive to some, to others they appear lawful,—Therefore this As-

he may be; and leave it to their decision to act according to their own best lights, and the circumstances in which they find themselves placed." *Records of Assembly*, vol. ii. p. 122.

What, we would ask, would be received as evidence, that such marriages are contrary to the law of God, when the express testimony of God himself, in his law, is disregarded? Leaving those whom it concerns, to answer this question, we conclude the subject, for the present, by subjoining some just and pertinent remarks on Dr. Ely's paper, and the conduct of the Assembly as related by him, by a West Jerseyman, in the *Philadelphian* of the 16th ultimo, entitled, "Thoughts on the Marriage Question."

"This question has been discussed by the Rev. Dr. ELY, in the *Philadelphian* of the 2d inst. But he has not arrived at that conclusion, which I judge to be consistent with the word of God. I do not mean to enter the lists of controversy, but as I shall be under the necessity of voting in Presbytery upon this question, and as I should like to see unanimity prevalent among our brethren upon this point, both to show why I differ from my respected brother, and to contribute my mite towards producing the unanimity, which I desire, I shall briefly state my reasons for thinking that the section in question should *not* be erased.

I am, sir, a great admirer of *good* old things, and of good old men. I have, therefore a very considerable degree of veneration for our Confession, and for the learned and pious men who produced it. Yet my reverence for one or the other is not so great, as to lead me to an implicit adoption of their errors. When I solemnly professed my reception and adoption of the Confession of Faith, as containing the system of doctrine taught in Scripture, I *believed* it to contain that system of divine truth, and as yet I see no reason to alter my opinion. I cannot help considering the past indecision of the General Assembly as in a degree dishonourable to it, and as occasioning all that trouble respecting cases of marriage within the degrees of affinity interdicted by the 4th sect. of Chap. xxiv., of which complaint has been made, and which is even offered as a reason for its erasure. I conceive, but I may be mistaken, that the General Assembly had no right to act without decision, on a point which their Confession of Faith had decided. Every member of that Assembly had virtually said in the presence of God and man, at his ordination, 'I believe it to be consistent with the word of God, that the man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own.' With the weight of this solemn avowal upon them, how could they consistently declare it to be 'a doubtful

and delicate subject and inexpedient to express an opinion upon it,' when their opinion lay open, in the Confession of Faith, to the world, and their avowed adherence to that opinion was recorded in heaven? I apprehend that they had no right to express indecision in a particular case, when the general principle, involving a decision of all particular cases, was not contested. If they had any doubt of the general principle, they ought to have declared their doubt, and resorted to the measure which has been at last adopted. But if they had acted upon the principle firmly, which they were certainly by their adoption of the Confession of Faith, obliged to do, there could have been no future difficulty; for every man and woman then would have known, that marriage within the interdicted degrees, cut them off, without remedy, from our communion. Nor could any one reasonably complain of this. If a person desire to be a member of a society, he certainly ought to reckon it no hardship to conform to its rules.

But—'to the Law and the testimony;' if the clause in question be contrary to the word of God, or not substantially contained in that word, let it be torn from the leaf, which it has occupied undisturbed for ages; but if it be an echo of the voice of God, let no hand be lifted up with sacrilegious violence against it."

Then after giving an outline of the argument from Scripture, he concludes by saying,

"This principle of limitation [viz. that when the law forbids marriage in any specified relationship it forbids it to all within the same degree] is as easy as it is necessary and legitimate. It breathes the very spirit, and embraces fully, the intention of the law. It is the principle which guided the venerable compilers of the Confession of Faith, when they drew up the clause of the xxivth Chapter, now in question. I hope we shall not recede from it; and I hope the clause will remain where it has stood unmolested for nearly two hundred years. I hope it will never be said that the American clergy have less respect for the law of God than the civilians of Europe, and the monks of the dark ages. Nay, I hope, that instead of relaxing by little and little, the reins of morals, discipline, and doctrine, we shall be animated by a growing watchfulness and zeal for the purity of the church, the welfare of souls, and the glory of our covenant God.

Selections.

SIGNS OF A LIVING OR GROWING CHRISTIAN.

From a valuable author of the last century.

Sign 1. When your chief delight is with the saints, especially them that excel in virtue.

2. When the smittings of the righteous are not a burden to you, and you can hear of your faults with affectionate attention.

3. When Jesus Christ, in the midst of temptation, is more to you than all the world.

4. When reproach for Christ, makes you not ashamed of Christ.

5. When wandering thoughts in time of duty find less entertainment than formerly.

6. When length and standing in the profession of Christianity, work increase of hatred to all sin.

7. When you carry about with you a constant jealousy over your own heart, that it turn not aside from God and goodness.

8. When every known new mercy begets new thankfulness, and that with delight.

9. When known calamity in God's house begets deep sorrow in your heart.

10. When God's afflicting you for your sins makes you love God the better.

11. When the same care and travail you at first laboured in to get Christ, is as much if not more laboured in to keep Christ.

12. When a feeling sense of the peace and edification of the church of God lies so near your heart that you can prefer it above your chief concerns.

13. When under deep distress or languishing, the word of God is precious to you.

14. When any condition, though in itself mean, as it comes from God, is most welcome.

15. When the peace of Christ's house begets chief joy in your heart.

16. When chief care to avoid all sin is as truly occasioned through fear of dishonouring God, and incurring his present displeasure, as *wrath to come*.

17. When the least apprehension of God's withdrawing, makes you seek him more earnestly in such ways wherein he will be found.

18. When every company is burdensome to you, that is not designing your Father's glory, but derogating therefrom.

19. When the sins of others come so near your heart, that you walk sadly to see such persons transgress God's commands.

20. When the light of your understanding grows more strong to your making judgment of spiritual things according to God's word.

21. When bitter things become sweet to you, as they are squared by, and founded on the will of God.

22. When the path of the humble is so delightful, that you would rather be with them, than in the tents of the ungodly.

23. When your pity is such to perishing people, that you cannot but weep at the thoughts of their ruin.

24. When the yoke of self-denial imposed by Christ Jesus, is not grievous, but pleasant to you.

25. When the force of resurrection and judgment to come, lies so close at your heart, that it makes you answer every call of Christ to do or suffer cheerfully.

26. When *increase* of time in Christ's acquaintance, works *increase* of delight in communion with Christ.

27. When in the walk of faith you are more frequent, and less depend upon walking by sense.

28. When the majesty of the great God, considering how visible you are in his sight, hath an awful prevalence upon your heart.

29. When you are at open war and constant hostility with bosom sin, as displeasing to God, and forbidden by his law.

30. When you have a thirsting care to get the power of godliness in your heart, rather than the form of godliness in the head or outward profession.

31. When the worship of God agreeable to his word, is highly prized and faithfully practiced, in the worst of times.

32. When the soul is more hungry for the word of God, than the body is for temporal food.

THE CHRISTIAN'S LIFE OF FAITH.

This short treatise was written by the pious Professor FRANKEN, the founder of the celebrated Orphan House at Halle, in Germany. It was translated from the original German into low Dutch; and thence into English, for the Christian's Magazine.

This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.—John xvii. 3.

This is the way of faith, to know the will of God, and to do it.

I acknowledge myself to be a poor and wretched worm; I know that, by my original and actual sins, I have deserved the wrath of God, and am justly obnoxious to temporal death and eternal damnation.

But the son of God has given himself for me, and reconciled me to the Father by his blood, so that God doth not impute my sins to me; but imputes for my justification the righteousness of his only begotten son, which I receive by faith in his name.

That faith by which I am truly justified is of the operation of the holy Ghost, who has filled my breast with faith.

In this my justification I have found peace with God. I am a child of God, and I am comforted while I rejoice in his grace. I am confident that I shall never see nor taste death, but that I have eternal life, and am passed from death to life.

Since God has thus graciously received me by faith in his Son Jesus, I am not justified at one time and condemned at another; but I am always and constantly in the grace of God, and have in my heart the witness of the holy Spirit to my adoption of God.

I do not at all consider myself to be free from faults and infirmities; yea, I well know that those which God has discovered to my view cannot be numbered, and I firmly believe that those which I do not see are more numerous; yet since I am in Christ Jesus and he is in me, these my faults and infirmities are not imputed to me, but God is forbearing and forgiving towards me as a father with his child.

Notwithstanding, his grace doth not render me careless, but excites me daily to be more and more renewed in the spirit of my mind.

God, who produces whatever is good in me, makes a filial fear to reside in my heart, and he hath implanted an awful reverence for his holy majesty, which preserves me from sinning, or turning his grace into lasciviousness.

He purgeth me as a branch of the vine, that I continually bear more fruit.

I am actually cleansed by the word which Jesus Christ hath spoken, and which I have believed. This is not a mere imagination or false conclusion, for Christ hath truly loved me and washed me from my sins in his own blood; my salvation which comprises the pardon of my sins, is well ordered and sure.

God has let me feel my depravity, and has given me grace to acknowledge my natural pollution and inability. By this he hath magnified the riches of his mercy in working faith in my wicked heart.

What I have thus seen, and heard, and learned, by spiritual experience, is more certain and sure to me, than what I see with my eyes, or hear with my ears, or touch with my hands.

God himself has taught me clearly to distinguish between light and darkness, imagination and reality.

But God is not only faithful to forgive our sins, but also just to cleanse us from all unrighteousness.

Therefore I confess my sins and pollution before him, and desire continually to be more and more purified.

I consequently fight against sin, and crucify the flesh with its affections and lusts; yet I cannot do this in my own strength, but through the Holy Ghost, who dwells and works in me.

My beginning, and progress, and ending, is by faith in Jesus.

While I am conscious of my utter inability, and acknowledge that I can of myself do nothing but sin; when I feel that I cannot of myself draw near to God and enjoy his communion, but depend wholly upon his grace, and look to the Lamb of God who bore my sins, and came through his blood to the Father; then a new power is communicated to me, and I feel faith in my heart as a divine light and fire; I taste the love of Christ; and the new man grows as "a good tree in its verdure," which blossoms, diffuses its fragrance, and produces fruit acceptable to God and man.

I do not seek to be justified in one way, and sanctified in another. I have but one way, that is Christ; who is the way, the truth, and the life.

As I cleave to nothing but Christ, when I plead for the pardon of my sins, so I cleave alone to him, and turn in simplicity and sincerity to his grace and power, when I strive to increase in faith, in love, and hope.

Yea, I need nothing more to enable me to stand firmly in the grace received, and the renewed principle which the Son of God has given me, (to know him that is true, and to continue in him who is true:) in this way the work of God is perfected in me; for God alone, without my aid, is the author and finisher of his own work.

When I yield myself to be formed by him as an infant, and cease to oppose his Spirit, he then works in me both to will and to do, of his own good pleasure.

But it is not his will that I should become negligent, and sink from a sense of my dependence, into carelessness and sloth: I may not, nor do I seek rest and peace in myself; for this would produce backsliding, and I should thereby imperceptibly withdraw from his divine and blessed influences.

His living and life-giving Spirit worketh always in his people, and happy are they who eagerly drink the vivifying stream, and turn not away from the waters of life.

The Spirit fatigues none by his sanctifying influences. His operations are as a still small voice, and, through strength communicated by him, it is not difficult for a soul, justified in the blood of Jesus, to rise upon the wings of faith and love.

To the humble, the Lord is friendly; for the graces of the Holy Ghost are richly dispensed to contrite hearts.

But true humility is grounded and rooted in that justification which proceeds from grace.

While the sinner acknowledges no merit in himself, but finds all in Christ, his soul will be filled with heavenly peace; he will be quickened and strengthened in God; but as soon as his heart is puffed up, and whenever he ceases to seek and find his happiness exclusively in the divine atonement, he treads a path of error, strewn with anxiety and danger.

Nevertheless, God has his appointed seasons for the trial and humiliation of his people; and although the believer may not depart from the right way, he must expect to pass through many temptations and tribulations, that the secret depravity of his own heart may be revealed to him.

But, ah! how readily we deviate from the right and narrow way! how speedily objects occur to the mind, by which the believer, before he is aware of his danger, is drawn from the simplicity of his filial exercises! while he flatters himself with having obtained a better frame of mind, he often slides back imperceptibly from the gospel to the law.

The gospel has a divine simplicity; and infuses into the soul of a believer a benevolence towards all men, arising out of his temper and privileges as a child of God. The gospel is perspicuous; it is a shining light, a pure stream of peace; it gives rest from our own righteousness; it introduces us to the enjoyment of God, and puts us in the possession of his salvation. Blessed is the man who is not made ashamed of his hope; a shame which they must experience who do not look alone to Christ for redemption, while they follow the doctrines and examples of men instead of the Saviour. A shame that will assuredly be experienced whenever, with lofty flights the unwary believer indulges in spiritual

He brings down our pride, reduces our sufficiency to nothing, that he himself may be all in all.

All this is comprised in that one word: he that believeth on the Son hath everlasting life. Lord Jesus! lead me by thy good Spirit in a plain path.

ON THE EXTENT OF CHRIST'S SATISFACTION.

There are many who hold in great contempt, and treat with much asperity, the kindred doctrines of particular election and particular redemption, as embraced by the Calvinist. They, on the contrary teach, that Christ died for the sins of all and every man in the whole world; and yet they admit that multitudes, notwithstanding his dying for them, do eternally perish. Without pressing any general argument on this subject, we offer, for their consideration, the following *dilemma*, from Dr. OWEN's treatise, entitled, *Salus electorum, sanguis Jesu; or, the death of Death in the death of Christ*: book i. ch. 3. p. 22, 23. Edinburgh 1755. 12mo.

"God imposeth his wrath due unto, and Christ underwent the pains of hell for, either all the sins of all men; or all the sins of some men; or some sins of all men. If the last, some sins of all men; then have all men some sins to answer for, and so shall no man be saved; for if God *should enter into judgment* with us, though it were with all mankind, for one sin, *no man living should be justified in his sight*. Psalm cxliii. 2. *If the Lord should mark iniquities, who shall stand?* Psalm cxxx. 3. We might all go to cast all that we have "to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty." Isaiah ii. 20, 21. If the second, that is which we affirm; that Christ in their stead, and room, suffered for all the sins of all the elect in the world. If the first, why then are not all freed from the punishment of all their sins? You will say, because of their unbelief; they will not believe. But this unbelief, is it a sin, or not? If not, why should they be punished for it? If it be, then Christ underwent the punishment due to it. or not: If so, then why

that is in the blood of Christ," handled with much ability and scriptural learning. They will meet, as in almost all the volumes of that pre-eminent divine, with a happy illustration of difficult passages in holy writ, and the most conclusive reasoning on the side of those precious truths for which he was the advocate: as well as the most close discussion of objections. We recommend the perusal of his doctrinal and expository works, the rather, as of late years, some men, very little acquainted with them, have permitted themselves to speak contemptuously of Dr. OWEN.— Had they lived in his time, or he in theirs, and had they been so unhappy as to engage him, they would probably have found, what their superiors both in talents and literature who made the experiment, found, that in most cases, his grasp was death.—*Christian's Magazine*.

Select Religious Intelligence.

ALBANY COUNTY BIBLE SOCIETY.

At the Anniversary meeting of the Albany Bible Society, held on the 13th of March, 1827, the Board of Managers Presented to the Society the following Report :

It is to be regretted, that in reviewing the proceedings of the Society during the past year, there are not those indications of vigour and extensive usefulness which the local situation of the Society might encourage a friend of the distribution of the Holy Scriptures to expect. This consideration is, indeed, in part relieved, by the reflection, that in the number of copies of the Bible actually distributed, some good has been done in promoting the salutary and holy designs of that book. It appears that during the past year, \$300 have been remitted to the American Bible Society, and 267 copies of the Bible entire, and 105 copies of the New Testament separately, have been distributed. To this circumstance, also, it may be interesting to add, that the whole number distributed since the organization of the Society, amounts to about 6,000 Bibles and 2,500 Testaments, a fact of a consolatory nature, when it is remembered, that, but for the aid thus afforded by the Society, nearly a corresponding number of families and individuals would have remained destitute of so important a means of religious instruction.

The very fact indeed of the necessity of such institutions and their utility in staying the progress of ignorance, error and vice, presents a painful and lamentable view to our minds. It indicates an extensive prevalence of want of knowledge on the most important of all subjects, and in a large proportion of instances, a criminal and dangerous indifference, with respect to the attainment of that knowledge; a trait in the moral character of society, wherever it exists, in a high degree affecting. This circumstance, together with the comparatively limited influence of the Society, the Board offer as an apology for closing their Report with the suggestion of the importance of adopting

(Brought forward,)		\$477.98
By 31 annuities,		62.00
By donation from H. Truax,		2.00
By 3 do. from Knox Auxiliary Society,		9.00
Aug. By donation and annuity,		2.50
Sept. By interest from Am. Bible Society for 2 years,		126.00
1827, Feb. By 46 annuities, 92.00.—1 subscription, 2,		94.00
March, By collection 1st Presbyterian church, Albany,		78.01
By do. Associate Presbyterian church,		10.00
Total,		\$861.49

1826.	DR.	
July, To the amount remitted to American Bible Society,		\$300.00
To commission paid for collecting,		2.90
Sept 1, To cash paid for Bibles,		84.00
" 30, do. do.		200.00
1827, Jan. To cash paid for freight, cartage, and postage,		1.75

Total,	\$588.65
Balance in the Treasury,	\$271.84

Published by order of the Society.

JAMES MARTIN, *Secretary*.

SUPPORT OF THE METHODIST CLERGY.

It is very popular among certain denominations to declaim with great vehemence, both in public and private, against what are called "salary ministers;" and to show them off to better advantage, they are frequently contrasted with Methodist Preachers, who receive only a hundred dollars a year. They must, of course be "greedy dogs, these salary ministers, who require of their congregations four or five hundred dollars a year for doing little more than preaching two sermons a week! while their brethren preach five times as many sermons for a fifth part of the sum." This is a most glaring inequality. How do these poor men live? The following will throw some light on the subject, and show how a man, with a family, can live on a hundred dollars a year.

A writer in the first volume of the *Philadelphian* proposes, for consideration, as a regular plan for ministerial support, in the Presbyterian church, "the liberal system of our Methodist brethren in this respect, concerning which," he says "there is much ignorance in the world, many believing or supposing that *their* servants in the sacred ministry are much stinted and straitened in their supplies, whereas, on the contrary and much to their credit, no denomination of Christian ministers, it is believed, are *on an average* better supported or receive more for their services, as will abundantly appear from the following statement made in the *Religious Intelligencer* of May, 1823, by one who preached among them. It shows what would be the salary of a preacher having a wife and four children, in his own words: "My wife, \$100; Myself, \$100; Board \$5 per week, \$260; Four children, \$17 each annually, \$68;—\$528; In addition to the above I should have rent and firewood, worth at least \$100;—Total \$628.

Supposing instead of four children he should have six, half of them above seven years of age and the remainder under that number of years, then according to the liberal provisions of their discipline, which says "each child of a travelling preacher shall be allowed \$16 annually to the age of seven years, and \$24 annually from the age of seven to fourteen years," then instead of an allowance of \$68 for children, it would be \$120. The sum total in this case would be \$680. This is at least equal to the support received by the Presbyterian ministers, and in our churches generally it is doubtful whether it would average \$500."

DEATH OF MINISTERS OF THE CHURCH OF SCOTLAND.

It is remarkable, that the following ministers of the church of Scotland, have died at so advanced ages, within a few weeks of the 1st of December, 1826.

	age.	years of ministry.
Rev. Dr. Peebles, (Newton Air,)	74,	49.
Rev. Dr. Simmie, (Rothsemay,)	80,	51.
Rev. Dr. Cruden, (Nigg,)	80,	57.
Rev. Dr. Dobbie, (Linkithgow,)	81,	54.
Rev. Mr. Scott, (Stitchel,)	83,	54.
Rev. Mr. M'Gowan, (Dalry,)	80,	43.

These clergymen, were the fathers of their respective Presbyteries, and highly esteemed as useful and respectable ministers.

Summary of Religious Intelligence.

Our most important intelligence for this month, is furnished by letters from Mr. Goodell, dated from Beyroot in the end of September and beginning of October last two months later than any previous intelligence. Asaad Shidiah, was still alive and in prison, where he had been confined and ill treated for more than six months on account of his embracing the Protestant faith. This is strong evidence of his steadfastness in his profession, when his youth is considered, and that a mere verbal acknowledgement of the Catholic faith would set him at liberty. A long and very interesting statement has been made by him, containing the history of his acquaintance with the Missionaries, the means by which he was brought to renounce the Catholic religion and embrace his present sentiments, and the efforts made, as yet in vain, to bring him back to the church of Rome. We give the following extract from the close of this statement, from which it appears, that this church, long ago drunk with the blood of the saints, is as much a persecutor as ever where she has it in her power.

"One day after this, he [the Patriarch Joseph] called me to his presence and began to threaten me in the most unusual manner. I said, 'What do you wish of me, your reverence? What have I done, and what would you have me do? What is my sin, except that I conversed with some individuals, shewing them the errors of the church of Rome?' Then he requested me again, to say, that I believed as did that church, and said, grasping me firmly by the chin, 'see how I will take you if you do not repent.' I begged him to appoint some one to shew me the truth; by way of discussion, but he would not, and continued expressing his own sentiment, that we are bound to hold fast to the church, even to such a length, that if she should even reject the Gospel, we should reject it too.

And here I wish to say a word to every reader that regards and loves the truth; how does such doctrine appear to you? and how could I believe in all which the Romish church holds, without *knowing* all of it? and how could I say without a lie, that I believe, when I do not believe?

When I saw the Patriarch breaking out with an exceeding loud and unusual voice, I was afraid that I should be found among 'the fearful,' (Rev. xxi. 8.) and rose to depart. When I reached the door, I turned and said to him, 'I will hold fast the religion of Jesus Christ, and I am ready for the sake of it to shed my blood; and though you should all become infidels, yet will not I;' and so left the room."

Mr. Goodell also states, that when Mr. King set out on his return to this country, on account of his feeble state of health, "he left a *Farewell Letter* to the people of Syria. This contained a testimony to the great truths of the gospel. A translation of this letter was sent to Constantinople, with copious marginal references to scripture proofs prepared by Mr. Goodell. This letter excited great commotion among the *Armenians*, 100,000 of whom reside in that city and neighborhood. A general meeting of the monks, priests and patriarchs of that church was held; attended also by the Greek patriarch of

Constantinople and the Greek patriarch of Jerusalem, who happened to be then in the city. Mr. King's letter was read, and discussed at length, in that meeting. The long neglected Bible was produced in the conclave, and the references consulted. The consequence was, a division in the assembly, and a warm discussion of the practices of their own church. But eventually several resolutions were passed, which clearly show that strong convictions of truth had seized on the minds of a major part; and that light has dawned, even upon the ecclesiastics of the Armenian Church, which must, ere long, subvert the fabric of their superstition. The substance of the resolutions is, that the Patriarch should dismiss the monks and priests from the Convent at Jerusalem, and appoint a few persons in their places who have been married but are widowers; that no new monks or priests be appointed for twenty-five years; that no women or boys go on a pilgrimage to Jerusalem; that men who go should not be permitted to remain there more than four days; and that they no more witness 'the pretended miracle of the holy fire.'

This Mission has been established little more than six years. Levi Parsons, from this country, was the first that went out professedly with that object.

SOUTH SEA ISLANDS.—Information has recently arrived, that the natives of these Islands, are afflicted with a species of plague, "extremely virulent and fatal in its nature, and rapid in its progress. Of this disorder, many of the inhabitants of Tahaita and Ulietea had been carried off, and others were dying daily. Capt. B. was informed by two English gentlemen, who had just arrived from the last mentioned island, that the distemper was then raging in an extraordinary manner; that at Taheita there were ten dead bodies found in one house. As soon as one member of a family was attacked, the others abandoned the unfortunate victim to his fate. This distemper did not affect the white residents. Although the contagion had not reached Huheina, the natives were apprehensive of its approach.

A similar distemper, we believe, says the editor, many years since, nearly exterminated the Indian population of Nantucket."

LIBERIA.—Letters from Liberia to the 6th December, furnish authentic intelligence of the prosperous state of the colony, its increasing usefulness, and of the pacific disposition of the natives. The Brig Doris, is to sail immediately, with from 80 to 90 passengers. The whole number, is said to be industrious and promising, and calculated to be useful to the colony. About one half of them, have been under the care and protection of the Friends, who contributed \$800 to the expedition.

View of Public Affairs.

Our notices of foreign affairs are crowded out; they are however, unimportant, and much the same as in our last.

AMERICA.

The population of Upper Canada, according to the census lately taken, is 164,000, not equal to the population of New-York city, by several thousands.

SOUTH AMERICA.—The southern states, (says Niles' Register,) with the exception of Mexico, in which things are not altogether quiet, are much disturbed—business is unsettled and property insecure. They are all feverish—through factions,—producing revolts, rebellions or revolutions. The war between Brazil and Buenos Ayres continues. Chili and Peru are said to be exceedingly exhausted, through the indolence or mis-management of the people. We are anxious to learn what is the present condition and probable fate of Colombia, in consequence of Bolivar's resignation. Bad, indeed, must be the state of a people when so much depends, or seems to depend, on the conduct of one man. It certainly shows us that republican principles are but little understood. We yet hope that Bolivar is honest; but think that he ought not to have retired just now. There is a "crisis."

UNITED STATES.—The appropriations made by Congress, during its last session, as appears from official documents, amount to \$11,315,568 94.

State of New-York. MORGAN.—Governor Clinton has issued a third proclamation, offering \$1,000 reward for the discovery of Morgan, if alive—and, if murdered, \$2,000 for the discovery of the offender or offenders, and a free pardon to any accomplice or co-operator, who shall make a discovery of the offender or offenders. The committee appointed by the Assembly, on the petition from the west relative to the Morgan affair, reported on the 15th inst.—They state that they have, after a full examination of the subject, felt themselves surrounded by embarrassments on every side. The report which is too long to publish, concludes thus:

Aware that this transaction has called forth the deep and merited indignation of a people jealous of the protection of those liberties so dearly bought, and that are so firmly guarded by the constitution and laws of our country, as sacred in the humble citizen as in those clothed with the highest powers that freemen can bestow, your committee have anxiously endeavored to recommend such means as in their view would most conduce to the arrest and conviction of those who have been actors in this scene. Our hope is and will remain unparalleled in the history of our country.

They therefore introduce the following resolutions:

Whereas it appears that one William Morgan a citizen of this state, was in the month of September last, forcibly and unlawfully taken from the village of Canandaigua, in the county of Ontario, since which period all attempts to discover the fate of said Morgan, have proved unavailing. Therefore:

Resolved, if the honourable the Senate concur herein, That the person administering the government of this state be requested to issue his proclamation, offering a reward of five thousand dollars, for the discovery of the said William Morgan, if living; and a like sum of five thousand dollars for the murderer or murderers of said Morgan if dead, to be paid on conviction.

Resolved, if the honourable the Senate concur herein, That a joint committee of the two houses be appointed, consisting of five members, two to be taken from the Senate and three from the Assembly, whose duty it shall be to visit the several counties of Ontario, Monroe, Livingston, Genesee, Erie, Niagara and Orleans, or such of them as they shall think proper, with full power to send for persons and papers, to inquire into the facts and circumstances connected with the abduction, detention and disposition of the said William Morgan, and to report their proceedings to the next legislature; that such other and further proceedings may be adopted as the nature of the case and the liberty and safety of our citizens may require.

After considerable debate in the house, both of the above resolutions were lost. The objection urged against the first, respecting which the house seemed nearly unanimous, was, that offering so large a sum, in addition to that offered by the Governor, would be a strong temptation to perjury, in consequence of which, in the present excited state of the public mind, the innocent might be brought to suffer with the guilty. It was objected to the second, that it was unnecessary the existing laws being sufficient, that it would increase rather than allay the excitement in the west, that they could not clothe the committee with sufficient power to make it efficient, and if they could, it was questionable whether it would be wise and prudent to do it, &c. and so it was lost. This will unquestionably prove a great disappointment to the people in the west, and will in all probability tend to still greater excitement. We regret the failure of the second resolution, as we think the object proposed by it better calculated than any thing else, to elicit the truth respecting this dark and mysterious affair.

On the 19th of March the grand jury made a presentment to the court of Oyer and Terminer for the county of Monroe, stating that they had given their most serious and industrious investigation to the subject of the abduction of William Morgan, but from all the testimony before them, they did not think themselves warranted to find a bill of indictment against any individual. It has been stated on the floor of the Assembly, that the grand jury, in that county, a fortnight after, found bills of indictment against seventeen individuals, as being concerned in the abduction of this man, who are to have their trial in May.

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Religious Monitor,
OR
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No. 12.

MAY, 1827.

VOL. III.

Original Communications.

For the Religious Monitor.

ON REGENERATION.

(Concluded from page 514.)

Having attempted a review of the Dr's. language, on this subject, we shall now attend to the subject by itself; and we assert,

1. That it is a sentiment unauthorized by the scriptures, which declare, that we are "born again, not of corruptible seed, but of incorruptible, by the word of God,"—and that—"of his own will, begat he us, by the word of truth,"—passages which can have no meaning, but by applying them to regeneration, properly so called, or the new birth;—which call the gospel "the power of God unto salvation," because it begins the work, as well as promotes the work begun, under the direction of the Spirit of God;—which call it "the rod of Christ's strength," by which he makes a willing people come to him, in the day of his power;—which call the word, "the ingrafted word of God, which is able to save the soul;" for this reason, that as a good and fruitful graft, united to a tree of a different quality, produces a change in the fruit it bears, so the Spirit by the word, as virtually united to the soul, produces a change upon it, which is followed with much good fruit. They also call the word, "the sword of the Spirit," by which he overcomes the enmity of the heart, when he implants the gracious principle which is put into it. in regeneration.

And, to set forth the nature of the Spirit's work in regeneration, it is compared to the casting of the metal into the mould, which comes out in the exact form or shape of the mould into which it is cast; as in Rom. vi. 17.—“Ye have obeyed from the heart, that form of doctrine which was delivered you,” or as it has been, and may with propriety be, rendered, “the mould of the doctrine into which ye were delivered;” intimating, that the obedience the believer gives to the word, as the rule of his good conversation in the world, is the fruit of the Spirit's work upon the heart, changing the man into its own image, or making him a living copy of itself, which is done in regeneration. It is also set forth to us, as “a writing of the law in the heart,” as in Jer. xxxi. 33. so as that the believer becomes, by regenerating grace, a counterpart of the written word, and has that done by the Spirit's bringing home the word with power, for that purpose. And in 2 Cor. iii. 18. we are said, “beholding as in a glass the glory of the Lord, to be changed into the same image, from glory to glory, even as by the Spirit of the Lord.” By that very word, by which sanctification is carried on, regeneration is effected; for we are changed into the same image, in every measure or degree of that image within us, by this sight of the glory of the Lord, through this glass. I know that it will be said, by those who are favourable to the Dr's. sentiments on this subject, that the passages alluded to, refer to the Spirit's work in sanctification only, and not at all to his work in regenerating the heart of the sinner.—But how can regeneration and sanctification be distinguished, either as to the worker or the instrument by which they are wrought, since they are the same work, in only two distinct considerations of it, as begun and as advancing in the believer? Regeneration, is sanctification begun, and as really is the image of Christ, in the regenerated soul, in the first stages of a divine work, as after it has for years been progressing in the person. It is an outline, if we may so speak, of the divine image drawn upon the soul, which a subsequent work of sanctification is filling up. And who, then, shall say, this being the case, that the passages referred to, do not apply to regeneration, as well as to after sanctification? But this, we hope, we have sufficiently answered, in our review of the Dr's. language, on this subject.

2. It is a sentiment disavowed by the Reformed churches in

pel: as in the Westminster Confession of Faith, under the chapter on effectual calling. "All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call by his *word* and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation in Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their hearts of stone and giving unto them an heart of flesh; renewing their wills and, by his almighty power, determining them to that which is good; effectually drawing them to Jesus Christ; yet, so as they come most freely, being made willing by his grace:" with which, agree the Reformed churches in general, on this subject. And in the Larger Catechism, answer to question 67, it is declared, that "effectual calling is the work of God's almighty power and grace, whereby he doth, in his accepted time, invite and draw them to Jesus Christ, by *his word* and Spirit, savingly enlightening their minds, *renewing* and powerfully determining their wills, so as they (although in themselves dead in sin) are hereby made willing and able *freely* to answer his call, and to accept and embrace the grace offered and conveyed therein." Also, in our Shorter Catechism, in answer to the question, "What is effectual calling?" we are told, "Effectual calling is the work of God's Spirit whereby, enlightening our minds in the knowledge of Christ and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered unto us in the gospel." It embraces, according to that Catechism, the illumination of the mind and renovation of the will, and the word being the instrument of the mind's illumination, must be also the instrument of the will's renovation; and in short, of that change which wholly passed upon the soul, in regeneration. The Associate Reformed church, by her Constitution of Principles, is the same insentiment with the Westminster Confession, on this subject. The Reformed Presbyterian church seems also to be of the same mind, as under the article on regeneration, she declares, that "the holy Spirit (in this work) applies the benefits of redemption to all the elect of God, renewing the soul after the image of God, enlightening the understanding and directing the affections of the heart to God in Christ Jesus;" which implies more than a simple principle implanted, to prepare for receiving and obeying the word; namely, an illumination of the understanding and a direction of the affections to Christ, through the word discovering him as an object amiable and worthy of the affections being placed on him. And in the Testimony of the Associate church, under the article, "Of the work of

the holy Spirit," after describing his work in regeneration, it is added, "the Spirit of God works by the word," &c. And while they testify, in that instrument, against those on the one hand, who, pretending to hold by the word, ridicule the work of the Spirit in opening and applying it to hearers of the gospel; and on the other hand, against those, who, under pretence of magnifying the work of the Spirit, despise and neglect the word, by which he works, in *renewing* and calling sinners, and in preparing them for the inheritance of the saints in light.

A great variety of writers of note might be referred to, as speaking the same language, with these public formularies, on this subject. But we shall satisfy ourselves, that we do not swell this paper too much, with extracts from a very few of them.—Owen, in his Exposition of the Epistle to the Hebrews (Williams' Abridgment) says, that "in the regeneration and sanctification of the elect, the first external act of their salvation, is wrought by the word. It is true, (he adds,) it doth not this by any power resident in itself, and always necessarily accompanying its administration; for then, all would be regenerated to whom it is preached, and there would be no neglectors of it.—But it is the distinguished *instrument* of God for this end; and, in that respect, is mighty and powerful. By the gospel and its promises, as the most exalted instruments or means, are believers actually and really made partakers of the Spirit, as to his gifts and graces, his indwelling, presence and abode. Gospel promises, are (*vehicula Spiritus*) the chariots that bring his holy Spirit to our souls." Boston, on this subject, in his Fourfold State, says, "the word, by which the gospel is preached unto you, impregnated by the Spirit of God, is the means of regeneration, and by it, are dead sinners raised to life." And again, addressing the unregenerated, he says, "the word is the seed, whereof the new creature is formed, therefore, take heed to it and entertain it, for it is your life." Witsius defines regeneration to be, "that supernatural act of God, whereby, a new, a divine life, is infused into the elect person spiritually dead, and that *from* the incorruptible seed of the word, made fruitful by the infinite power of the Spirit." Beza, Turretine, Marck, and other systematical divines; with Hallyburton, Brown, Marshall, Kollock, and other practical writers, all express themselves in a similar manner. So that the sentiment in question has a vast majority of sound writers against it.

3. It is in flat contradiction to God's established way of working, which is by means. For do we take a view of his working in the creation of the world, which was the beginning of the

works of God, we find that he did not, by a mere energy of his power, bring created existence into being, out of nothing; but he spake, and it was done; he commanded, and it arose into being from its primitive nothing: and in bringing creation work into its perfection, six days were employed, and every day had its own particular work, which was done upon it; and that was done, not simply by God's putting forth his almighty power in the production of these respective parts of creation work, but there was a "Let it be," used in respect to every part of that work—"Let there be light"—"Let there be a firmament," &c. In the making of Adam and Eve means also were used, for he made Adam out of the dust of the ground and breathed into his nostrils the breath of life, and he became a living soul; and Eve was formed from a rib taken from Adam's side. General providence, is just his keeping the world in being, and ordering and governing all things both in the natural and moral world, by a connected chain of causes and effects: And in the kingdom of grace, means are represented as generally used in carrying on the grand purposes of his love and mercy, both in the church generally and in believers individually; as his providence placing those whom he intends to call effectually by his grace, where the gospel is enjoyed, or sending it to them and exciting them to thoughtfulness about their privileges and opportunities; and his ordinances calling in and building up. Does God in the use of means, work conviction in the heart of the sinner, build up his people in comfort, establish and strengthen them, seal his covenant blessings over unto them, and give them a communion with himself, as he does in all the ordinances of his grace in this world. And shall he in regeneration alone, or the implantation of the principle of faith, and every other grace, work without them? We had need to have something more than bare conjecture, as the reason why we should make an exception of regeneration, especially when we consider that scripture speaks so often in language that seems to teach us the instrumentality of the word in this work. We say that to assert that regeneration is accomplished without means, would make it altogether an anomaly in the works and ways of God. For though the Westminster divines say, under the article "Of God's works in providence,"

vidual persons, works without them, as in the conversion of Paul, the thief on the cross, with some others; or rather, perhaps, though he still makes use of the word in the regeneration of persons capable of being outwardly called, he does not use it upon all in the same way. For it will be hard to prove that the word was not used as the instrument in Paul's conversion, as the words of the voice he heard from heaven were nothing else than the word of God to him, though they did not at that time form a part of the written book of the scriptures. Besides, Paul had a knowledge of the Old Testament scriptures, and like the rest of the unbelieving Jews in his time, expected a Messias to come at some period or another, though he did not believe that he was actually come, until he heard that voice from heaven, which we may presume produced conviction in the mind of Paul, by discovering that the same Jesus who spake to him, was the Messias of the scriptures already come. Nor is there evidence wanting of the instrumentality of the word in producing the change effected upon the thief while hanging upon the cross, since we know that Christ declared himself, both when upon the cross in the hearing of both the thieves, and on his way to it, so as that they both had an opportunity of knowing who he was; and in the case of the convicted thief, the declaration Christ gave of himself, accompanied with the power and blessing of the Spirit, answered the same end to him which a gospel sermon, preached by his ambassadors called and employed by him, has done to others, with the blessing of God attending it. The Spirit, we have reason to believe, wrought, even with him, by means of the word, but not in the ordinary way.

4. It is not simply a physical, but a moral change, which takes place in regeneration, and must be considered as having moral means to produce it. The sinner in his unregenerated state, is not only without an ability to serve God, but he is under an enmity, which renders him unwilling for his service, and that enmity has to be overcome, in order that he may go on in it with freedom and delight. But how does the Holy Spirit overcome this enmity? It is by a satisfying discovery he gives of God, as a

appears from this circumstance, that we find these two so often represented in scripture as uniformly accompanying each other in this work, the power of God put forth, and motives engaging the heart, as in the 110th Psalm, verses 2, 3—"The Lord shall send the rod of his strength out of Zion"—"Thy people shall be willing in the day of thy power:" and Songs of Solomon, i. 4—"Draw me, we will run after thee:" and iv. 16—and in Hosea xi. 3. where God says of Ephraim, "I drew them with cords of a man and with bands of love." Should it be asserted, that in these and similar passages, there is a respect to the way in which the Spirit works in sanctification, rather than in regeneration, we affirm that they are equally as positive proof for the mode of the Spirit's dealing with the sinner in his regeneration, as with the believer in his progressive sanctification; because they set forth the way by which any good can ever be found in us, either in the principle, or exercise of that principle. And the very first passage shows that this is the case, as the declaration, that the Lord shall send the rod of Christ's strength out of Zion, is accompanied with the declaration, that he shall rule in the midst of his enemies, as overcoming their enmity, by implanting his grace in the heart, and in this manner, in the day of his power, making a willing people for himself. The words in the 45th Psalm, 3d verse, are also much to our purpose, as they show, not only the instrumentality the word has in this work, but the situation and character of those upon whom God bestows his saving grace, before he implants the principle in them in regeneration: and upon any other view of regeneration than the one we defend, they would be an absolute untruth. They cannot refer to that conviction unregenerated persons may have produced in their minds while they still remain enemies to Christ, for it is a conviction, the words in the Psalm speak of, which brings them to submission to Christ, or falling under him. Nor can they refer to that conviction which may be the fruit of regeneration, and follows it, because regenerated persons cannot be classed among Christ's enemies, if the change which is produced in regeneration is a saving change. It follows therefore, that they must be understood of that conviction which takes place in regeneration

of a spirit of enthusiasm, and has given birth to most of the enthusiastic notions so prevalent in our times. That God may, and often does communicate himself, as really now, by dreams and visions, and particular revelations of the Spirit, as before the canon of scripture was completed; and that the Spirit, by suggestions borne in upon the mind, either without the word, or by the word, presented in an adaptation to the person's case, as what he may take comfort from, otherwise than by acting faith upon it, as God's word brought to his remembrance by the Spirit, which was promised to be given for this end, is considered by all sound casuistical divines to be nothing else than enthusiasm. Because the Spirit, in all his saving operations upon the soul, generally uses the instrumentality of the word, and brings the soul to act upon it, as it lays a ground for faith. And it is no less so, to believe that the Spirit, in this work, operates without the word.—It is nothing else than the doctrine of the Quakers, concerning a light within, which directs and regenerates them, without the written word at all as an instrument. It has an affinity to that doctrine which teaches to look for something in ourselves, before actual believing in Christ, as actually necessary in order to our finding acceptance with God. It is contrary to what the gospel declares as to the character in which we are to come to Christ, namely, as sinners who have no ability, to him, as, through the promise, offering faith and every other grace, for our receiving him rightly. If there is a work of God, preparing persons immediately for receiving Christ without the word, or otherwise than through the word, we would be coming to Christ in the first act of genuine faith, not as sinners, but as persons qualified and prepared for receiving him; and the first enquiry of a hearer of the gospel, before he attempts to embrace the promise, or consider that it belongs at all to him, should be—Have I received these qualifications, or not? It lays a ground for actual discouragement, where there is no certainty that they are really possessed of these qualifications to believing; because the promise will not be of avail to any, and has not respect to any upon this principle, until they obtain these qualifications. And it supposes the preaching of the gospel to have no respect to sinners, but to actually regenerated persons; because if it is not the usual instrument by which the Spirit works in regeneration, of what use is it to preach it to sinners at all? If it is only an instrument in our sanctification, after regeneration work is effected, all the design of providence in sending it where unregenerated sinners are, as respects them, can only be, that it may be ready, as an instrument in their sanctification, after regeneration has actually

taken place. If it shall be asserted, that it is not without, but in the presence of the word, that regeneration takes place in adults, of what use, we may say, is the presence of the word, if not by its instrumentality? Deny its instrumentality in regeneration, and we may expect conversion work to be effected, when the proper time comes, as readily in the ball-room as under the preaching of the gospel; because God is no otherwise present in the one place more than in the other, unless by his ordinances, as the means of his own appointment, for converting and regenerating sinners, and building up his people, and giving them a communion with himself. It is in fact an Hopkinsian sentiment, as regeneration, according to the Hopkinsian, is effected, not through any instrumental agency by which God may be pleased to act, but, through the physical agency of God's operation on the faculty of the will, without any means of grace. (See Dr. Ely's Contrast, and his Theological Review, extracts from which are inserted in the number of the Religious Monitor for July, 1825.) With this difference perhaps, that the Hopkinsian admits a change of the will and dispositions to be given, without the principle, or resolves it into a mere moral exercise; whereas the other understands that change as a change in regard of the principle, without the disposition, which is supposed to come after.—By both, however, it is without the instrumentality of means.

We shall close this paper with mentioning two objections which may be brought forward against all we have said on the subject, and giving a reply to them; the rest of the objections, of any seeming consequence, having been already attended to in our review of the Dr's. own arguments.

The first is—that some infants are regenerated before they actually believe; and is not this a proof that the Spirit does not always act in regeneration by the instrumentality of the word, and acts in this work, as respects the implantation of the principle of grace, without the word? To which we reply, that as the Lord's manner of dealing with those infants, which are the subjects of saving grace, is among the secret things which belong to himself; it cannot be a rule by which we are to judge in the case of capable subjects of actual faith, more especially when we find it declared so plainly in scripture, that it is by the instrumentality of the word he both regenerates and sanctifies the latter. Regenerated infants are subjects also of justification, though they are not capable of the actual exercise of faith in Christ, through the word exhibiting Christ to us as the Lord our righteousness; and we do not see how their being the subjects of regeneration, without the instrumentality of the word, could prove

that regeneration in adults is accomplished without it; more than their being justified, would prove that adults may be, and are justified persons in the sight of God, all such as are actually justified, without a receiving of Christ as the Lord their righteousness.

The second objection is—that regeneration is an instantaneous work, or rather act of God; but to suppose it to be accomplished by the word, as the means or instrument, would make it to be the result of a process of reasoning in the mind of the regenerated person, and of a process of exercise upon the word, which could not comport with its being an instantaneous act. Supposing the word to be the instrument, it can only be so by a discovery both of the person himself, and of Christ the proper object of faith therein, in order that it may be operative in producing this change, if its instrumentality is at all to be admitted in the first work of regeneration. But it may be replied, that that discovery becomes a saving discovery, only when the person sees the excellence and suitableness of Christ, the glorious object of faith, his own welcome, with the hearts approbation of the object, and appropriation of him, which is faith, or a believing sight, because it is a sight of Christ in the way of applying the revelation which is made of him in the gospel, to his own particular case; while all that is short of this is no more than what the natural man, by a natural and common work of the Spirit may attain. And, it is so much instantaneous, as that there is no intermediate condition between this saving sight of Christ, and what may be the mere fruit of a common operation of the Spirit. But, the moment he obtains it, the change passes upon him, and the word, in the hand of the Spirit, is the instrument. Y.

OBSERVATIONS ON A PAMPHLET ENTITLED, THE DOCTRINE OF INCEST STATED, &c.

To the Editor of the Religious Monitor,

SIR,

I take the liberty to send you a few observations on a pamphlet entitled, *The doctrine of Incest stated, with an examination of the question, Whether a man may marry his deceased wife's sister?* in a letter to a clergyman of the Presbyterian church, by Domesticus. By giving them a corner in your Magazine you will much oblige your humble servant. A. H.

The subject of the above mentioned pamphlet is a question of great importance to society, and in present circumstances demands and deserves the serious attention of every friend of pure

religion and sound morality; and from this consideration alone I have been induced to send you the few following remarks. The question, whether a man may marry his deceased wife's sister, has been repeatedly under discussion in the supreme judicatories of the Presbyterian and Reformed Dutch Churches, but hitherto neither of these venerable bodies have come to any decision on the subject, although, I believe the practice referred to is contrary to the Confessions of both. The question must therefore be considered as decided already in the negative by both of them, at least till some alteration be made in their Confessions of Faith. This accordingly is the view taken of this subject by the Committee of the General Assembly of the Presbyterian Church, in the case of M'Crimmon. It appears that Mr. M'Crimmon appealed from the decision of the Presbytery of Fayetteville, confirming his suspension from the communion of the church, for having married his deceased wife's sister. The committee to which the case was referred reported, that in their opinion no relief could be given to Mr. M'Crimmon without an alteration of the Confession of Faith, xxiv. 4, in which it is said, "the man may not marry any of his wife's kindred nearer in blood, than he may of his own; nor the woman of her husband's kindred nearer in blood than of her own." At the same time, as there is a diversity of opinion and practice on this subject, the committee submitted the following resolution, viz:

That the Presbyteries be, and they hereby are directed to take this matter into serious consideration, and send up in writing to the next General Assembly, an answer to the question, Whether the above quoted clause of our Confession shall be erased?

This report was adopted, and the resolution agreed to. It may therefore be expected that the question, Whether the Presbyterian Church will prohibit or allow such marriages in future? will be finally decided at the next meeting of the General Assembly. The publication of this pamphlet may therefore be considered as exceedingly well-timed, and if I mistake not it will go far to convince those who have hitherto been undecided, that there may be much danger in erasing this clause from the Confession of Faith.

The pamphlet is in the form of a letter to a clergyman. It is written with great ability, and it is pleasing to see so much force put forth, and so much interest given to a subject which many were disposed to look upon as already threadbare from frequent discussion. The author begins by stating that his conviction of the incestuous nature of the marriage of a wife's sister is not founded on the letter of the Levitical law. "I look," says he,

"at the reason of that code and at the reason of every law of incest, that answers the design of its institution." He further gives it as his opinion, that all the difficulty and obscurity complained of in this inquiry, proceed from taking hold of it by the "wrong end," and then he proposes that the question should be tried by the rule of general expediency, as apprehended by the common sense of mankind. After treating at some length of the obligations of the Levitical institutions, and stating and exploding several opinions respecting the reason of the law of incest, he states what he thinks is the true reason, in the following words: "The law of incest is the great moral safeguard appointed by providence for protecting the laws of marriage and chastity; without which the best organized society that the earth has ever seen upon its surface, would become in a few years a hideous mass of corruption and rottenness." "It is an expedient for guarding against a species of criminality which would destroy society in its fountains, and a criminality, at the same time, which, supposing the expedient not to be employed, would be perpetrated every day and hour in almost every house and hovel in our land."

The author next proceeds to show the necessity of this safeguard around the purity of domestic society, and to describe the security enjoyed under its influence. This may be regarded as a very important part of the work, and in the execution of it much energy of mind and acuteness of feeling is displayed. The security enjoyed under the influence of the law of incest, is spoken of in the following terms: "Hence it is, the father of a family can lie down comfortably on his bed; he can sleep tranquilly all night; and meet his children in the morning without a shade of suspicion crossing his brow. He may leave his home for weeks, and months, and return again,—confident that all is right in his humble dwelling. He knows that there is a spirit from the seventh heavens residing beneath his roof, watching over each of his beloved charge, breathing around a pure and holy atmosphere, in which a vicious thought cannot live a moment, and where all the virtues love to dwell. His notions concerning this heavenly agent are perhaps exceedingly indefinite and obscure: Like the spirit in Job, he cannot discern the form thereof, nor has he seen its face. But it is the law of incest." p. 18.

In regard to the application of the law, and the particular cases to which it applies, the following rule is proposed: "The law being intended to guard against the dangers threatening domestic purity from constant, unrestricted intercourse; wherever such intercourse may, in consequence of the habits and manners of a

people, be presumed to exist, there, no matter what be or be not the degree of consanguinity and affinity, the law should take effect; marriage is prohibited." The letter is concluded, by showing that this principle is adopted in the codes of different nations on this subject; and that, according to it, the marriage of a deceased wife's sister, is among us prohibited as incestuous; and finally, the arguments usually advanced by the friends of such marriages are considered, and successfully refuted.

In remarking on this production, I cannot help admiring the ability of the author, and the strength of mind displayed by him in discussing the subject on which he has undertaken to write.—Like other human productions, however, it is not perfect; and, if I mistake not, there are some sentiments in it of a hurtful tendency. I will now therefore take the liberty to point out some defects, which I have observed with pain in the work of so able an author. And, first, there is a concession made in this letter to the advocates of that kind of connection, against which he so ably argues, which was totally uncalled for, and which certainly adds nothing to the force of his confessedly strong arguments. For my own part, I readily admit, that I perceive great force and beauty in the method of reasoning adopted by the writer of this letter; and yet I am not prepared to give up with the direct argument, or rather law, derived from the word of God.—In the 18th chapter of Leviticus, about which so much has been said, it is expressly enjoined—"None of you shall approach to any that is near of kin to him." And the construction of the Westminster divines, that where marriage is forbidden on the one side, the prohibition on the other is implied, has never been proved to be unfair. This, I think, should have been at least attempted by our author before he ventured on so sweeping a declaration as the following: "I can no more find it (*viz.* the incestuous marriage of a wife's sister) prohibited in the words of that code, (the Levitical law,) than I can find the battle of Waterloo in the Apocalypse of St. John." This he ought to have done for the benefit of those who thought they saw things in the word of God which he could not find, and out of respect to several hitherto esteemed judicious writers, who have not hesitated to say they could find it prohibited "in the words of that code." But even supposing that our author had completely succeeded in proving that the Westminster divines, the Edwards' and Livingstons', and others, have been entirely mistaken on this subject, still I cannot see how this could make his case any stronger.—On the contrary, if their statements be well founded, they will materially serve to confirm all his arguments.

But there is another evil attending this concession. Were it generally allowed, it would have a tendency to confirm the friends of such marriages in their error, or at least to furnish them with a pretext to justify their conduct. This is in fact the use made of it (improperly no doubt) by a writer in the *Commercial Advertiser* of 9th Feb'y. 1827. "If the law of Moses," says that writer, "is silent on the subject, then every man is his own judge. But there are words of Moses, in the Old, and words of Christ and of Paul, in the New Testament, sufficient to satisfy every party to such marriage that the connexion is moral and honourable." It is true, that this and similar assertions, are entitled to no credit whatever; for though the authors of them loudly complain, that no part of scripture is produced, directly condemning such marriages, and say they can find words of Moses, and of Christ, and of Paul, to show that they are moral and honourable, yet they never find it convenient to tell us where the words are found written. Nay, they cannot even produce a constructive argument in favour of them, from any part of the Bible. But still, this serves to show the impropriety of making concessions that are more than questionable, that can serve no good purpose, and that are altogether uncalled for. In a word, I cannot but be of opinion, that it would be more agreeable to truth, and certainly far more advisable, to admit with the Westminster divines, and Drs. Edwards and Livingston, and many other good and holy men, that incestuous marriages are directly forbidden in the word of God, and that their prohibition is designed by a wise and gracious God to promote the purity of morals and the general good of society, as clearly established by Domesticus.

The other objections I have to this letter is of the same nature with the one just mentioned, and probably rises out of it. It is to the rule by which the author proposes to determine how much of the law of Moses is binding on us. This rule he takes to be, general expediency, as apprehended by the common sense of mankind. "Before therefore," says he, "a Mosaic statute can be acknowledged to possess a binding authority over me, or the community of which I am a member, I must ascertain its reason, its principle. If on a fair and candid examination, I discover that the reason fully holds, the statute I pronounce to be binding. If there be a difference of circumstances, not however destructive of the general reason, I am bound to modify so as to suit the peculiarity. If circumstances be so different, that the reason ceases altogether, it is abrogated." p. 7. In a note at the bottom of the page, expediency is explained to mean fitness;

and it is added, that expediency is just fitness to promote happiness, and that it is certain that the Almighty has never willed an inexpedient thing since the creation of the world. In this last sentiment I perfectly agree with the author of the letter. I most cordially concede at once, that the Almighty has never willed any thing inexpedient. I also willingly adopt the definition of expediency, given above, that it is "just fitness to promote happiness." But with all these admissions, I think there is good reason why "this polysyllable should startle some divines." I do not, however, object so much to the word expediency, as to the standard by which it is proposed that it should be ascertained. With all due respect for the common sense of mankind, I must object to it as the standard of morality. Were mankind possessed of infinite wisdom and knowledge, and unchangeable integrity, then there could be no possible objection to this standard. But since the scriptures declare, that the imagination of the heart of man is only evil continually—that the understanding of men is darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; and especially if it be admitted, (which cannot indeed be denied,) that the common sense of mankind has often led them to will things that are very inexpedient, I think we have good cause for rejecting the common sense of mankind as the rule for ascertaining the expediency of things. And as it is admitted on all hands, that "the Almighty has never willed an inexpedient thing since the creation of the world," therefore I argue, the will or word of God is the only unexceptionable and infallible rule whereby we can ascertain the expediency of things. God hath given us his holy word for this express purpose, and this is the use which his faithful servants have studied to make of it. "Thy word is a lamp unto my feet and a light unto my path"—"thy testimonies have I taken as an heritage for ever, for they are the rejoicing of my heart." Psalm cxix. It may therefore be laid down as a rule, that whatever is agreeable to the word of God, is dutiful and expedient, and whatever is contrary to the word of God, is inexpedient and sinful.

It may, perhaps, be thought that I have given too unfavourable a view of the author's sentiments on this subject, especially as he disclaims the lower and less honourable sense in which expediency is sometimes taken, and admits that "rational speculations on this fitness must never take place, above, or even along with the will of God; but they aid us exceedingly in discovering what the will of God is." Now it is just this explanation that has led me to take this view of the subject. It shows plainly,

that the method he proposes for ascertaining truth, is that mankind, by their common sense, should first ascertain the general expediency of a thing, and if it be expedient, then they are to conclude that it is agreeable to the word of God, because it is certain "the Almighty has never willed an inexpedient thing;" which is in fact to make the common sense of mankind the judge of expediency and the standard of morality. This I fear is beginning at the "wrong end;" for it is surely not showing too much respect to the word of God, first to ascertain the direct testimony it affords; and if we fail in this, it should be our next study to ascertain the general sense of scripture in regard to the subject under investigation; and if we succeed in doing this, we will not fail, unless it be through the ignorance that is in us, in determining what is really expedient.

I sincerely hope this is not the deliberate opinion of this able writer on this very important subject, but that it has escaped him inadvertently in the heat of composition; for it was written in great haste, as appears from the advertisement to the second edition. It seems there were some indelicate expressions in the first edition, and the author allows that they escaped him in this way, and that he was painfully surprised to find he had spoken so very plainly, when he had recovered from the heat of composition.—Now, although it might not have been advisable to have taken Horace's counsel in this case—

— nonumque prematur in annum

Membranis intus positis, delere licebit

Quod non edederis. Nescit vox missa reverti.—*Ars Poet.* 388.*

because the case is to be decided in May next; yet I think it would have been advisable to have read it over, after he had cooled, before he sent it to the press.

Upon the whole, though these be defects of no small moment, yet I think this letter may be eminently useful. It is well calculated to show the dangerous consequences that may result from erasing the Article in question from the Confession of Faith.—I would warmly recommend to your readers to get this pamphlet, and read it for themselves; and I have no doubt they will be both pleased and profited by it. Above all, I hope it will be useful to

For the Religious Monitor.

THE CHURCH GOD'S WITNESS.

(Concluded from page, 503.)

PROPOSITION IV. *In the faithful performance of this duty, the prosperity of religion, and of the visible church consists.*

Were all animated with a desire to witness faithfully for God, all would diligently search after the knowledge of the truth.—Conversation would be such as becometh the gospel. The way of duty would be to every one the way of pleasure and delight.—Parents would teach diligently these things, and talk of them in the house and field, when they sit down and rise up. Ministers would be instant in season, out of season, preaching diligently the whole counsel of God. And the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, would encrease to the edifying of itself in love. Confidence, harmony, and love, would mark the happy state. Prayer would be frequent, fervent and effectual. And the holy Spirit, descending as the copious shower upon the ordinances of divine grace, would make the desert to rejoice and blossom as the rose. Sanctification of heart would advance, and external reformation would keep progress with it. Christ's prayer would be answered,—“Sanctify them through thy truth.” In the Millennium, which will surely be a prosperous time, the people will be so completely in the spirit of witnessing, that they are represented as those martyrs, living again, who were beheaded for the word of God and the testimony which they held.

If the statements above, set forth the church's true character, as God's witness, and the nature and extent of her duty as such, the application of them to existing circumstances will give reason to infer a number of truths very important, though not very pleasing.

But before I proceed to this, the reader must observe, that we are not always to form the same estimate of the state of religion in those churches that may be uniform in their doctrine and worship; because they may have come to that uniformity in consequence of the one making progress in the ways of truth and righteousness, and the other falling back from former attainments. Two travellers may meet at one place of the highway, while one comes from the east and the other from the west. They are side by side, but their faces are towards opposite points of the compass; their moving principle, their object of pursuit and destination, are all different. From this it may be easily perceived, that the same circumstances may indicate a state of backsliding and apostacy in

one church and not in another. They may, indeed, plainly infer deficiency and short coming in all churches, in which they obtain ; but in one church they may mark the highest attainment yet made, and in another, a falling off. This remark must be understood as limiting the application of the following observations.

Further, let it be observed, that the *very same* spirit of backsliding and unfaithfulness may be leaving all the churches, but the indications of it may appear different in every one, both in degree and kind, owing, as may be easily perceived, to their different attainments in knowledge, which acts more or less as a restraint.— Suppose that one openly preaches error in doctrine, and substitutes in worship human inventions for divine institutions; another *will not do either* himself, but still he tries to palliate and excuse the conduct of his neighbour; a third, though he does not go this length, is wholly passive, and shows no dissatisfaction; and a fourth, may cry out against the bad effects and consequences of it, but yet even he does not go all the length of a faithful witness, and condemn it as contrary to the word of God. Though the indications be different, in each of these, yet, it is the same apostatizing principle that influences each. They may, like travellers, be one before another, and some considerable distance may intervene, but still they are all travelling the same road, and towards the same point, and if mercy prevent not, they will all certainly *reach* it.

Having premised these two things, I proceed to observe, that all the churches of the Reformation fall far short of maintaining their *witnessing* character; and some of them seem to be fast losing sight of it. To illustrate this, I shall endeavour to notice such things only, as none will dispute. First, there are extremely few of these churches that profess to consider a public standing judicial testimony to the whole of present truth as any part of their duty. There are yet some whose *PROFESSION* amounts to this much; but in *practice*, even *they* fall far below it. Ministers and sessions not a few, in admitting persons into fellowship compromise present truth; and multitudes of people who profess to hold such a testimony, are opposed to it and through ignorance of

in others, it is the spirit of apostacy. They know better; and the time was when they acted differently. But whatever be the reason, this opposition to a testimony so far as it exists, proves in God's witness a deficiency in knowledge, and practices of the most dangerous consequences.

Public Religious Covenanting has been mentioned as a duty, the peculiar object of which is to give the church an opportunity of appearing *publicly* for God and his truth. Some churches hold this to be a moral duty and sometimes seasonable in new testament times. Others hold more generally that it is to be practiced when circumstances require it. And others have not condescended to state their belief concerning it. But, with the exception of two or three instances, all habitually neglect it. And if there are some whose views are theoretically sound, it makes no difference in their practice. Therefore the witnessing character, so far as concerned in this duty, is laid aside.

Several efforts have been made, and are still making, to abolish all Creeds and Confessions from the church. Your number for Nov. last, contains an article, (p. 272,) which shows how successful these efforts have been in Ireland. The endeavours of Messrs. Duncan and M'Lean, ministers of the General Assembly in this country, are also publicly known. To estimate fairly this indication of the existing state of things, we have to take into the account, all those who have exerted themselves to prevent, or to defeat, judicial process entered against their conduct; all those who have been passive and unconcerned about it, or make light of it, as a matter of no essential importance; all such as would compromise the matter; yea, all who have not felt alarmed at it, as a measure well calculated to raze foundations, and precipitate every association of men, civil or religious, into confusion and ruin.

Perhaps, I might venture to affirm, that the *Plan of Catholic Communion*, as it is commonly termed, is the root out of which the *No Creed System* necessarily grows. This species of communion is so generally held, throughout the United States, that very few, if any, of your readers, can be at a loss to understand the phrase. If the fruit is bad, it is difficult to conceive how the root can be good. If the setting aside all Creeds and Confessions, as tests of orthodoxy and terms of fellowship, is calculated to unhinge all social order in the visible church, and stands directly opposed to the witnessing character and Spirit, in every particular, the present scheme of catholic communion, cannot have a different effect. Here, also, I would observe, that we must, in order to estimate the extent to which this anti-witnessing scheme

prevails, take into the account, those who are just entering upon it, and those who have made some progress, as well as those, who have carried it to perfection. Some are ready to sit down at the communion table with all to whom a feverish charity can extend the name, Christian. Others, have not got quite so far, and limit themselves to those whom they consider sound in the *essentials*. Others, still farther back, would have it confined to *Calvinistic Presbyterians*. And some, just beginning to be liberal, who cannot see so far, nor so clearly, as any of these, yet think, that measures might be adopted and a junction formed, between them and their nearest neighbours in profession; and upon changing their place of residence or their connections, manifest their readiness to approve of it, by accomodating their profession to their conveniency. Others, condemn such laxness and, are resolved to keep in the good old path, from which they never deviate, except—"their *curiosity* has been strongly excited," or—"they were *strongly urged*," or—"they did not like to be *singular*." How many, all these different grades would make, it is impossible to tell; but there is no church, known to the writer, which does not contain a great many of them.

Out of this Catholic Root, has also sprung all the unions and half unions, between different bodies, that have been yet effected. Also, the greater part of all the Missionary, Sabbath School and Tract Societies, evidently come from the same source. Far be it from me to decry union among Christians, that is *truly* such, or plans of co-operation, truly scriptural. The differences in sentiment and practice, that obtains among Christians, is to be considered as a grievous evil, and should be deeply lamented.—But what have unions hitherto been? While they have utterly set at naught the divine injunction, "Hold that fast which thou hast," (Rev. iii. 11.) they have been merely nominal and external, without any thing like the spirit of christian fellowship and communion. Either an agreement to differ, or to expunge from the joint profession, or plan of co-operation, a number of truths, under the character of non-essentials, or both, which, taken either way, amounts precisely to an agreement to cease bearing witness, so far as the points at issue, between them, are concerned. The conclusion, then, is, that it is as preposterous as it is unscriptural, to look any farther, for christian union, than there is a seeing eye to eye. Besides, the distiction of truths into *essentials* and non-essentials, is itself a wide-spreading evil; for while none have yet been able to discover where the line ought to be drawn, every one draws for himself, where he finds it most convenient.

And by the time that every one's non-essentials are lopped off, neither root nor fibre of truth will remain.

There are not a few bold encroachments made, and making, upon the order, worship and doctrine of the church. Perhaps my ideas of an encroachment, would not be sustained as correct, by every one. If a minister and session should ordain elders with the imposition of hands, teaching at the same time, that authority to teach, is imparted, I would call that an *encroachment*. If a *female* missionary were to be set apart to her enterprize, by prayer and imposition of hands, in the presence of a congregation, I should call that an encroachment. Likewise females preaching. And male preachers who take it upon themselves without any license or authority from any organized society of Christians. But these two classes, might be more properly termed, impostors. When human compositions are employed in the praise of God—when the whole congregation remains silent, and the choir only sings,—when instrumental music is introduced into God's worship, I call it encroachment. When children are baptized privately—when this ordinance is dispensed to those who are not members, but only subscribers or pew holders—when persons of this order are allowed to vote for ministers or elders, and to have the management of church affairs, I call it encroachment. Here, also, I include, as infected with the spirit of encroachment, the silent, the passive, the neutral, and the charitable mid-men, who are ready with their healing measures. It will not be disputed by many, that Secinian, Arminian and Hopkinsian tenets greatly prevail, and powerful efforts are still making to diffuse them.—Seminaries are instituted, funds are established, auxiliary societies are formed, all for this purpose. And all who countenance or assist any of these, are either favourable to these tenets, or indifferent about all tenents. All this stands directly opposed to the witnessing Spirit, and aims a deadly blow at the two WITNESSES.

The Revival System, has become so general in the United States, that it may be considered as a distinct feature in our times. It may not be easy to form a correct estimate of that system; but there are some things that may be observed respecting it, without prejudice to truth. First, it was not begun, nor is it carried on, by the instrumentality of faithful witnessing; neither does it incline those that are *revived* to become faithful witnesses, or cultivate a regard for all God's truth. Second, Hopkinsian and Arminian preachers appear to be as devoted to it, and more successful in it, than any that are perfectly Calvinistic. Hence I infer, that these former consider it as agreeable and congenial to

their views and sentiments, and that it really is so. Third, what is termed by way of reproach, *cold, orthodox preaching*, is said, by those who profess to understand the business, not to be adapted to excite a revival, but rather to throw cold water on the flame that is kindled. From this I infer, that there is no friendship between it and *cold orthodoxy*; and therefore, so far as the former gains favour and acceptance, the latter must lose it. Consequently, this Revival System, is just the fainting and declining of the witnessing system. It is, indeed, confidently styled, the work of the holy Spirit: and the state of souls are spoken of, as anxious, —hopeful,—born again,—truly pious,—rejoicing, &c. in language as positive, as if it were an object of the senses, or the result of mathematical calculation; and yet, melancholy to tell! these very persons, whose happy condition has been trumpeted from Dan to Beersheba, are found, after a time, returning like the dog to his vomit, or the sow that was washed, to her wallowing in the mire: and their last state, is worse than the first.—What, then, was THEIR revival? Either it was an abortive attempt of the holy Spirit to sanctify and cleanse them, or it was a delusion. If it was the former, then we are no longer kept in the dark;—it is the old Arminian leaven; but if the latter, then revivals are, at the best, of extremely dubious character; for the appearance of these relapsed ones, was as flattering, and their state as positively asserted, as any could be.

A great many men are vested with the ministerial office, who are scarcely acquainted with the first principles of knowledge, and have need to be taught even by many whom they are sent to teach. Surely this argues nothing favourable to the witnessing spirit, either in those who send them forth into the church, or in those who are sent, or in them to whom such men are acceptable. How can men, who do not *know* the truth, contend earnestly for it? Besides, when superficial, declamatory harangues, obtain the place and the esteem of gospel preaching, it is an evidence, that the public taste has become vitiated, and that the painful and faithful minuteness which characterized the preaching of better days, would be unpalatable.

A temporizing, worldly policy, so far as it prevails, must also be considered as indicating a decline of the witnessing spirit.—Nor, will it be denied, that it does prevail to a great extent, among ministers and people. The eye that is jaundiced by this disease, can see the church and religion prospering no where, but among large assemblies; splendid houses of worship; fine orators, with great salaries; great outward show, and no persecution or reproach for the cross' sake. In order to attain to this prosperous

state, and preserve it when attained, the people must make elders of the wealthiest and most influential of their members;—they must choose a minister of the most pleasing and popular talents. The minister must take special care, in his applications, not to probe too deep the sores of his hearers; nor dwell too much, nor too frequently, on the wickedness of the human heart. In admissions, he and the session must be very easy and tender to the feelings, and take care to let none go away displeased or disappointed. In discipline, they must be very sure not to hurt the feelings of the grossest offender, especially if he be rich. They *must* be polite and accommodating; and the church will soon prosper. Ah! what a mistake. The carnal mind is greatly pleased, but where is vital, practical godliness? Where is God's faithful witness?

The neglect of family duties, either in whole or in part, also betrays the lukewarmness of the heart to the interests of divine truth. Because, in the family, God has appointed the foundation of knowledge, and of a religious character, to be laid. He has given the most peremptory charge, to parents, to "teach them diligently these things, and train them up in the way that they should go." And when this is neglected, it is impossible for any other provision fully to repair the damage. That this all important duty is very generally neglected, I think is perfectly evident, from the great necessity pleaded for Sabbath Schools. It is impossible to account for this neglect, but by supposing that love to the interests of truth, in the future generation, has waxen cold; and that baptismal vows, and other pledges of fidelity to God's truth, have in a great measure ceased to act upon the conscience.

Vice of every name, is directly and formally at war with *witness bearing*. And to what a dreadful and alarming extent it prevails, every serious and attentive Christian is fully aware.—He has only to look at the haunts and receptacles of the vicious and the guilty; penitentiaries and prisons; stores and taverns.—It would almost be incredible to mention the amount of Sabbath breaking, and drunkenness, which every day and every week, abounds. It would be a disgrace to the dark ages of popery and to pagan superstition. Nor is it limited to the ignorant and the openly wicked, it has found its way among professors of religion; men of talents and great usefulness.

With all this we are constantly hearing of the happy time in which we live! That we live in the age of light, liberality, love and harmony. Newspapers abound, with details of the most happy and extensive progress of the Spirit's work, in towns and

neighbourhoods We are just in the very commencement of that blissful period, the Millennium. (May the good Lord deliver us from such a Millennium!) When these flaming stories come abroad, the words of the prophet come to my recollection, "They cry peace, peace, when there is no peace." "They heal the hurt of the daughter of my people slightly."

But, reader, you may depend upon it, when or wheresoever the Spirit of God performs a work in the heart of a man, it does not make "*him cry, nor lift up, nor cause his voice to be heard in the streets.*"

I would now ask the question, will not God have a quarrel on account of these things? Suppose your character or property were depending on a suit; and you had summoned witnesses, whom you knew to be possessed of knowledge that would vindicate your cause; but they either suppressed or denied it, would you not be offended? would their conduct not be highly criminal? would it not be perjury?

Even so the righteous God cannot but be highly displeased at the unfaithfulness and the silence of his witnesses. Nor would it consist with his government of societies, which must have its ultimate effect upon them, in the present state, as they will not exist in the next; nor with the history of his providential dealings, to pass by such things without punishing them.

And there are many visible tokens of his displeasure, if we would but consider them. There is not a church at this time known to the writer which does not experience sufficient within herself, to convince the attentive that God is pleading a controversy with her. Is it not a little remarkable, that while the loud and frequent cry is heard of *union and harmony*, several of these very churches have difficulty in keeping together? If we look into the 4th and 7th chapters of Amos, we shall find that God contends with unfaithful and backsliding churches by withholding rain, and by diseases in the body, and by raising up grasshoppers and other creatures, to destroy the fruits of the ground. Have we not felt some of these strokes? And we see in the same 4th chapter, that when God contends, he continues to do so, until his church either returns, or is cast off from being his witness altogether. Consider now the fate of the ten tribes, and of the Jews, at this very day; and you will see this. If God spared not the natural branches, will he spare you? Look also at the fate of the seven churches of Asia. They became unfaithful witnesses: God contended with them. But they did not return; and where are they? If he should in his providence expose the false and perjured witness in his true character, and as

utterly unworthy of trust and confidence, every one would say it was a just judgment. God sometimes in this very way executes judgment upon perjured churches. The faith of the church of Rome, was once spoken of throughout the whole world; what is her character now? Is there any so mad as to put trust and confidence in her word?

All that is necessary to fix down upon the Reformation churches this same infamy and disgrace, is, that God in his providence permits those very principles adverted to above, to extend their influence and be universally adopted. There is not one thing noticed which does not go to quench the witnessing spirit.

Only let them grow to maturity, and produce their full effect, and God's two witnesses will soon torment them that dwell upon the earth no more.

Though we cannot certainly know that this will be the case, I much fear we are advancing to that dark and dismal period.—What can appear more like it, than the setting aside of all creeds and confessions? And this has been long in agitation, and frequently attempted; but never since the Reformation did so many circumstances, and so generally prevailing, concur to favour the attempt, as now. But in the midst of deserved wrath, God may remember mercy and give us a reviving.

In the mean time, let the two witnesses, (that is, the few solitary ones up and down through the world, that are heartily desirous to be found faithful,) let them continue to be clothed in sackcloth. They are to take no part in the rejoicing and mirth around them; they are to sigh and cry for all the abominations and iniquities and backslidings that abound; they are to continue mourning and fasting and praying before the God of the whole earth.

Let fire proceed out their mouth and consume their enemies; that is, undoubtedly the word of God, which is as a fire, and a hammer which breaks the rocky heart in pieces. It is plain and faithful preaching, and witnessing against the prevailing errors and iniquities of their time, whether men will hear or forbear. They must not expect all the time of their prophecy to be popular, but the reverse. If God's word holds good, they will be accounted the *tormentors* of society. Nothing will be more gratifying than their hurt, their want of success, and their ruin. This they are to expect, and not think it strange, as though some strange thing happened unto them.

The utmost pains and diligence ought to be used to instruct those who come forward to succeed them, in the importance and the duties of the witnessing character of God's church. Without

this, it is not reasonable to expect that they will feel the one or perform the other, especially when the current of popular feelings and practices runs entirely in the opposite direction, and every stratagem that can be imagined is employed to draw them into it.

To explain all the common topics of divinity, is in general all that is aimed at in training young men for the ministry; and this is of essential importance. But this may be done both faithfully and successfully, and yet the concern which the church has with these truths, as God's witness, and the solemn obligation she is under to act in that particular character, never once come under particular observation.

No wise commander would deem it wise to teach his men only the general rules of fighting, the general character of all weapons, viz, that they are all either offensive or defensive—that fortifications ought to be so constructed as to be places of defence, and at the same time afford opportunity of annoying the enemy. This would be to do nothing to the purpose of his appointment, and trifle with the lives of men. He would advert particularly to the mode of warfare presently employed by the enemy with whom they were personally to contend,—their weapons, the way they use them, the way they advance and retreat, &c. The application of this is perfectly easy.

The same remarks will apply to parents in teaching their families. It is the same truths and the same enemies they are concerned with. And their fidelity in this matter is of the last importance to the interests of truth. And their responsibility is most solemn. The witnessing Spirit of the church may be quenched through the ignorance of the next generation; but woe unto those guilty parents, who for the sake of a little more of this world, or their own carnal ease, have plighted their solemn and repeated vows, to “teach their children diligently these things.”

EGO.

Selections.

LETTERS ON THE ATONEMENT.—No. XI. & XII.

On the Law.

MY DEAR FRIEND,—

I must draw my epistles to a close; the importance of the subject discussed, has induced me to spend so much time in the investigation. They are now in a course of publication; and if the great Head of the church shall condescend to honour them as a means for rectifying the error of any reader, or for establishing

the minds of the wavering in the doctrine that has hitherto prevailed in the Presbyterian church, I shall deem myself well rewarded for the time and labour bestowed on them.

It only remains to contrast the two theories in relation to the HONOUR they reflect on the DIVINE law, and on our BLESSED REDEEMER.

Both schools concur in pronouncing on the Law of God the highest encomiums; believing it to be a transcript of his moral perfections, and worthy of the profoundest obedience of every rational creature. They agree in the sentiment, that the penalty which guards the sanctity of the law, involves a degree of misery far greater than is felt by any human being on this side the grave, and that it will run parallel with the eternal existence of the damned; and they strenuously maintain, that the infliction of this fearful penalty on every impenitent and unbelieving sinner, is a righteous procedure on the part of the Supreme Ruler of the universe. But they differ widely in their views of the bearing of the Mediator's work on the law.

You know, sir, that in the contrast I am drawing, I do not refer to our brethren, who, while they believe in a *general* atonement, hold to its *true nature* as involving a *real satisfaction* to divine justice, and a *real infliction* of the threatened penalty on the sinner's glorious and spotless substitute. In my second letter it was shown, that between them and the advocates of a *definite* atonement, the difference is merely *verbal*, and that they have no ground for controversy with each other. This I wish to be kept in mind.*

The new school believe the perfect obedience which Christ yielded to the precepts of the divine law to have been necessary to his work as Saviour, and that the least defect in it would have defeated his benevolent design of saving sinners. But this belief is grounded, not on the necessity of the saved having a finished righteousness as the basis of their justification, but on the necessity of perfect holiness in the person of the Redeemer. Accordingly they deny that Christ, as the *legal representative* of his people, obeyed all the precepts of the law *for them*, that his righteous-

cording to the new theory, sinners are saved *without a righteousness*, and *without a satisfaction for sin*: and the death of Christ is made a mere *expedient* for SETTING ASIDE both the *preceptive* and the *penal* demands of the law upon them. Neither the one nor the other has been complied with *by* them, or *for* them, by a surety. In opposition to the righteous demands of a holy law, they appear in heaven in the presence of the great Lawgiver, who has pledged his truth that sin shall not go unpunished, and proclaimed it as part of his name or nature, that he will by *no means clear the guilty*.

Such views are deemed by the old school to be highly unscriptural, and really dangerous in their tendency, and in fact *subversive of the TRUE NATURE* of the atonement. They are unable to see how the law could be *magnified* and made *honourable*, by a transaction and scene of suffering which it *did not require*, and which in fact were intended to *prevent the fulfilment of its just and good demands*.

Very different are their views of the relation which the obedience and death of Immanuel bore to the law of God. In them they behold a complete fulfilment of all its demands on sinners, both *preceptive* and *penal*. Taught by an inspired apostle that "God sent forth his Son, made of a woman, *made under the law*, to redeem them that were under the law," (Gal. iv. 4, 5,) they believe that the law had demands on Christ; and that by his holy life and bitter death he fulfilled them all, as the *substitute* and *legal representative* of every true believer. Assured too by the same apostle that "God *imputeth* RIGHTEOUSNESS *without works*," (Rom. iv. 6.) "Even the righteousness of God, which is by faith of Jesus Christ, *unto all and upon all* them that believe:" (Rom. iii. 21, 22,) they hold that the obedience of the Lord Jesus Christ even unto death, constitutes that righteousness by which sinners are justified; and that it is imputed for this purpose to every one who believes in Jesus. Thus sinners are saved in a way perfectly consistent with the *honour* of the divine law; none of its demands remain sacrificed; all are fully satisfied, not indeed by fallen man, but by his immaculate Redeemer; sin is pardoned, and yet punished. The saved appear in heaven before God in a complete righteousness; not a personal one, not through their "own righteousness, which is of the law;" but in that perfectly finished and glorious righteousness, in which the great apostle desired to be found, even "that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 9.

Such a transaction is glorious to the law. By the obedience of

Immanuel unto death, its precepts and its penalty have been declared to be just and reasonable and good. More honour has been done to the one than would have been rendered, if all mankind had persevered in sinless obedience: and higher honour put on the other, than if it had been inflicted on our whole race.

Let it not be objected, that the character of a substitute and representative is unknown to the law. Not so. The principle of representation was connected with it in its first operation on man; for, in the first covenant, Adam was constituted *the federal head and representative* of all his natural posterity: and if the world was ruined under such a dispensation without any reflection on the justice or goodness of the Almighty Creator, how can it be deemed inconsistent with these attributes of his nature, to establish a new and similar dispensation, for its recovery to holiness and happiness? That there is a striking analogy between the way in which we were ruined and the way in which we are recovered, is plainly taught in holy scripture. Having run a parallel between Christ and Adam, whom he styles "*the figure of him that was to come*," and the corresponding effects of the offence of the latter, and of the *righteousness* of the former, the apostle adds, "For as by *ONE MAN'S disobedience* many were made sinners, so by the *obedience* of *ONE* shall many be made righteous." Rom. v. 14—19. And, in 1 Cor. xv. 22, he asserts the same analogy; "for as *IN Adam* all die, so *IN Christ* shall all be made alive;" meaning, not as the Universalists teach, that all men will be ultimately saved by Christ, but that all *who are in Christ*, united to him by faith, and represented by him in his mediatorial work, shall be raised from the dead to the enjoyment of an immortal life of happiness and glory; just as all united to Adam by natural generation and by the relation established by the original covenant or constitution made with him as their representative, have become subject to death in all its terrible forms.

From this comparison, it is easy to see which of the two theories reflects the highest honour on the divine law. The one maintains its righteous demands in all their extent, and exhibits them as gloriously fulfilled in the life and death of the Son of God for all his people while the other prostrates them and with them, the truth of God in the dust.

The Redeemer's Glory.

It remains only to show, that, as the views of the old school reflect higher honour on the perfections and law of God, than those of the new, so they present a nobler and more scriptural tribute of praise to the great Redeemer.

The atonement, says Mr. Beman, *merely opened the door of mercy* to fallen man. The writer of Dialogues, while he admits that Christ died with an intention to save the elect, and not others, and that he satisfied public justice, denies that he made any satisfaction to *distributive justice*, and affirms that the gift of Christ resulted from no *special love* of Jehovah to his chosen, but from that *general benevolence* in which all share, and that *common compassion* which is not denied even to the damned. Others represent the atonement as consisting in an exhibition of the evil of sin, and in a declaration of God's hatred of it and its desert of punishment; and affirm that, if not one soul were saved, the proper end of the death of Christ would be answered, and its full effect produced.

With these views of our brethren we cannot accord. They are either *erroneous* or *defective*. They detract from the honour due to the atonement of our blessed Lord; they remove it from that central and all important point in the scheme of salvation, which inspired writers have assigned to it; and they detract from it the glory of effects which it really produces. That it opened the door of hope and mercy to this wretched world is certain; but we regard it also as the *meritorious cause* of our salvation. While we admit a display of the evil of sin, of its desert of punishment, and of God's hatred of it, and of his justice, to be the result of the atonement; we maintain its *true nature* to consist in *making satisfaction* for sin. The idea that the end of the atonement would have been answered, although none of our fallen race had been saved, we reject as entirely derogatory to the wisdom of God and the merits of his Son; contending that, as an atonement carries in its nature the notion of a *satisfaction*, the salvation of all who were given to the Redeemer must certainly follow in the *manner* and *time* agreed upon in the eternal counsels of the Holy Trinity; and that to have left their salvation uncertain, as it would have reflected on Infinite Wisdom, so it would have been inconsistent with the infinite value of the price paid for their redemption. We make the atonement of Jesus Christ the procuring cause of every blessing bestowed on the church, both in this and the next world.

In my third letter (pp. 174, 175) it was shown, that the inspired writers represent every blessing of salvation as the *fruit* of Christ's death: such as forgiveness, reconciliation, justification, peace, adoption, sanctification, and the heavenly inheritance. Now, it is plain such a representation could not be properly made, if the death of Christ merely opened the door of hope and mercy. These blessings ought, in that case, to be denominated

the fruit of Divine grace ONLY, and not of the atonement; but as the atonement did really merit them for sinners, they are justly represented as the fruit, at once of the death of Christ, and of Divine grace; because they really are so; and grace is justly celebrated as reigning "through righteousness unto eternal life, by Jesus Christ our Lord." Rom. v. 21.

An inspection of the texts cited in the letter just referred to, must convince any reflecting mind, that there is a real established connexion, between the death of the Redeemer and all the blessings of salvation. But what, it will be asked, is that connexion? In reply to this question, it may, I think, be truly affirmed, that it is the connexion which exists between *cause* and *effect*, between a *price* and a *purchase*, between a *service rendered* and a *stipulated reward*.

Let not the investigation of this question be regarded as a mere matter of curious speculation. If the scriptures speak on it we are bound to hear and learn; and it would ill become us to turn away our ears from the voice of heavenly wisdom, contenting ourselves with believing that some *general undefined* connexion subsists, between our salvation and the death of Christ. Will any say that this point belongs merely to the philosophy of Christianity? I would admonish them not to disparage by such a name, a truth which Infinite Wisdom has seen fit to teach the church. It is precisely one of those particulars, in which the knowledge of Christians transcends that of ancient saints; one that involves the glory of the Redeemer and the comfort of his people. We proceed therefore to inquire what the New Testament teaches on this question.

1. It teaches that the connexion between the death of Christ and our salvation is that of *cause and effect*. If it were not of this nature, with what propriety could the inspired writers attribute the cleansing of the soul from its moral pollutions to his blood? That they do so is incontrovertibly plain: "Unto him that loved us, and hath *washed us from our sins in his own blood*." But this, it will be said, is figurative language. Admitted; it has however, a *real* meaning; and what can the meaning be, except this: that, as the body is cleansed from its pollution by the application of water, so the soul is really cleansed from the pollution and guilt of sin, by the application of the Saviour's blood to it by faith. Accordingly we hear the apostle (1 John i. 7.) say, in plain language, "The blood of Jesus Christ his Son *cleanseth us from all sin*:" teaching us that his precious blood operates, *as a cause*, in purifying the soul from moral defilement, *as really* as water does in purifying the body from the pollutions

of contaminating substances. The same truth is taught by the writer of the epistle to the Hebrews, chap. ix. 13, 14, where he shows the superiority of Christ's sacrifice to those typical sacrifices that were offered under the law: "For, if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who, through the eternal Spirit offered himself without spot to God, *purge your conscience from dead works* to serve the living God?" The blood of the Levitical sacrifices were the constituted cause of ceremonial purification; and, in like manner, the blood of Christ is a more powerful cause, of real internal purification of the sinner's conscience, from the guilt and pollution of sin.

2. Between the death of Christ and the blessings of salvation, there exists *the connexion found between a price and its purchase*. That his blood is denominated a *price*, and that we are said to be *bought*, is asserted by inspired writers too plainly to be denied by any acquainted with scriptural language; and some of our brethren seem willing to allow that *we* were bought with a price; but deny that any price was paid for the *blessings of salvation*. Yet from the admission of the former truth, the latter must follow as a legitimate consequence. For when a person buys a thing, that thing becomes the buyer's property. In what sense then, I ask, were we bought by Jesus Christ? Were we not his property before he paid the price? Were we not his creatures, dependent on him for existence and every thing; and had he not a perfect and sovereign right to dispose of us as he pleased? How then did he buy us? What new right did he acquire over us by his purchase? He bought us out of the hands of Divine justice, and from under the curse of the law, that he might save us; he acquired by his purchase the right of delivering us from the dominion of sin and Satan, and bestowing on us eternal life. "Father," said our Redeemer, as he was finishing the payment of the mighty price of our redemption, "the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him *power* over all flesh, *that he should give eternal life to as many as thou hast given him.*" John vii. 1, 2.

Besides, as the sacred writers do, as we have proved, connect the blessings of salvation with the death of Christ as their *real meritorious cause*; and as they expressly call his death a *price*; it must follow, that the one is connected with the other, just as a thing purchased is with the price paid. And this is taught still plainer in that remarkable passage in Peter's first epistle: (chap. i. 18, 19.) "Forasmuch as ye know that ye were not redeemed

with corruptible things, as silver and gold, *from your vain conversation* received by tradition from your fathers; but with the *precious blood* of Christ, as of a lamb without blemish and without spot." Now, here deliverance from vain conversation, from a foolish and sinful life, or in other words, *sanctification*, is affirmed to have been purchased with the blood of Christ; and if this leading blessing of salvation was, then it will follow, that all others were thus purchased. Accordingly, we find this asserted by the writer of the epistle to the Hebrews: "Neither by the blood of goats and calves, but *by his own blood* he entered in once into the holy place, *having obtained* ETERNAL REDEMPTION *for us*." Heb. ix. 12. Eternal redemption will, it is presumed, be admitted in this passage, to comprehend all the blessings of salvation; or if any should wish to object, they ought to be convinced by the 15th verse, where the apostle goes on to say—"And for this cause he is the mediator of the new testament, *that BY MEANS OF DEATH*, for the redemption of the transgressions that were under the first testament; *they which are called might receive the promise of the* ETERNAL INHERITANCE." Here then the blessings of salvation, not excepting the eternal inheritance, are attributed to the death of Christ as their *meritorious cause*, or *price paid* for them. See also Gal. iii. 13, 14.

It is in vain for our brethren to endeavour to explain away this scriptural truth, by alleging the death of Christ was not a *literal* price. For if by this they mean the blood of Christ was not *silver* and *gold*, they assert what no one can be ignorant of, and guard against an error which none are in danger of adopting. But the blood of Immanuel, though not silver nor gold, yet was a *REAL price*; infinitely more valuable in the sight of God and acceptable to Divine justice, than all the treasures of earthly kingdoms. That the purchase of our salvation by this amazing price is perfectly consistent with the *reign of free and sovereign grace* throughout the whole work, from beginning to end, was, you will remember, shown in my third letter. To the arguments there used to establish the entire harmony of salvation by grace, and salvation by the righteousness of Christ, it is not deemed necessary to offer any thing additional.

3. The connexion between the death of Christ and our salva-

didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Ps. xl. 6, 8. "I came down from heaven, not to do mine own will, but the will of him that sent me." John vi. 38. Speaking of laying down his life, the Saviour says, "This commandment have I received from my Father." John x. 18. And at the close of life, just before his crucifixion, he said, "Father, I have glorified thee on the earth; I have *finished the work which thou gavest me to do.*" His exaltation followed, not merely as a consequent follows an antecedent, but as a reward of a stipulated service. His reward consisted in his being raised, as man and mediator, to the mediatorial throne, invested with supreme dominion over the church and the world, over men and angels, for the purpose of saving unnumbered sinners of our race, to the glory of divine grace. Both prophets and apostles inculcate this delightful truth. "Thy throne, O God," exclaims David, while contemplating the beauty and glory of the promised Messiah, "is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness. ~~Therefore~~ *Therefore* God, the God, hath anointed thee with the oil of joy above thy fellows." Ps. xlv. 6, 7. In his prophetic view of humiliation and exaltation, the death and resurrection, the obedience and reward of Christ, Isaiah says, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul and be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. ~~Therefore~~ *Therefore* will I divide him a portion with the great, and he shall divide the spoil with the strong; BECAUSE HE HATH Poured out his soul unto death." Isaiah liii. 10, 12. - Having recited the several steps in the humiliation of the Son of God, from his assumption of the form of a servant, to his death on the cross, the apostle Paul declares his reward: "WHEREFORE God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9, 11. And the Redeemer himself proclaims the same truth, in his solemn intercessory prayer; in which, immediately after stating the completion of his work, he prefers his claim to the promised reward: "And now, O Father, glorify thou me with thine own self, with the

glory which I had with thee before the world was. Father I *will* that they also whom thou hast given me, be with me where I am: that they may behold my glory which *thou hast given me*: for thou lovedst me before the foundation of the world." John xvii. 5, 14. To this glorious reward the apostle refers, when, speaking of the Redeemer, he says, "Who for *the joy that was set before him*, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. xii. 2.

Thus are we taught to conceive of the nature of the connexion subsisting between the death of Christ and our salvation. It is that of *cause and effect*, that of a *price and its purchase*, that of a *service rendered and a stipulated reward*. To speak then of the atonement as *merely* opening the door of hope and mercy, is ascribing to it not half the praise due to that amazing transaction; and to assert that its end would be accomplished, although not one human soul were saved, is to derogate from the glory of Him who died that we might live, and hung upon a cross, that we might ascend a throne. The *design*, both of the Father who gave his Son, and of the Son who gave himself, to be a sacrifice for sin, was, *to secure the salvation* of all believers, and of all who were chosen to salvation in the eternal purposes of heaven. This glorious effect must be produced, or the atonement would fail in accomplishing its grand design. But failure is impossible. "I lay down my life for the *sheep*. And other sheep I have, which are not of this fold: them also *must* I bring, and they shall hear my voice; and there shall be one fold and one shepherd." John x. 15, 16. "All that the Father giveth me *shall* come to me; and him that cometh to me, I will in no wise cast out. And this is the Father's will which hath sent me, *that of all which he hath given me, I should lose nothing, but should raise it up again at the last day*. And this is the will of him that sent me, that every one which seeth the Son, and *believeth* on him, may have everlasting life; and *I will raise him up again at the last day*." John vi. 37, 39, 40. Such is the scriptural connexion between the death of Christ and the salvation of believers; a connexion clearly pointed out, and strongly marked by inspired teachers. It is one of those glorious truths which we owe to divine revelation, and which we are bound by divine authority to believe, and apply to those practical purposes it is intended to subserve. It has an important bearing on a Christian's experience. It is calculated to excite his joy, and awaken his gratitude; while it points out to him the sacred fountain in which he is to wash, that he may be cleansed from all the stains of guilt, and all the pollution of sin.

The atonement we justly honour, when we conceive of it as

the *procuring, meritorious cause* of salvation, and as the *infinite price* paid by the Son of God for the redemption of all his chosen people; and when we believe that the free and sovereign grace of God, as it provided, so will not fail to apply this infallible remedy, discovered by infinite wisdom, for healing the dread full diseases produced by sin. By his obedience unto death, Christ was "made" a "perfect" High Priest; and thus, by *his blood*, "became the *AUTHOR of eternal salvation* unto all them that obey him." See Heb. v. 8, 9, and ii. 10.

Having finished the discussion, permit me now to recapitulate the several points in which the two schemes of atonement have been contrasted. In my first letter it was shown, that, notwithstanding the broad assertions of the New School about its extent, the *indefinite* is not more extensive than the *definite* atonement, either *in regard to the merit of Christ's death*, or *in reference to its application*, or *in respect to the offer of salvation*, or *in relation to the divine purpose*: and, in fact, that the views of our brethren, in this particular, have no advantage whatever over ours. In the second, third, and fourth letters, the doctrine of the two schools was compared, in respect to the preaching of the gospel, and the display of free and sovereign grace, in the recovery of fallen man; and it was, I trust, proved, that there is nothing in our views of the atonement, to prevent the general preaching of the gospel to all nations, and all classes of mankind; nothing to hinder a free and unrestricted offer of salvation to every one who hears us, and to assure him, that if he believe, he will certainly be saved: that there is no inconsistency whatever in representing, as the inspired writers plainly do, the blessings of salvation as being, at once, the *fruits of Christ's death*, and the *fruits of free and sovereign grace*; and that if there were any difficulty in this matter, the attempt of our brethren to remove it, by asserting the Redeemer satisfied *public*, and not *distributive* justice, is futile. We compared the views entertained by the two schools of the nature of the atonement, in the fifth, sixth, and seventh letters; where it appeared, that our doctrine accords with scriptural statements and representations on the subject; and that, as our brethren mistake, so by denying the *real satisfaction* made by the Son of God in his character of *substitute* of his people, charged with their sins, and sustaining the penalty of the law due to them, they, in fact, *subvert the TRUE NATURE* of the atonement, and oppose clear and positive testimonies of inspired writers. In the remaining letters I endeavoured to prove, that the doctrine of the Old, is to be preferred to that of the New School; because it puts higher honour on the *truth*, the *justice*, and the

love of God; because it better guards the *rights* and *demands* of the divine law; and because it affords a brighter display of the *mediatorial glory* of our Lord Jesus Christ.

Committing these letters to the patronage and blessing of that Almighty Redeemer whose work I have endeavoured to illustrate, and whose glory I have attempted to magnify.

I am, dear Sir,
Yours affectionately,

LYING.

A writer in the Literary Gazette, in noticing Mrs. Opie's "Illustrations of Lying," has the following remarks, which we recommend to the attention of parents.

"There is one class of lies, which we are a little surprised did not attract a larger share of Mrs. Opie's attention—*lies told by parents to children*. We believe that the slight regard in which strict truth is held among mankind, is principally owing to the lies which are told to children by their parents during the few first years of their lives. Then is the time that permanent impressions may be as well made as at any later period. It is then, probably, that what is called the natural propensity of a child is unfolded. Many persons who have a great abhorrence for lying, and whip their children if they detect them in it, yet make no scruple of telling and acting to them the most atrocious falsehoods. There are few persons who do not do this in a greater or less degree, though doubtless without dreaming they are guilty of criminal deception. With many, the whole business of managing their children is a piece of mere artifice and trick. They are cheated in their amusements, cheated in their food, cheated in their dress. Lies are told them to get them to do any thing which is disagreeable. If a child is to take physic, the mother tells him she has something good for him to drink; if reculant, she says she will send for the doctor to cut off his ears, or pull his teeth, or that she will go away and leave him, and a thousand things of the same kind, each of which may deceive once, and answer the present purpose, but will invariably fail afterwards. Parents are too apt to endeavour to pacify their children by making promises they never intend to perform. If they wish, for instance, to take away some eatable which they fear will be injurious, they reconcile them by the promise of a ride, or a walk, or something else which will please them, but without any intention of gratifying them. This is lying, downright lying. People think nothing of breaking their promises to children, if the performance be not

perfectly convenient. But they are the last persons to whom promises should be broken, because they cannot comprehend the reason, if there be one, why they are not kept. Such promises should be scrupulously redeemed, though at a great inconvenience, and even when inadvertently made. For the child's moral habit is of infinitely more consequence, than any such inconvenience can be to a parent.

We have only noticed a few of the cases of lying to children, but enough to illustrate the frequency of it. And yet after having pursued such a course of deception for the two or three first years of life, if the parent then finds his child is trying to deceive him, and will tell a downright lie, he wonders how he should have learned to do so, for he has always taught him to speak the truth; without reflecting that he has been lying to him from his very birth. So he attributes that habit to an innate disposition and tendency for falsehood, which he has himself been fostering and nourishing from the first. Children soon learn to know when they are deceived, and learn to deceive others. They are not deceived many times in the same way; and the most comfortable method in the end, as well as the most conformable to the precepts of morality and religion, is, never to deviate in the slightest degree, from the strict truth in our intercourse with them."

Select Religious Intelligence.

From the London Christian Examiner for February.

PROGRESS OF THE REFORMATION IN IRELAND.

At Cavan Church, (53 miles N. W. of Dublin) on Sabbath, Dec. 31st, *thirty nine* persons. (19 men, and 20 women) conformed to the established church. On the following Sabbath, Jan. 17th, the number of conformists was twenty-one (11 men and 10 women.) On Jan. 14, twenty-four renounced Popery (7 men and 17 women.) And on Sunday, Jan. 21st, thirty-six of whom 15 were men, and 21 women.

At the church of *Ballyhaise*, on Sabbath, Dec. 31st, one person renounced the Roman faith; on Sabbath, Jan. 7th, 6, viz 2 men and 4 women, conformed; the following Sabbath, Jan 14, three persons, 2 men and 1 women,—abjured Popery; and on Sabbath. Jan. 21st, the number of conformists was nine, one man and eight women.

In *Armagh* church, on Sabbath, Jan. 14, one man and two women renounced

POPIISH SUPERSTITION IN THE UNITED STATES.

Among the books which are held in high estimation by the Catholics, not only in Europe, but also in the United States, is one with the following title—"The Pious Guide to prayer and devotion, containing various practices of piety calculated to answer the demands of the devout members of the Roman Catholic Church."

From this volume the subjoined is an extract:—

"An Agnus Dei, so called from the image of the Lamb of God impressed on the face of it, is made of Virgin wax, balsam and chrisam, blessed according to the Roman ritual.—The spiritual efficacy of it, which is to preserve him who carries an Agnus Dei or any particle of it about him, from the attempts of his spiritual or temporal enemies—from the dangers of fire, of water, storms and tempests, of thunder and lightning, and from sudden death. It puts the devils to flight—succours women in childbirth—takes away the stain of past sins, and furnishes us with new grace for the future, that we may be preserved from all adversities and peril both in life and death, through the cross and merits of the Lamb who redeemed and washed us in his own blood. The pope consecrates the Agnuses Dei the first year of his pontificate, and then every seventh year, on the Sunday before Low Sunday, with many fine ceremonies, and devout prayers."—Page 277.

THE FRENCH CHURCH.

The following statement of the Roman Catholic and Protestant Clergy in France, with their respective stipends, paid by the French Government, is extracted from documents laid before the Chambers by the Minister of the interior.

Roman Catholic Clergy.—The established Church of France is composed of four cardinals, one of whom, the archbishop of Paris, has 100,000 francs yearly, about \$20,000; the other three 30,000 each, about 6000. There are 18 archbishops, besides the metropolitan, who receive each 25,000 francs, \$5000; 66 bishops, each 15,000; 174 vicars general, each from 2000 to 4000; 660 canons or prebendaries, each from 1500 to 2400; 2917 cures or rectors, each from 1100 to 1600; 22,316 desservants or curates, each from 750 to 900 francs per-annum. To the colleges for educating the younger clergy, 940,000 francs, or \$188,000; and for repairing and building churches, 290,000, or \$40,000. The whole expense of the establishment, including annuities to the infirm clergy, is estimated at 25,650 francs, or \$5,130,000!

Protestant Clergy.—The Calvinists have three pastors, who receive yearly each 3000 francs; 28 who receive each 1500; and lastly 195 pastors, each 1000—total Calvinist ministers, 295. There are 2 Lutheran pastors, each receiving 3000 francs; 25 each 2000; 21, each 1500; and 175 pastors, each 1000 total 220 Lutheran ministers. Sum total paid to the Protestant Clergy 623,000 francs, (\$124,600) 24,000 francs allowed for their colleges, and 50,000 for their place of worship—sum total for the Protestant religion, \$139,400. This sum is paid by the French government; but it must also be remarked, that there are many Protestant clergy in France, who do not receive any stipend from the government, it being a regulation not to make any grant where the Protestant population does not amount to a thousand.

A NOTABLE MIRACLE.

The following extract from the last number of "the Catholic Miscellany," published at Charleston, under the sanction of the Catholic Bishop England, is a lamentable evidence, that the spirit of deception and delusion which characterized the dark ages of that fallen church is still actively engaged in opposing the true doctrine of the cross, and in rivetting the chains of darkness on its deluded votaries. What a striking commentary are such things on 2d Thess. ii. 7—11.

Extract of a letter from Paris dated, Jan. 15, 1827.

"A Missioner was lately preaching in the open air, in the neighbourhood of Poitiers; it was towards the close of the day, and as his subject was on the miracles wrought on the finding of the true cross he gave an account of the appearance of the cross in the Heavens to the Emperor Constantine—he was proceeding in his discourse when suddenly all his auditors, to the number of some hundreds dropped on their knees, uttering loud acclamations of surprise, and directing his attention to a luminous cross that appeared in the air, apparently about 300 feet above their heads; it seemed about 80 feet in length, and after remaining a considerable time, disappeared. The Missioner immediately waited upon the authorities, ecclesiastical and civil, of Poitiers and gave testimony to what he saw—a process verbal was drawn up attested by several hundred persons. This circumstance has been spoken of for some days; it was only on this day I heard it authenticated."

Summary of Religious Intelligence.

BRIEF VIEW OF AFRICAN MISSIONS.

The following summary view of African Missions, is prepared from the annual survey of Missionary stations in the London Missionary Register.—The Missionaries and Teachers, are distinguished into Foreign and Native, and the Native Teachers are divided into teachers and sub-teachers by a dot. The dates mark the time of the commencement of the Mission, and the initials indicate the Society by which they are supported.

Western Africa.

			date.	pop.	M.		H.	C.	T.		S
					F	N			F	N	
Gambia, Bathurst,	W. M. S.	1821	1867	1				25			
Sierra Leone, Freetown,	C. M. S.	1818	5643	2	2		270	12	1.	6	512
	W. M. S.	1816		3				94			
Kissey, a town of lib- erated Africans,	C. M. S.		1246	1	1			40	2.	10	105
Leicester, a hamlet near Gloucester,	do.	1823	124		1			4	1.		13
Gloucester, a town of liberated Africans,	do.	1816	694					180		6	189
Regent, do.	do.	1816	1301				200	100		7	150
Leopold, do.	do.	1818	1083					14	1.	2. 16	354
Charlotte, do.	do.	1811	1006						2.	3. 11	146
Wellington, do.	do.	1829	1070					110	2.	2. 3	188
Waterloo, do.	do.	1820	1165	1				18	1.	2. 12	224
York, do.	do.	1822	560					37		1.	103
Kent, a town of Africans,	do.	1819	754	1			130	10		3. 12	231
Bananas, (Islands,)	do.	1823	331	1					1		72
Plantains, do.	do.									1.	29
Liberia,*	A. C. S.	1822	500	2			500				60

- *Explanation of the initials at the head of this table.*—M. missionaries.—H. hearers C. communicants.—T. teachers.—S. scholars.—F foreign.—N native.

* This is a colony of Africo-Americans and liberated Africans, formed at cape Mesurado. It has but one station, which is at *Monrovia*, the town of the colony of the American Colonization Society.

South Africa.

This region had a population in 1820, of 105,336, and it contains the following divisions:

HOTTENTOTS, CAFFRES, GRIQUAS with BOJESMANS and COBANNAS, BOOTSVANNAS, and NAMAQUAS.

In the first of these, among the Hottentots, are the following Missionary establishments :

- 1812 Cape Town, capital of the colony. The London Missionary Society has one, and the Wesleyan Missionary Society 11 missionaries, at this place.
- 1808 Groenckloof, 45 miles north of Cape Town. The United Brethren have 4 Missionaries.
- Bosjesveld, 40 miles north of Cape Town. The United Brethren have 1 missionary.
- 1819 Paarl, 35 miles North East of Cape Town. The London Missionary Society has one missionary,—congregation large and has connected with it 8 out stations of about 150 hearers each.
- Tulbagh, 75 miles North East of Cape Town. One missionary of the London Missionary Society.
- Gnadenenthal, 180 miles East by North from Cape Town. Established in 1736 renewed in 1792, by the United Brethren—7 missionaries.
- 1823 Hemel en Arde, a-hospital for the relief of lepers. The United Brethren have one missionary.
- 1824 Elim, one day's ride S. E. of Gnadenenthal, has two missionaries of the United Brethren.
- 1818 Pacaltsdorp, 245 miles E. of Cape Town. L. M. S. has one missionary.
- 1825 Hankey, a new station between Pacaltsdorp and Bethelsdorp. L. M. S. has one missionary.
- 1802 Bethelsdorp, 450 miles east of Cape Town, near Algoa Bay. L. M. S. has 3 missionaries and 1 school superintendent.
- 1818 Enon, near Algoa Bay, has 400 inhabitants; 246 are baptized, and there are 140 scholars. Here there are 4 missionaries of the U. B.
- 1814 Theopolis, in the district of Albany, 550 miles E. of Cape Town and 69 N. E. of Bethelsdorp. The L. M. S. has here 1 missionary, 1 superintendent and 1 schoolmaster.
- 1820 Albany, a district in the Eastern part of the colony; has two stations, Grahamstown and Salem, occupied by the Wesleyan M. S. Some others have lately been commenced.

CAFFRES.—The Caffres inhabit that division of Southern Africa, called Caffraria. It extends along the coast N. E. from the Keishamma river, nearly to the confines of Delagoa Bay, and is about 700 miles N. E. of Cape Town. The term Caffraria, has sometimes been applied to all that part of Southern Africa, not included in the colony of the Cape. In 1821 Dr. Thorn states, the term Caffre is very undefined, and we know as yet, but very little of the country or the population. The following missionary stations were established among them at the date preceding their names.

- 1817 Chumie. Two missionaries and one assistant, maintained by the colonial government, and the Glasgow Missionary Society. Little is known respecting this place.
- 1823 Wesleyville, a new station 12 miles from the mouth of the Kalumna. In this district there is 10 or 12,000 inhabitants.
- 1825 Mount Coke. At this and the last mentioned station, religion is said to have greatly prospered; they are both occupied by the W. M. S.
- 1826 Tzatzoe's Kraal, established by the L. M. S. There is one missionary and one native teacher.

GRIQUAS WITH BOJESMANS AND CORANNAS.—This district lies 200 miles N. E. of Cape Town, and has a population of 5,000. The London Missionary Society has here three stations, as follows :

- 1802 Griqua Town, 27 miles N. E. of Orange river. It has 2 missionaries,

1817 New Lattakoo, N. E. of Cape Town 630 miles. The L. M. S. has here 2 missionaries and one artisan. The number that attend public worship is small. Dr. Philip, who visited this mission in 1825, remarks on the climate, that the scarcity of rain is a great barrier to improvement in this country; a shower to moisten the ground is a rare event.—The missionaries assured me that they had not for five years seen a drop of water running on the surface of the ground, and their sole dependence for corn and vegetables, is upon irrigation. It is seldom that a single cloud is seen: clouds and shade impart to a Bootsuanna a more lively idea of felicity than sunshine and fine weather does to an Englishman. In the Bootsuanna language, "Pulo," (rain,) is the only word which they have for a blessing, and showers of rain are 'showers of blessings.'

1822 Maquasse, a Bootsuanna town, a day's journey N. of the Yellow river. It is occupied by the Wesleyan M. S.

NAMAQUAS.—These people are a race of Hottentots, inhabiting the districts called Great and Little Namaqualand—630 miles N. of Capetown and 200 miles beyond the great Orange river. The L. M. S. has established among this people the following stations, viz:

Bethany in 1815, one missionary. Pella in 1814. Steinkoff in 1817.—Reed Fountain in 1824. The Namaquas at the last place keep up family worship morning and evening, read the scriptures diligently, and when the catechist is absent on the Sabbath at other stations, perform divine service themselves.

Elly Fountain, is a station occupied by the W. M. S. in 1817: considerable success has attended this mission.

African Islands.

Mauritius, or Isle of France—East of Madagascar—inhabitants 70,000—chiefly French colonists and blacks, but belongs to Great-Britain. The L. M. S. established a mission here in 1814. The congregation has of late fluctuated between 80 and 100. The number of scholars in the Sabbath school is 50. The day school is attended by 130 boys. Another mission was established in 1818, and renewed in 1820, at

Tananarivoo, the capital of the territory of King Radama in the Island of Madagascar. This Island is about 300 miles in length, and from 150 to 200 breadth, and contains about 4 millions of inhabitants. There are 3 missionaries, 4 artisans, and 1 printer. The schools are in active operation, and have been extended, to the number of 23, out of the capital.

Except in a few instances, the success of missionary exertions, at the different stations in South Africa, is mentioned only in general terms. The number, at each, who have professedly embraced christianity, is generally small, and very fluctuating. The little that has been done, however, considering the character of the inhabitants, is of great importance.

ASIA.

SURINAM.—The congregation of the United Brethren has been established here 50 years. A statement was made to the congregation, on the jubilee of the mission, shewing that during that period 2477, persons were baptized.—The congregation now consists of 1240 baptized persons. During the above period, 925 of those in union with the United Brethren, have died.

AMERICA.

LABRADOR.—The Esquimaux congregation at *Hopedale* has, in general, enjoyed peace and rest. The total number of inhabitants, is 188; of these, 66 are communicants. At *Okak*, religion is prospering. During the last winter, 7 adults and 15 children, were baptized; and 5 persons admitted to the Lord's table. The congregation consists of 350 members. At *Nain*, a religious festival was celebrated in commemoration of the commencement of the mission 50 years ago. The number of inhabitants, is 228; of whom, 72 are communicants, and 21 are candidates for baptism. At all these places, the children attend school and make gratifying progress. Some idea, of the severity of the climate, may be formed, when it is stated, that the bay at *Nain* was covered with ice from the end of Nov. to the end of June.

REVIVAL IN TROY.—A well written pamphlet, has been published by a number of the late church and congregation, under the care of Mr. Beman, giving a brief account of the origin and progress of the divisions in that church; and containing also, strictures upon the new doctrines broached by the Rev. C. G. Finney, and N. S. S. Beman; with a summary relation of the trial of the latter, before the Troy Presbytery:—If the statements there made, be correct, respecting the sentiments expressed, and the course of conduct pursued, by the Rev. Messrs. Finney and Beman, in promoting the revival in that place, of which they have been the chief instruments; and if it has been half as destructive to the peace of religious society and to the prosperity and credit of religion, as there represented, then we say, the fewer of such revivals the better. A spirit, very different, we fear, from the spirit of God, has undoubtedly had a large share in it. The Editor of the *Philadelphian*, is displeased with the notice we gave of the Revival in Albany, because it did not accord with the testimony of his correspondents "both in and out of this city," but which, nevertheless, is as true, as it is "marvellous" in his eyes; He moreover infers, that we would not reckon "*what is called a revival*" as among the subjects of thanksgiving. The truth of the inference is most freely conceded. A revival of religion, *worthy of the name*, we certainly do consider as a fit subject for thanksgiving. But in such scenes as have disgraced religion during the past year in the city of Troy, and which have been *called* a great revival, through the length and breadth of the land, we confess, we do not see any thing to afford ground of thanksgiving; unless it be, that in the good providence of God such razers of foundations, as Messrs. Beman and Finney have been restrained from doing all the injury to religion which their *doctrines* and *practices* are calculated to effect. But "God is in the midst of Zion, she shall not be moved:" this is ground of thanksgiving, indeed. We think it would astonish and utterly shock a person, not familiar with the arts of certain promoters of revivals, to read the blasphemous and horrid expressions made use of by these men who profess to be the ministers of religion; and whose ministry we have all along been told has been blessed to the conversion of so many souls! We recommend the pamphlet to our readers, as throwing much light on the popular subject of revivals. One thing, however, the truth of which cannot be questioned, we cannot omit to mention, as it shows how charges against ministers of the Presbyterian church for teaching the grossest errors, are disposed of by her courts. "During the late sitting of the Presbytery for the trial of Mr. Beman, his heterodoxy (see review of Beman on the atonement in our 2nd vol. particularly page 109) was suggested to them, as furnishing a suitable foundation for one of the charges, but was rejected by a committee chosen by that body to frame the accusations against him. The avowed reason of this omission, was, that it could constitute *no offence in the eyes of a majority of the Presbytery, who were unfortunately in the same dilemma, and who would thus in effect be judges of their own case.*" Is it then come to this, in the Presbyterian Church, that heresy cannot be the subject of discipline in her courts, because a majority of her ministers are heretics themselves? It would appear to be so; for the opinions of Mr. Beman have been published to the world for *three years*, and no notice has been taken of him, or them, by the courts of the church to which he belongs. Mr. Beman however was put upon his trial on the ground of *common fame*, for certain allegations against him, the result of which is given in the pamphlet before us, in the following words:

"Notwithstanding the many flagrant offences which had been clearly elicited against Mr. Beman, his own unfair and jesuitical demeanour before the court by which he was tried, and the distracted state of the church and congregation, the presbytery acquitted him of all the charges, and resolved to afford him an opportunity of accomplishing still more mischief by prolonging his continuance here. And the Troy presbytery, to add insult to injustice, transgressed their authority by passing a vote of censure upon those members of the church who had signed the petition for the trial, and outraged common sense by a vote of thanks to Mr. Beman for his ministerial zeal and fidelity."

View of Public Affairs.

For the greater part of our notice of Public Affairs for this month we are indebted to the Christian Advocate.

BRITAIN.—London papers to the 16th of April contain the most recent advices which we have seen from Britain. On the 1st of March Mr. Canning had so far recovered from his late severe indisposition, as to be able to bring the long-talked-of subject of the corn laws before parliament. The debate was adjourned to the 8th of March, when it was again called up by the chancellor of the exchequer: an amendment was proposed to the proposition which contained the radical principle of his plan; and, after a warm debate it was negatived, and the proposition as reported was adopted. The whole bill was passed on the 12th of April. The chancellor of the exchequer had deferred opening his budget till after the Easter holidays. On the 5th and 6th of March, the subject of Catholic emancipation was ably and eloquently discussed in the house of commons, on a motion, in favour of emancipation, by Sir Francis Burdett. The motion was lost by a majority of only four,—For the motion 272, against it 176. Had it passed the commons, there is no doubt it would have been negatived in the house of lords. When information of the termination of this business in Parliament reached Ireland, it produced what the English paragraphists call a *great sensation*, but no public disturbances ensued. Lord Liverpool was in a state of convalescence, but it was thought probable that he would never again appear in public life. Mr. Canning has been appointed prime minister in the place of Lord Liverpool, in consequence of which seven ministers of the cabinet, it would appear in dudgeon, have resigned, viz: The Lord Chancellor Eldon, the duke of Wellington, Lord Sidmouth, Lord Bathurst, Lord Westmoreland, Lord Bexley, (formerly Nicholas Vansittart,) and Mr. Peel. Mr. Canning in all probability will have the forming of his own cabinet, and as he is favourable to the Catholic emancipation, a new attempt for this object may be expected. The appointment of Mr. C. is very popular throughout the country, while the conduct of the ex-ministers is strongly reprobated. It appears that from the 3d to the 8th of March, there had been a most-unusual fall of snow in Scotland. Many lives were lost, and travelling for several days was almost entirely stopped. The drifts or wreaths of snow were, in some places, twenty feet deep.

SPAIN AND PORTUGAL.—It does not seem probable that *open* war will soon take place between these powers. We believe the civil war in Portugal is nearly, if not quite terminated. As to Spain, we pretend not even to conjecture what she will do next:

COLOMBIA.—The political affairs of this extensive republic appear, from the last accounts, to be in a very-unsettled and unpropitious state. It is again confidently stated, that Bolivar is aiming at the Dictatorship; and he and General Santander are said to be in open and avowed hostility with each other.

MEXICO.—In this republic also, civil dissensions have arisen. In one place a regiment of soldiers has revolted, opened prisons—armed the prisoners—arrested the governor, and created a junta of their own.

UNITED STATES.—When we consider, in contrast with what we have stated above, the present peaceful and happy state of our own country—when we review its history from the period of its revolution to the present hour, we may see that to preserve order in a revolution, and to settle those who have been engaged in it in peace and quietness under free forms of government, is much easier when freedom has been their birthright and long possession, than when the elements of a revolution that are to be moulded into republicans, have been born in bondage, and have passed a great part of their lives under the most despotic rule. Let us bless God for our happy allotment, and let us sympathize with, and pray for those, who must be taught the nature and proper use of their civil rights and privileges, by a tedious discipline in the school of adversity—of controversy and discord, perhaps of bloodshed, and civil war.

INDEX.

ORIGINAL COMMUNICATIONS.

	<i>page.</i>		<i>page.</i>
A Sermon on the Duty of Heads of Families,	163, 205, 259	Letter to the editor,	267
A Sermon on Improvement in Sacred Music,	157	Marriage, on	406, 478
Agency of Providence in reference to sin,	8	Masonry, on	349
American Tract Society, Constitution of the	168	May a man marry his deceased wife's sister?	451, 514
Beginnings, great encouragement to small	109	Ministerial success, the glory of, due to God alone, 213, 258, 301, 353	
Character of Satan, on the	312	Observations on a pamphlet, entitled the doctrine of incest stated, &c.	559
Constitution of the American Tract Society,	168	On conversion,	61
Conversion, on	61	On masonry,	349
Doctrine of Incest, observations on a pamphlet entitled, the, &c.	550	On oaths,	14
Duty of Heads of Families, 163, 205, 259		On raising funds for religious purposes,	387
Editor, letter to the	267	On regeneration,	508, 542
Encouragement, great, to small beginnings,	109	On the question whether a man may marry his deceased wife's sister,	451, 514
Evangelical Witness, remarks on statements made in the 401, 445, 508		Providence, agency of, in reference to sin,	3
Funds, on raising, for religious purposes,	397	Redeeming the time,	68
Glory of ministerial success due to God alone, 213, 258, 301, 353		Regeneration, on	508, 542
Grace, some things which are not marks of	120	Remarks on statements made in the Evangelical Witness, 401, 445, 508	
Great encouragement to small beginnings,	109	Revivals of religion,	368
God's witness, the church 493, 557		Satan, character of	312
Heads of families, duty of 163, 205, 259		Secession church in the Orkney islands,	119
Improvement in sacred music, a sermon on	157	Some things which are not marks of grace,	120
		The church God's witness, 493, 557	
		Time, on redeeming the	68

SELECTIONS.

Affinity between sin and its punishment,	82	Atonement, letters on the 88, 140, 171, 224, 277, 322, 369, 415, 422, 460, 566	
Anecdotes,	33, 335	Christ's satisfaction, extent of	535
A singular confession,	34	Christian philosopher,	283
Associate Synod and Constitutional Presbytery of Scotland, proposed union between the	233		

INDEX.

	page.		page.
Edinburgh Review, remarks on an article in the	428, 466	Profane swearing,	825
Evil speaking, on	330, 378	Psalms, Romaine on	74, 133, 177
Faith, the Christian's life of	531	Remarks on an article in the Edinburgh Review,	428, 466
Intercommunion, on	28	Romaine on Psalms,	74, 133, 177
Letters on the atonement,	88, 140, 171, 224, 277, 322, 369, 415, 422, 460, 566	Strictures on the plan of intercourse between the Presbyterian churches in the U. States,	24
Lying,	577	Theories of the atonement,	88
Ministerial employment,	356	The theatre,	287
On evil speaking,	330, 378	Unscriptural forbearance and the no creed system illustrated,	272
On intercommunion,	23	Usefulness of religious tracts,	334

POETRY.

Cameronian dream,	247
Human life,	337

SELECT RELIGIOUS INTELLIGENCE.

Account of a Suttee in India,	343
Adams' missionary report,	190
Address of Roman Catholics to their bishop,	195
Albany County Bible Society,	536
Albany, Sabbath Schools in	343
An act for a fast,	193
Apocrypha controversy,	156, 294
A Sabbath in Italy,	387
Bible Society, Albany County,	536
Bible in Peru, wonderful effects of burning the	248
Case of William Morgan,	340, 489
Catholics, Irish	339
Catholicism, Irish	390
China, moral condition of	390
Controversy, Apocrypha,	156, 294
Death of ministers of the church of Scotland,	538
Dutch church, the true reformed	154
Extract from a letter,	437
Festival of Juggernaut, horrible scenes at the	337
Further illustrations of Masonry, a horrible outrage,	297
Harvey islands,	390, 437
Horrible outrage, further illustrations of Masonry,	297
Ignorance and superstition at Jerusalem,	488
Impressive ceremony,	398
India, account of a Suttee in	343
Irish Catholic teachers, resolutions of the	196
Irish Catholics,	339
Irish Catholicism,	390
Jerusalem, ignorance and superstition at	488
Juggernaut, horrible scenes at the festival of	337
Letter, extract from a	437
Letter, pastoral	149
Methodists,	344
Methodist clergy, support of	537
Miracle, a notable	579
Missionaries, mortality of	249
Missionary report, Mr. Adams'	190
Missions of the United Brethren,	341
Moral condition of China,	390
Morgan, William, case of	340, 489
Pastoral letter,	149
Patronage, unprecedented,	398
Progress of reformation in Ireland,	578
Resolutions of the Irish Catholic teachers,	196
Revivals of religion,	363

INDEX.

	<i>page.</i>		<i>page.</i>
Sabbath schools in Albany,	343	The Free church,	579
Support of the Methodist clergy,	557	True reformed Dutch church,	154
United Brethren, missions of the	341	Wonderful effects of burning the	
Unprecedented patronage,	393	Bible, in Peru,	248

SUMMARY OF RELIGIOUS INTELLIGENCE.

African coast,	394	Malacca,	100
African missions, brief view of	580	Malta,	148
American home missionary society,	37	Methodists,	149
— tract society,	37, 437	Morgan, case of	442
— Bible society,	38	New-South Wales,	148
— Jews' society,	38	New-York Sabbath school union,	37
— Sabbath school union,	39	New-York,	207
Benevolent societies,	198	Otaheite,	36
Bengal,	200	Palestine,	442
Bethelsdorp,	36	— mission,	538
Beyroot,	442	Persecution at Geneva,	35
Bible society,	199	Pitcairn's Island,	250
Bombay,	85	Presbyterian education society,	38
Burmah,	36, 149, 200, 250, 300, 442	Reformed dutch education society,	487
Canada,	251, 346	Report of the Presbytery of Char-	
Ceylon,	36, 250, 300, 442	— tians,	104
China,	201	Revival in Albany,	487
Constantinople,	289	— in Troy,	583
Domestic missionary society,	89	Rome,	199
Dublin,	99	Russia,	100
Dutch reformed education society,	487	Sandwich Islands,	36, 200, 250, 300, 345
English home missionary society,	98		392, 441, 486
Extraordinary case,	487	Scotland,	98, 148, 199, 299
France,	148, 344	Scottish missionary society,	99
Freetown,	37	South America,	346
Glasgow catholic schools,	99	South Sea Islands,	200, 539
— missionary society,	99	Surrinam,	582
Great-Britain,	86, 148, 199	Syria,	345
Highlands and islands of Scotland,	99	Theological seminaries of the Pres-	
Hindustan,	100, 149, 199, 345	— byterian church,	487
India within the Ganges,	442	The case of Morgan,	442
Indian schools,	100	The American tract society,	48
— converts,	346	Troy, revival in	583
Ireland,	299, 486	Turkey,	199, 391
Labrador,	149, 300, 562	United States,	100, 251, 346, 486
Liberia,	37, 539	Wesleyville,	149
Lutheran church,	100	West Indies,	39
		Western Sabbath school union,	251

LITERARY AND SCIENTIFIC NOTICES.

Henry's Commentary,	40	Warning against Unitarian and	
Respiration,	40	and Hopkinsian errors,	40

INDEX.

ECCLIASTICAL RECORD.

	page.		page.
Cambridge Presbytery,	251, 299	Ohio Presbytery,	252
Minutes of the Associate Synod of		Philadelphia Presbytery,	299
North America—1826,	41	Obituary,	392

VIEW OF PUBLIC AFFAIRS.

Africa,	204, 394	Liberia,	346
Ashantees,	348	Mexico,	104, 584
Britain, 102, 201, 252, 300, 346, 392,		Netherlands,	252
444, 491, 584		Panama,	204, 252
British India,	393	Peru,	395
British West Indies,	348	Portugal,	252, 300, 393, 491
Buenos Ayres,	395	Russia,	108, 203, 300, 346, 393
Canada,	395	Sierra Leone,	346
Colombia,	103, 204, 395, 584	South America,	204, 348, 492, 599
Constantinople,	300	Spain,	108, 203, 392, 491
East Indies,	202	Spain and Portugal,	584
Europe,	444	State of New-York,	300, 540
France,	103, 202	Turkey,	252, 346
Great-Britain, 102, 201, 252, 300, 346,		United States, 104, 204, 300, 395, 492,	
392, 444, 491		589, 584	
Great-Britain, and Ireland,	252, 300	William Morgan,	546
Greece,	203, 252, 300, 347, 393, 491		
Hayti,	348		
India,	347		

